श्री

वामनपुराणम्

आङ्ग्लभाषाऽनुवादसहितम्



सर्वभारतीयकाशिराजन्यासः
दुर्ग रामनगर, वाराणसी
सं० वि० २०२५ शकाब्द १८९०
१९६८ ई०

THE

VĀMANA PURĀṆA

WITH
ENGLISH TRANSLATION

EDITED BY

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FOREWORD

August 15, 1947 heralded the Independence of India after a long spell of foreign domination, perhaps the longest in the history of any country India came back to Indians with numerous indelible scars as mementos of foreign rule and fresh and bleeding wounds of the partition

It was now the turn of the Ruling Princes of India, who ruled over 48% of the total area of the Indian territory to make their contribution of sacrifice to the building up of a Democratic State of Unified India

The Princes responded to the call of the late Sardar Vallabhbhai Patel and ungrudgingly agreed to the integration of their States in the greater interest of the motherland. They had been ruling over their people for ages, some of them tracing their origin to hoary antiquity The Princes who had defended their people at the time of invasion, led them at the time of war and nursed them with paternal care, now stepped aside to give them an opportunity to manage their own affairs, and agreed to work shoulder to shoulder with them in their task of nation-building The integration of 576 States was completed in two and a half years which would have otherwise taken decades to accomplish

The Princes now busied themselves in different walks of national life and changed their sphere of activity in conformity with the time I for myself took up the work of reorienting the Sanskrit learning and Sanskritic culture in loyal adherence to the long established tradition of my House

The Government of India helped me in setting up the All-India Kashiraj Trust with the specific object of promoting Sanskrit learning and reorienting the Sanskritic culture I am grateful to the Late Sardar, the then Home Minister and Sri K L. Munshi, the Law Minister, for their kind help and guidance

I started with the study of the Purāṇas because in the field of Sanskrit literature the Purāṇas occupy a unique place both by their bulk extending over four hundred thousand verses and by the richness and variety of their contents They provide an unrivalled documentation of the religious and social history of India covering a myriad facets of the evolving cultural movements of thought and action from the earliest times to the late mediæval period They have acquired the status of National Literature, incorporating materials accumulated in different times and places, but casting them in a surprisingly unified mould of metaphysical, religious and social idealism They are equally rich in theology and ritual, in the description of the social classes, the beliefs of the people, their religious practices and round of daily duties They also offer detailed documentation of the geography and topography of the land in the form of the descriptions of its mountains and rivers, countries and people, and above all, the tīrthas or the holy places which sanctified the great river-valleys and plains, the hilly tracts and the forest regions of India.

The Purāṇas cast the metaphysical truths in the mould of suitable legends, aiming not at brevity but amplification, caring not so much for succinctness as for clarity and popular comprehension and appeal.

The literature stands in need of extended studies and interpretation by Indological scholars as well as those who are attracted to the ancient religious and metaphysical systems of India It provides a field for research in the cultural history of India in ancient and mediæval period The two great Epics of India, Rāmāyaṇa and Mahābhārata had already attracted the attention of Indological scholars which has resulted in their scientific and critical studies but the great encyclopedian literature of India—the Purāṇas had remained neglected and uncared for so far

When the study of the Puranas was taken up it was found that the texts were contaminated with varying interpolations, textual variations and accretions. Some scholars were of opinion that we should employ the vulgate texts for the purpose of study and propogation but we came to the conclusion that at the first instance the text should be carefully edited after the critical examination of the manuscript-material available. Though it is not possible to reconstruct fluid texts like the Puraṇas literally and restore them to their origional form, still we can reach the oldest or at least the sufficiently old form of the text on the basis of available manuscripts So it was decided to bring out critical editions of all the eighteen Mahāpurāṇas. The project is a long-term one and likely to involve heavy expenditure Yet we have taken up this venture

We are extremely grateful to the International Congress of Orientalists for approving our scheme by the following resolution passed by it at its (1) Moscow Session in 1961 —

'This present 25th International Congress of Orientalists expresses gratification at the starting of critical editions of the Purāṇas by the Kashiraj Trust of Varanasi on the lines of the Mahābhārata by the Bhandarkar Oriental Research Institute of Poona and the Rāmāyaṇa by the M S University of Baroda, and hopes that international co operation will be forthcoming for the efficient execution of this important work", and again by re-affirming it in its (2) Delhi Session in 1964 by passing the resolution —

"This XXVI Session of the International Congress of Orientalists welcomes the undertaking by the All-India Kashiraj Trust at Banaras of the Purāṇa Project for the critical edition of all the Purāṇas and critical studies related to the Purāṇas in all aspects and recommends that persons and institutions interested in Oriental Research lend their support and co-operation in the undertaking"

The Trust has brought out the Critical Edition of the Vāmana-Purāṇa which was presented in the XXVII Session of the International Congress of the Orientalists held in Michigan (U S A.) in August, 1967, which has passed the following Resolution —

"This Congress commends to the Government of India at the Centre and in the States as well as to all the scholars interested in Indian Studies the very useful work being done by the Kashi Raja Trust under the able guidance of His Highness the Maharaja of Banaras in bringing out critical editions of the Purāṇas. Of this series the Vāmana

Purāna ably edited by Sri Anand Swarup Gupta is being presented today by the Trustee Dr Suniti Kumar Chatterjee, which has been specially brought by Dr Rai Govind Chandra, a Member of the Trust, from Varanasi "

We hope scholars will kindly give their valuable suggestions so that we may be able to adopt them in subsequent publications. With this publication we hope a new interest would be created in the study of the Purānas

The translations of the present constituted text in Hindi and English have also been now published separately, along with the Sanskrit text and several Appendices

We express our gratitude to the Government of India and the Government of the Uttar Pradesh and Government of Mysore for their financial assistance which has been a great encouragement and help to us

FORT RAMNAGAR
October 1, 1968

VIBHUTI NARAIN SINGH
Maharaja Banaras

ACKNOWLEDGEMENT And APPRECIATION

It is a matter of great satisfaction to us that by grace of Lord Vishwanath it has been possible to publish the reconstituted text of Śrī Vamana Purāṇa with critical apparatus, and also its Hindi and English translations along with the text within the scheduled time We reverently bow down to Him

A detailed introduction dealing with the different aspects of the Vāmana Purāṇa has been included in these volumes which we hope will be of assistance to the Research scholars

The All-India Kashiraj Trust has taken up the Herculean task of bringing out the critical editions and translations of the 18 Mahapurāṇas which consist of about four hundred thousand verses

The importance of this work has been recognised in three successive sessions of the International Congress of the Orientalists and it has encouraged us to work with more zeal and ardour

We are grateful to the Government of India, under whose patronage the Trust was created, for the kind help to finance this project.

The work of critical editions of ancient Sanskrit texts was pioneered by the Bhandarkar Oriental Research Institute, Poona Since then much progress has been made in this direction and critical editions of other texts are being prepared by other Institutions also The Puranas had not attracted the serious notice of the scholars though valuable treasure of our culture and history is embodied in them If we get the help and encouragement from the Government, sister Institutions and individual scholars, as we have already received, we shall be able to bring out similar editions of other Puranas also in a shorter time,

We had sent our scholars to the Bhandarkar Oriental Research Institute, Poona to study the methods of critical edition followed there and we are grateful to Dr R N Dandekar and Dr P L Vaidya for their valuable help and suggestions

Padmabhushan Panditraj Rajeswar Shastri Dravid of Varanasi, Dr Surendra Nath Shastri Ex Vice-Chancellor, Varanaseya Sanskrit University, Dr R K, Sharma, Advisor, Sanskrit Board, Government of India, Ministry of Education, Dr Siddheswar Bhattacharya, Head of the Department of Sanskrit and Pali Benares Hindu University Pt Vishwanath Shastri Datar, and pt Hari Ram Shukla of the Saṅga Veda Vidyalaya have very kindly helped us with their valuable suggestions

We mention with due reverence late Dr Vasudeva Saran Agarwala who originally took up this work but could not continue due to his ill health We are also indebted to Dr V. Raghavan, Professor of Sanskrit, Madras University, who could make time from his busy activities to give us valuable suggestions

The following Libraries and Institutions have very kindly helped us by allowing us special concession in lending their valuable MSS We acknowledge this help with grateful thanks —

1 Sri Sringeri Mutt Library, Mysore
2 Sri Raghunath Library, Jammu
3 India office Library London
4. British Museum, London
5 Bodlean Library, Oxford

6 Pensylvania University Library, U S. A
7 Bhandarkar Oriental Research Institute, Poona
8 Bharatiya Itihasa Samsodhak Mandala, Poona
9 Asiatic Society, Calcutta
10 Bangiya Sahitya Parishad Calcutta
11 Government Oriental Manuscripts Library, Madras
12 Adyar Library Madras
13 Benares Hindu University Libray, Varanasi
14 Varāṇaseya Sanskrit University Library, Varanasi
15 Saraswati Bhandar Library, Ramnagar

We record our respects to His Holiness Jagadguru Sri Shankaracharya of Sringeri Peetha for having been graciously pleased to permit the loan of the Vamana Purāṇa MS as a special favour Our thanks are due to His Highness Dr Karan Singh for his special consideration in making available the only annotated MS of Vamana Puraṇa from Sri Raghunath Library

The Volumes were edited by Sri Anand Swarup Gupta, M A, Shastri Asstt Director of our Purāṇa Department Dr Ganga Sagar Rai, M A, Ph D Research Assistant of the Purāṇa Department was incharge of printing of these volumes It is a pleasure to acknowledge their sincere and untiring work in bringing out these three volumes The entire staff of our Purana Department have contributed their fullest co-operation in completing the work We mention amongst others, Pt Anant Misra, Pt Hiramani Misra, Pt Ramchandra Pandey, Pt Ramayana Dwivedi, Pt Janardan Pandey, Pt Madhavacharya, Sri Vijaya Shankar Chowdhuri, Sri Suresh Prasad Gupta, Pt Anant Prasad Tripathi, Sri Rabi Shankar Upadhya, Pt Thakur Prasad Dwivedi and Pt Kamadeva Jha, and late Sri Ranganath Pandey and record our appreciation

The Hindi Translation of the text was entrusted to Pt Gopal Chandra Vedanta Shastri and Chowdhury Sri Narayana Singh and was finally revised by Dr Ganga Sagar Rai.

The English Translation of the text was entrusted to Sri Satyansu Mohan Mukhopadhyaya retired professor, Benares Hindu University but he could not complete the work on acount of his ill health and some portions have been kindly translated by Sri Ahi Bhushan Bhattacharya M A Sahityacharya, Ex Principal Anglo Bengali Callege, Varanasi Dr. Siddheswar Bhattacharya and his colleagues Dr N C Nath and Dr Virendra Kumar Verma of Sanskrit Department Benares Hindu University have also kindly helped in translating the text in English

We acknowledge with great pleasure the co-operation of the Tara Printing Works in bringing out the Volumes which are being released heretoday Messrs Tara Printing Works had kindly commissioned its entire Press for months for our work only and but for their help it would not have been possible to print the work in time. We are grateful to its Manager Sri Rama Shankar Pandya who not only printed the book but also took personal interest in it

In the end we again pay our homage to Lord Sri Vishwanath for His Grace and humbly bow down to Him

Fort Ramnagar,
Varanasi
Dated 13th October, 1968

Ramesh Chandra De
General Secretary
All India Kashiraj Trust,

INTRODUCTION

I

PURĀṆA—GENERAL

Although the Veda has been regarded as the primary source of *dharma*[1], yet the religion of the Hindu society has been predominently Purānic. The Purāṇas, therefore, occupy a very important place in the ancient literature of India Moreover, while the study of the Veda was reserved for the highly educated section of the upper classes, called *dvijas*, and was, therefore, not accessible to the lower strata of the society,[2] the Purāṇa was meant both for the upper classes as well as for the masses in general[3], and it became a valuable and important medium for educating the masses In course of time the Purāna was elevated to the position of the Veda and was called the fifth Veda[4]. The Purāna was even sometimes regarded as superior to the Veda[5].

As the Purānas have been the main source of inspiration for the religious thoughts and socio-cultural activities of the Hindus, they are indispensable for studying the religious and cultural history of India. And by reason of their genealogies they have also been an important source for constructing the political history of ancient India

The Purāṇas are also regarded as essential for the amplification (*upa bṛṁhana*) or elaborate explanation of the Vedas,[6] their study is, therefore, also necessary for the proper understanding of the Vedas which constitute the most ancient and sacred literature of India.

Purāna and Itihāsa

Purāṇa and Itihāsa have been the allied subjects since the early Vedic times They have been regarded as supplementary to each other These terms (*'Purāna'* and *'Itihāsa'*) have been used sometimes in separate senses and sometimes in an identical sense According to Śaṁkara, "Itihāsa was such stories in the Brāhmaṇas as of Urvaśī and Purūravas, and Purāṇa meant such cosmological descriptions as 'in the beginning

1. cf. "वेदोखिलो धर्ममूल" (M Smr 2 6, Mt-P 52,7)
2. cf "स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा" (Bhg P I, 4 25)
3. Purānas have often the *Phalaśruti* in the end, such as "विप्रो वेदनिधिर्भूयात् क्षत्रियो जयते महीम् । वैश्यो धनसमृद्धः स्यात् शूद्रो मुच्येत बन्धनात् ॥" (Nār P II, 82 39-40), which indicate that all the four classes of the Hindu society are entitled to read and study the Purānas
4. cf इतिहासपुराणानि पञ्चमं वेदमीश्वरः । सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥ (Bhg P, III. 12 39)
   "पुराणं पञ्चमो वेद इति ब्रह्मानुशासनम् । यो न वेद पुराणं हि न स वेदात्र किंचन ॥" (Sk P, Revā kh)
5. cf. "वेदार्थादधिकं मन्ये पुराणार्थं वरानने । वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥ (Nār. P., II. 24 17)
6. cf इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ॥',
   (Mbh., I 1 267; Bd-P, Prakriyā-Pāda Vāyu-P. 1,201)

it (the universe) was non existent' ("इतिहास इति उर्वशीपुरूरवसो संवादादि । पुराणम् असद्वा इदमग्र आसीद् इत्यादि" (Śaṁkara Bhāṣya on Br Up II 4 10) According to Sāyaṇa (Sayana Bhāṣya on Śat. Br. XIII 4 3), *however*, 'Itihasa' means such consmological myths as 'in the beginning there was nothing but water' and 'Purana' means stories such as that of Purūravas and Urvaśī' These two definitions of 'Itihāsa' and 'Purāna' as given by such eminent authorities as Śaṁkara and Sāyaṇa lead us to conclude that both these terms came to be regarded as interchangeable though sometimes they also connoted separate senses

The word *Purāna*' as an adjective means 'ancient, old' Its earliest use as a noun in the sense of 'ancient lore or old narrative' (or works containing ancient lores or old narratives) is found in the Atharva veda and the Brāhmanas[7] The word '*Itihāsa*' means 'a story of fact or traditional history' (*Itihāsa* = 'thus really it was') Yaska clearly uses the word '*Itihāsa*' in this sense,[8] and later on we find this ward used in this sense in the Purānas also[9] It seems, however, that the word '*Purana*' once connoted both the senses, and any old story or ancient lore whether allegorical mythical or factual was termed as '*Purāna*' This use of the word '*Purāna*' we first find in the Atharva-Veda and later on in the Purānas also[10]

As mentioned above, the word '*Purana*' alone is also found used in the sense of both 'Purāṇa' (*an old myth*) *and* 'Itihāsa' (*a factual story as distinguished from an* allegorical or mythical one) in the old Vedic literature; hence the word '*Purāna*' was a wider term and included both 'Purāṇa' and 'Itihāsa' The Yājñavalkya Smṛti mentions only 'Purāṇa' (and not 'Itihāsa' or Itihāsa Purāṇa') as one of the fourteen sthānas (sources) of dharma[11] but the Mahābhārata calls itself both an 'Itihāsa' and a 'Dharma-śāstra',[12] hence Yajñavalkya here seems to include 'Itihāsa' also in '*Purāṇa*' Similarly the Viṣṇu Purāṇa includes only 'Purāna (meaning there-by both 'Purāṇa' and 'Itihāsa') among the fourteen (or eighteen) Vidyās[13] Kauṭilya, however, includes 'Purana' in 'Itihāsa'–पुराणमिति–वृत्तमाख्यायिकोदाहरणं धर्मशास्त्रमर्थशास्त्रं चेतीतिहास ' (1 5)

Thus, here also we find that 'Purāṇa' and 'Itihāṣa' were, in fact, interchangeable

7 cf 'ऋच सामानि छन्दांसि पुराणं यजुषा सह । उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रित ॥" (AV XI 7.24) "अथ नवमेऽहन् तानुपदिशति पुराणं वेदः सोऽयमिति किंचित्पुराणमाचक्षीत ॥" (*Śat Br XIII 4 3 13*), etc

8 cf 'निगमनमूल 'इति ह एवम् आसीत्' इति य उच्यते स इतिहास ।" (Durgā's Comm on Nir. 2 3 1)

9. 'तत्रेतिहासमाचक्षते–देवापिश्चार्ष्टिषेण शन्तनुश्च कौरव्यौ भ्रातरौ बभूवतु ; ।" (Nir 2 3 1), also cf 2 7 2)

10. cf. "अत्राप्युदाहरन्तीममितिहासं पुरातनम् ॥' (Matsya P. 17 6, etc)

11 cf AV XI 7.24 quoted in fn 7 above, and Matsya-P. 53 5,— 'अङ्गानि चतुरो वेदा पुराणं न्यायविस्तरम् । मीमांसा धर्मशास्त्रं च परिगृह्य मया इदम् ॥' ; etc

12. "पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिता । वेदा स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥" (Y. Smr 1 3), Also cf Matsya P. 53 5 quoted in fn 11 above

13. cf "जयो नामेतिहासोऽयं श्रोतव्यो विजिगीषुणा ।" धर्मशास्त्रमिदं पुण्यं अर्थशास्त्रमिदं परम मोक्षशास्त्रमिदं प्रोक्तं व्यासेनामितबुद्धिना ॥" (Mbh, cr. ed I. 56 19-21)

terms So 'Purāna' and 'Itihasa' which were once treated as separate subjects became in course of time identical Akhyānas became essential ingredients of both the Itihāsa and the Purāna,[14] with the result that 'Itihasa'[15] and 'Purāna' both came to be similarly defined, e g —

Itihasa 'इतिहास पुरावृत्तम्' (Amarakośa 1. 6 3)

Purāna–'पुराण पुरावृत्तम्' (Nilakaṇṭha on MBh 1.5 1.)

As Purāṇas tended to become encyclopaedic works and, hence, began to include all subjects of human interest, Itihasa also was included in 'Purana'. The great Itihasa, Mahābhārata, which is composed in Purānic style, calls itself a 'Purāna'[16] and at least a portion of the Ramāyana also regards itself as 'Purāna' and "the later books and sections of the Rāmayana partake of the character of Purāna"[17]

The vast Purāna literature, thus, includes the Purānas proper (the eighteen Mahapurānas plus the eighteen or more than eighteen Upa puraṇas) and the two Itihāsas, the Ramayana and the Mahābbhārata (particularly the latter), as seems to be suggested by the Matsya P (53 71)—'एव सपादा पचैते लक्षा मर्त्ये प्रकीर्त्तिता । पुरातनस्य कल्पस्य पुराणानि विदुर्बुधा ॥"

The Extant Purānas

In order to retain their authoritativeness and usefulness for the Hindu society the Purānas had to keep pace with the vicissitudes through which the Hindu society had to pass owing to the varying political, religious and social conditions of India. Hence, with the changes of the society the Purāṇas also underwent occasional revisions and redactions, but still they preserved in them traditions coming from the very early times, and possibly even from the pre Vedic, times,[18], these traditions must have formed part of the original Purāṇas and so the extant Purāṇas may be said to be more or less the revised editions of the original or the ancient Purānas None of the extant Purāṇas, barring some of their interpolated portions, however, belongs to a date later than the eleventh century A D, for, Alberuni (about 1030 A.D) in his two lists, refers to the names of the eighteen Purānas, and even some of the Upa-puraṇas[19] The earlier Purānas

14 cf Viṣnu P, III 6 28

15. cf 'इद शतसहस्र तु लोकानां पुण्यकर्मणाम् । उपाख्यानै सह ज्ञेयमाद्य भारतमुत्तमम् ॥

(Mbh, I. 1. 101–102), and

"आख्यानैश्चोपाख्यानैर्गाथाभि कल्पशुद्धिभि । पुराणसहिता चक्रे पुराणार्थविशारद ॥"

(Viṣ-P III 6 15, Vāyu 60 21, etc);

16 cf Mbh, C P edn 1 1 17 ('द्वैपायनेन यत्प्रोक्तं पुराणं परमर्षिणा ॥ etc), and also Winternitz, *History of Indian Literature*, Vol 1, pp 5 18 ff

17 cf Winternitz *op cit*, p, 518

18 cf "पुराण सर्वशास्त्राणां प्रथम ब्रह्मणा स्मृतम् । अनन्तर च वक्त्रेभ्यो वेदास्तस्य विनि.सृता ॥

(Vāyu-P 1 60, also Mt. 53 3)

19 See *Alberuni's India*, translated by E C Sachau, Vol I, pp 131—

"The Purāṇas are of human origin, composed by the so-called Rishis In the following I give a list of their names as I have heard them and committed them to writing from dictation .—

among these must have come into existence even before the 7th century A D, for in their dynastic lists no mention is made of any later dynasty or ruler than the Guptas Then, as Winternitz suggests, 'the earlier Purāṇas had even come into being with, to all intents and purpose, their present form, as early as in the first centuries of the Christian era, for there is the striking resemblance between the Buddhist Mahāyāna texts of the first centuries A D and the Purāṇas The Lalitavistara not only calls itself a 'Purāṇa', but really has much in common with the Purāṇas Texts like Saddharma-puṇḍarika Kāraṇḍi-vyūha and even some passages of the Mahāvastu remind us of the sectarian Purāṇas ..... '[20]

TRANSLATION OF THE PURANAS

Origin and Development of the Tradition of Epic and Purāṇic Translations

As already mentioned the vast Purāṇic literature includes not only the eighteen Mahāpurāṇas and the eighteen (or more) Upa-purāṇas, but even the two great national Epics of India, the Ramāyaṇa and the Mahābhārata, which fact shows the enormous popularity and the high esteem enjoyed by the Puraṇa-literature On account of this great popularity of the Purāṇas and Itihāsas (Epics) there were made many good sanskrit-commentaries on some of the Puraṇas as well as on the Rāmāyaṇa and the Mahābhārata Besides, there are several old prose and poetical adaptations and epitomes of the Purāṇas and of the two Epics, made in India and also in the South East Asian countries,

It is on account of the popularity and reputation, and also on account of the importance of their study, both for the religious and the academic purposes, that the two Epics and several of the more popular Purāṇas have been translated in many of the Indian and foreign languages Besides the free and the literal translations of the whole text of the Epics and the Purāṇas, several of their episodes and diadactic and philosophical sections have also been separately translated into Indian and European languages. As a general rule, the more popular and reputed a text has been, the more frequently and extensively it has been translated

(a) Tradition of Purānic translations and adaptations in India

As the Purāṇas, including the two great national Epics, have been in India the media of mass education through their recitations on the religious, social and cultural

1 Ādi Purāṇa, 2 Matsya Purāṇa, 3 Kūrma Purāṇa, 4 Varāha Purāṇa, 5 Narasimha-Purāṇa; 6 Vāmana Purana, 7 Vāyu Purāṇa, 8 Nārada Purāṇa, 9 Skanda Purāṇa, 10. Āditya Purāṇa; 11 Soma Purāṇa; 12 Sāmba Purāṇa, 13 Brahmāṇḍa Purāṇa, 14 Mārkaṇḍeya-Purāṇa, 15. Tārkṣya Purāṇa 16 Viṣṇu-Purāṇa, 17 Brahma Purāṇa, 18 Bhaviṣya Purāṇa,

"Another some what different list of the Purāṇas has been read to me from the Viṣṇu Purāṇa —

1 Brahma, 2 Padma; 3 Viṣṇu, 4 Śiva 5. Bhāgavata, 6 Nārada, 7 Mārkaṇḍeya, 8 Agni, 9 Bhaviṣya. 10 Brahma Vaivarta (the wind), 11 Liṅga, 12 Varāha; 13 Skanda, 14 Vāmana, 15 Kūrma, 16. Matsya, 17. Garuḍa; 18 Brahmāṇḍa'

20 Winternitz, op cit., p 525

functions, a desire on the part of the Purānic scholars to translate them into the various regional languages of India for propagating the Purāṇic teachings among the masses on a wider scale was quite natural and the tradition of the translations of the Purāṇas and Epics in India owes its origin mainly to this desire The Sanskrit commentaries on the Epics and the Purāṇas could be utilised only by the learned persons, the masses needed some easier literature on the Purāṇas and that too in their own languages

Translations in Regional Languages

So a large number of tranlations, adaptations and epitomes of the Purāṇas and of their important episodes, diadactical portions and chapters on *māhātmyas* and *vratas* were made in almost all the regional languages of India, both of the North and of the South, a continuous tradition there-of flooded the country with these regional translations and adaptations and the tradition thus developed is still continuing. The number of these regional translations and adaptations of the Puranas is so large that it is not possible to give their accounts in this limited space, but it is proposed to publish these accounts in the form of articles in the '*Purāṇa*' Bulletin of the Kashiraj Trust, articles on the 'Tamil Versions of the Puranas' (*Purāṇa*, II, 1960, pp 225 242), 'Telugu Versions of the Purāṇas' (*Purāṇa*, IV 2, July 1962, pp 387 407), and the 'Kannada versions of the Purāṇas' (*Purāṇa*, VI 1, January 1964, pp, 147 193) have already been published

Besides the translations and adaptations in the regional languages of India—such as Hindi, Bengali, Oriya, Gujarati, Marathi, Telugu, Tamil, Malayalam, Kannad etc — Persian translations of the two Epics and some of the Puranas were also made in India during the reign of Akbar and also in later times The important *Persian* translations and adaptations are as follows —

Persian Translations

Ramāyana—A Persian translation of the Rāmayaṇa was made by Faizi[21]. Another Persian translation of the Rāmāyana was made at Banaras about the close of the eighteenth century A D by Gosvāmi Ānandaghana udner the order of Mr Jonathan Duncan, the then English resident of Banaras (1787 1795) in the court of Raja Mahip Narain Singh[22] A MS of the Persian translation of the Rāmāyaṇa, XVIII century, is deposited in the British Museum, London, (OR 5067), (as informed to the All India Kashiraj Trust by the Department of Oriental Printed Books and MSS of the British Museum in their letter of 10th January, 1963)

Mahābhārata—The Persian translation of the Mahabharata was made by a group of several scholars under the patronage and order of the great Moghal Emperor, Akbar. A MS of the *Razm Nāmā* (an illustrated Persian translation of the Epic made at Akbar's court) is deposited in the British Museum (OR 12076) Another Persian version of the Mbh, XVIII century, is also available in the Manuscripts-Department of the British Museum (OR. 5746, Parvans 1–4, OR 5748, Parvans 6–10, OR 5891, Parvans 12–16)

21. See. '*Essays on Sanskrit Literature*' by Shadhu Ram, Delhi 1965, p 129
22 23 cf Ramesh Chandra De, 'A Persian Translation of the Matsya Purāṇa' in *Purāṇa* VI 1 (January, 1964) 204 206.

Dr Pusalker in his '*Epic and Puranic Studies* (p 113) refers to the translations of the Mbh into Arabic and Persian

Harivamśa—A Persian version of the Harivamśa dated 1680 A D, is available in the British Museum (OR 5747)

Matsya Purana—The Matsya Purāna was also translated into Persian by Gosvāmi Anandaghana at Banaras in 9 Volumes This translation was commenced in V S 1848 (A D 1792) A MS. of this translation is deposited in the Italian Institute of Rome, and a microfilm copy of Volume I was procured by the All India Kashiraj Trust a few years ago It is a free translation of the Sanskrit text of the Purāna, and some details from the other Puranas have also been inserted into it [23]

Bhāgavata Purana—I remember to have seen a few manuscripts of the Persian translation of the Bhāgavata Purana (and the Harivamśa?) in the Aligarh Muslim University on the occasion of the Aligarh Session of the All India Oriental Conference in 1966

(b) Epic and Puranic Translations or Adaptations in other Asian Countries

The two Hindu religions Śaivism and Vaiṣṇavism—with Sankrit travelled beyond the boundaries of India into Tibet, China, Japan, Indo China and Indonesia, where Sanskrit is still used in the performance of Śaiva and Vaiṣnava rituals, e g in the island of Bali during *Sūrya sevana* and *Siva-rātri* the language used in rituals is Sanskrit [24] The two Epics, the Ramāyana and the Mahābhārata and some of the Puranas, especially the Brahmānda Purāṇa, became popular in these countries A Brahmaṇḍa Purāṇa is the only sacred work of Śiva worshippers on the island of Bali [25] A great number of Old Javanes adaptations of some original Sanskrit texts were preserved in that last refuge of Hindu civilization in the Indian Archipelago R. Friedrich first drew the attention of the scholarly world to the Old Javanese Brahmaṇḍa-Purāṇa in 1847 The Dutch scholar Dr H N van der Tuuk collected many manuscripts of this Purāṇa which were after his death in 1894, sent to the Netherlands This Old Javanese Brahmāda Purana was edited and translated into Dutch by Dr J. Gonda, (Utrecht, Netherlands) The Javanese Brahmānda Purāṇa is an abridged prose translation of the original Sanskrit work or a translation of an abridged form of the original Sanskrit work. What is specially interesting is that many ślokas, double or single pādas, were literally borrowed and interspersed in the Javanese Text Most of them are followed by a literal translation or by an interpretation of the words and phrases which they contain [26]

Various versions and adaptations of the Rāmayaṇa and its legends also were available in Tibet, China, Indochina and Indonesia

The Old-Javanese Rāmayaṇa, *Kakawin* was in the opinion of M Ghosh (JGIS,

24 cf C Hooykaas Hinduism of Bali, '*Adyar Library Bulletin*, Vols 31 32 1967-68 p 275

25 Mentioned by R Friedrich, *JRAS*, 1876 p. 171, cf Winternitz, *op cit*, p. 578, fn 2

26 cf J Gonda The old Javanese Brahmāṇḍa Purāṇa, '*Purāṇa*' II (July 1960) 252 267

III 1), partially a translation and partially an adaptation of the Bhaṭṭikavya. But attention may be drawn to the influence of the Ramayana not only in Java and Bali but also in Combodia, Laos, Siam and other parts of Indo-China and China proper.[27]

Dr. Sukthankar in his Prolegomena to the Ādi-Parvan gives details of the Old-Javanase adaptation of the Mahābhārata 'The chief value of the Javanese adaptation for us lies in the fact that through out the Old-Javanese text are scattered Sanskrit quotations, which appear to have served as land marks for writers or heavers or readers"[28]

(c) European Translations of the Purāṇas[29]

The immediate influence which the literature of India has exercised over the European literature is worth studying The narrative literature of Europe is mostly dependent on the Indian fable literature Western thinking, specially the German litera ture and philosophy, since the beginning of the 19th century has been greatly influenced by Indian ideas Helmuth von Glasenapp, an eminent German Indolgist and Profe sor of Indology and History of Religions at the University of Tuebingen, who lectured at many Indian Universities, rightly remarks that "the Indian concept of the ephemeral nature of all religious and philosophic systems could serve as a model to Western thinking as well"[30]

The influence of Indian literature over European thoughts could be traced even to the Middle Ages Some of the ancient Indian work passed to Europe through the Arabic and Persian translations For example, the *Pancatantra* was translated into Pehlevi in 6th Century A D, which (the Pehlevi translation) was again translated into Syriac (A. D 570) and Arabic (C A D 750) Then through the numerous versions derived from the Arabic translation, it became known all over Europe Isolated travellers and missionaries also made themselves acquainted with works of Indian literature Thus in the year 1651 a Dutchman, Abraham Roger, published some of the proverbs of Bhartṛhari which had been translated for him into Portuguese by a Brāhmaṇa The *Upanisads* were first translated into Persian by Dārā Shakoh, and from the Persian they were translated into Latin at the beginning of the 19th century by the French scholar, Anquetil du Perron under the title of *'Oupnek' hat'*. That Perso-Latin translation of the Upaniṣads, absolutely imperfect though it was, was declared by the great German philosopher Schopenhauer as 'the production of the highest human wisdom".

27 cf A D Pusalker— *Studies in Epics and Purāṇas of India'* Bombay 1955, p 185

28 *Sukthankar Memorial Edition*, Vol I, pp 36 f.

29 For preparing this section the following portions of Winternitz s *'History of Indian Literature*, Vol I have been mainly consulted and utilised —

Introduction, Vedic Literature (pp 52 170), Section II—Epics and Puranas (pp 311 578)

Wilfried Noelle's *Helmuth von Glasenapp—Interpreter of Indian Thought'*, Max Muller Bhavan Publication, New Delhi, 1964 has also been consulted Other works, articles and letters which have helped have been referred to below in footnotes

30. Wilfried Noelle, *Helmuth von Glasenapp*, p 9

and it made him and the other German philosophers enthusiastic for Indian philosophy. Anquetil du Perron, too, was among those who were inspired by the Upaniṣads, and was himself a kind of Indian ascetic [31]

By the translation of the Arabic and Syriac versions of the *Pancatantra* into various European languages in the Middle Ages, by the publication of the Portuguese translation of the proverbs of Bhartṛhari, by the Latin translation of the Persian version of the *Upaniads* and by the English translations of some important Sanskrit works made in India, viz the English translation of the *Bhagavad Gita* by Charles Wilkins in 1785 (the first direct translation from Sanskrit into a European language), the English translation of the *Hitopadeśa* also by Ch Wilkins in 1787, the English translation of the *Śakuntala* by William Jones in 1787 (which was translated into German by George Forster in 1791) the English translation of the *Manu Smṛti* also by William Jones, Calcutta 1794, under the title of the 'Institute of Hindu Law' (a German translation of which appeared in 1787), and also the English translation of the Indian Law digest '*Vivādārnava setu*' in about 1776 by Nathaniel Brassey Halhed from its Persian translation[32] the European scholars were attracted to explore the vast literature of ancient India They began to try to understand and appreciate the Indian mind which 'since the earliest times had a particular predilection for detailed analysis and for the pedantic scientific treatment of all possible subjects" (Winternitz, *HIL* I p 4) Some of them even began to realise that if they wished to learn to understand the beginnings of their own culture if they wished 'to understand the oldest Indo-European culture" they "must go to India where the oldest literature of an Indo-European people is preserved" (Winternitz, *op cit* p 6)

Fra Paolino, an Austrian Carmelite, worked at the earliest opening up of Indian literature He lived in Malabar from 1776 till 1789 He wrote two Sanskrit Grammars, and his '*Systema Brahmanicum*' showed a great knowledge of India and the Brahmanical literature Mention may also be made of a Greek scholar, Galanos by name, who came to India in the later half of the nineteenth century and lived at Banaras for forty years, learned Sanskrit and translated several Sanskrit works,

31 cf Winternitz, *op cit*, p 19 20, and fn 3 on p 19 It may be mentioned here, that though this Perso-Latin Translation of the Upaniṣads was quite defective, a correct English Translation of a considerable number *of Upaniṣadas was made in India by* Rammohan Roy in 1816-1819 with the purpose of proving to the Christian theologians and missionaries that the best of that which they taught was already contained in the Upaniṣads (cf Winternitz, *op cit*, p 20)

32 Warren Hastings, the Governar General of Bengal, had a work compiled by a number of the Paṇḍits versed in the law under the title of '*Vivādārṇava-setu*.' But no one could be found who was capable of translating it directly from sanskrit into English. It, therefore, had to be translated from Sanskrit into Persian, from which it was translatod into English by N B Halhed (cf winternitz, *op cit*, p. 10)

including the *Devi-māhātmya*, into Greek, and died also at Banaras [33]

Sanskrit was first introduced into Europe by an Englishman, Alexander Hamilton, who, like William Jones and Colebrooke, learnt Sanskrit in India and returned so Europe via France in 1802, but owing to the outbreak of hostilities between France and England he had to stay at Paris during this period, where the German scholar Friederich Schlegel had also just come to stay till 1807. F. Schlegel made acquintance with Hamilton, learnt Sanskrit from him and became the founder of Indian Philology in Germany His book on Indian Philology which appeared in 1808 contained also translations in German from the Rāmāyaṇa, from the Manu-smṛti, from the Bhagavad gītā and from the Śakuntalā episode of the Mahābhārata The enthusiasm for learning Sanskrit and studying Sanskrit works was now awakened in Europe and Sanskrit works began to be studied, edited and translated from the original Sanskrit texts The chief event in the history of Sanskrit study and research in Europe was, however, the appearance of the '*Sanskrit Worterbuch*' (Sanskrit Dictionary) in seven volumes in 1852 1875, which was compiled by Otto Bohtlingk and Rudolf Roth, and published in St. Petersberg by the Academy of Arts and Sciences

But for a long time Sanskrit study in Europe was connected with the Science of Comparative Philology newly founded by the German scholar Franz Bopp by means of his book '*Conjugations system*' published in 1816; and classical Sanskrit literatue—the Pañcatantra, the Bhagavad-gīta, the Manusmṛti, the Śakuntalā etc—almost entirely occupied the attention of the European scholars till the year 1830. The most ancient and sacred literature of India, the Veda, was, however, almost unknown in Europe

Vedic Studies

The first reliable information on the Veda was given by Henry Thomas Colebrooke in his essay '*On the Veda*' in 1805 The actual philological investigation of the Veda began in 1838 when the first *Astaka* of the Ṛgveda was published in London by Friederich Roser But the real foundation of the study of the Veda was laid by the great French Indologist Eugen Burnouf in the forties of the nineteenth century His two pupils, Rudolph Roth and F Max Muller, were the prominent Vedic scholars. Roth originated the study of the Vedas in Germany by his book dealing with the literature and history of the Veda, published in 1846. Max Muller published the complete text of the Ṛgveda with the commentary of Sāyaṇa in 1849 1875 Since then a good number of European scholars have devoted themselves to the study of the Veda, and many good translations of the complete texts of the Veda-Saṁhitās and also Vedic studies and selections of Vedic mantras with their translations have appeared.

The study of the Vedas prepares the ground for the intelligent study of the Purāṇas and vice versa. In the Veda we find "a mythology in the making". The Veda also contains the germs of many Purāṇic legends, and the Purāṇas amplify or elaborate

33 For this information I am indebted to Dr. Siegfried A. Schulz, Professor of German and Comparative Philology in the Catholic University of America, Washington, (Reference his letter of 7 Oct 1964)

the mythological and cosmological statements of the Veda Hence a survey of the translations and studies of the Purāṇas in Europe will be incomplete without a survey of the European translations and studies of the Vedas

Below is given a brief survey of the important translations of the Vedic Samhitās, Vedic studies and translated selections of Vedic hymns :—

Ṛgveda —

1 H H Wilson published a complete translation of the Ṛgveda, based entirely on the commentary of Sāyaṇa

2 H Grassman, a pupil and follower of R Roth, published a complete metrical German translation of the Ṛgveda in two Volumes, quite independently of Sāyaṇa, and *solely depending on the resources of the modern sciences of philology and linguistics*; Leipzig, 1876 77.

3 Alfred Ludwig taking up an intermediary position made a complete German translation of the Ṛgveda in six volumes, Prague, 1876-1888. In this translation he thoroughly utilised the explanations of Sāyana withought rejecting other aids to interpretation

4. R T H Griffith translated the Ṛgveda into English; Benares, 1889-92.

5 The first part of a new and complete translation of the *Ṛgveda* by K. F. Geldner was published in Guttingen in 1923

6. (A) Selections—(1) Selections from the Ṛgveda translated into English by Max Muller and Oldenberg in SBE, Vols. 32 and 46, (3) into German by A Hillebrandt; Gottingen, 1913, (4) into English by A A Macdonell, 'Hymns from the Ṛgveda ('*Heritage of India' Series*), and (5) *into* English by E. J. Thomas, 'Vedic *Hymns*' ('*Wisdom* of the East' Series), London, 1923

(B) Studies—R Pischel and K. F Geldlner in their 'Vedische Studien, (Stuttgart, 1889-1901, 3 vols) have cleared up many obscure passages of the Ṛgveda Oldenberg, M. Bloomfield and A B Keith have also made important contributions to the interpretation of the Ṛgveda

Yajurveda —

1. The Taittirīya Saṁhitā of the Kṛṣṇa-Yajurveda was edited by A Weber with Sāyaṇa's commentary; *Bibl-Ind., 1860-1899*; and was *translated into English by A. B.* Keith, HOS 18, 19; 1914.

2 The Vājasaneyī Saṁhitā (Śukla Yajurveda) was edited by A. Weber with Mahīdhara's commentary; Berlin, London, 1852, translated into English by R.T H. Griffith, Benaras, 1899

Sāmaveda —

1. The Rāṇāyanīya-Saṁhitā has been edited and translated by J. Stevenson; London 1882

2 The Kauthumī Saṁhitā has been edited by H Benfey, Leipzig, 1848

3 The Jaiminīya Saṁhitā has been edited by W. Caland; Breslau, 1907.

Atharva veda —

1 Complete English translation by R T. H Griffith; Benaras, 1895 6.

2 Another complete English translation of the AV by W D. Whitney, revised and edited by C R. Lanman, Cambridge Mass, 1905

3 Selections—(1) A Selection of hymns in English translation by M Bloomfield (SBE Vol 42, 1897); (2) A great number of hymns have been translated into German, by A. Ludwig in the third volume of his Ṛgveda, Prague, 1878, (3) A selection of hymns into German verse by J Grill, Stuttgart, 1888, (4) German translations of Books I V and XIV by A Weber (Ind Stud), and also of Book XVIII (SBA 1895, 1896), (5) translation of Book XV by Th. Aufrecht (Ind Stud Vol I); (6) Trans of Book VI 1 50 by C. A. Florenz, Gottingen, 1887, (7) A French translation of Books VII-XIII by V Otenry, Paris 1890 98, (8) Bloomfield has treated of the AV in detail in the 'Grundriss (II 1 B) V Henry, Oldenberg and F Edgerton have also made contributions to the interpretation of the Atharva-veda

Epic and Purāṇic Studies

By the translation, in the European language, of such ancient Sanskrit works as the Pañcatantra Proverbs of Bhartṛhari, Upaniṣads, Bhagavad-gīta Manusmṛti, Law-Digests, Kalidāsa's Śakuntala and above all, by the editions, studies and translations of the Vedas the ground for the introduction and studies of the Epics and the Purāṇas in Europe was prepared, for the Epics (specially the Mahābhārata) and the Purāṇas also contained similar topics, such as legends, Smṛti matter, philosophical and cosmological discussions, genealogical accounts including the famous episode of Śakuntala, legal-material, and above all, an amplification of the Vedic mythology and religion

Europeans were first acquainted with the Puranas by the French translation of the Tamil version of the Bhāgavata-Purāṇa made in 1788 at Paris a German translation from this French translation was also made, which appeared in Zurich in 1791 Later on, translations of the several Purānas and of the great national Epics of India were also made in various European languages which facilitated the further study of the Epics and the Purānas in Europe This lead to the realisation of the importance of the Epics and the Purānas for constructing the cultural, religious and political history of ancient India

Below is given a brief account of the translations of the two Epics and of the Purāṇas, and of their several important sections and episodes made in the various European languages[34] since the beginning of the 19th century A D. —

Translations of the Epics and the Puranas

Latin Traslations

Nalopākhyāna—(Mahābharata, Vana p, 52 79) was published by Franz Bopp with a Latin translation in 1819

34 The accounts of these translations are mostly based on Winternitz HIL I where these translations are mentioned under the account of the two Epics—Rāmāyana and Mahābhārata—and the 18 Purānas (pp 311 578)

We have here arranged the accounts of these translations according to the various European languages into which they were made, so that they may give us an idea of the Epic and the Purānic translations in different European languages

Bhagavad gītā:—August Wilhelm von Schlegel published a good edition of the Bhagavad-gītā with a Latin translation in 1823.

'Devī māhātmya' of the Mārkaṇḍeya Purāna (Ch 81–93)—was edited and translated into Latin with annotations by Ludovicus Poley (Ludwig Poley), a German scholar and a student of Franz Bopp, which was published at Berolini (Berlin) in MDCCXXXI (1831 A D.)

Italian Translations

Rāmāyana—translated into Italian by G. Gorresio, Parigi,1847–58.

Mahābhārata—Some episodes have been translated into Italian by P.E. Pavolini, 1902.

French Translations

Rāmāyaṇa—Translated into French by (1) H. Fauche, Paris, 1854-58, and (2) by A. Roussel, Paris, 1905–1909.

Mahābhārata—Parvans I–X have been translated into French by H. Fauche, Paris 1863.

—Śakuntalā-upākhyāna—A French translation by A. Chezy (the first French Sanskrit scholar), Paris, 1830.

—Nalopākhyāna—Translated into French by S. Levi, Paris, 1920.

Bhāgavata-Purāṇa—The great French Orientalist Eugene Burnouf, who "had stood by the cradle of Veda study" and was the teacher on such eminent Vedic scholars as R. Roth and F. Max Muller, translated this Purāṇa into French, Paris 1840–47.

As already mentioned, a French translation of the Tamil version of the Bhāgavata–Purāṇa was published as early as 1788 at Paris.

—A few legends from the Bhāgavata–Purāṇa have also been translated into French by A. Roussel, Paris, 1900.

Brahma Purāṇa—Legend of Kaṇḍu (Ch. 178) was translated into French by A. L. Chezy in *JAI*, 1822, pp. ff.

Mārkaṇḍeya Purāṇa—Extracts from the Devī-Māhātmya have been rendered into French by Burnouf (JA 1824, p. 24ff).

German Translations

Rāmāyana—Book I translated into German by J. Menrad, Muchen, 1897; Book II– a free poetical rendering in German by A. Holtzmann in 'Indische Sagen.'

—'Story of the Descent of Gaṅgā from Heaven' (I. 58–44) was translated into German by A. W. von Schlegel in 'Indische Bibliothek' I.

Story of 'the Invention of the Śloka' was translated by F. von, Schlegel.

Mahābhārata—

(1) The philosophical texts translated by O. Strauss and Paul Deussen; Leipzig, 1906.

(2) Śakuntalā–episode' (I. 68–76) translated by B. Hirzel (1833), etc.

(3) 'Yayāti–episode' (I. 75ff) translated by A. Holtzmann in 'Indische Sagen'

(4) Nalopākhyana' (III 52-79)-(i) Rendered into German verse by Friedrich Ruckert, 1828, (ii) translated by Lobedanz, 1863, (iii) by H. C Kelner, L. Fritz, 1919,

(5) 'Sarpa-yaña of Janamejaya' (I 3 13-58)-(i) Free rendering in German verse by A Holtzmann in 'Indische Sagen', (ii) literally translated into German prose by W. Porzig, 1924

(6) 'Matsya upakhyāna' (III 187)-German translations by (i) Franz Bopp, 1829 and (ii) by H Jacobi, Bonn, 1899

(7) 'Sāvitri-upākhyāna' (III 293-299)-German renderings by (i) F Bopp, 1829, (ii) by F Rückert, 1836 and (iii) by H C Kelner, 1895

Bhāgavata Purāna—The French translation of the Tamil version of the Bhāgavata Purāṇa was rendered into German ; Zurich, 1791

Friedrich Ruckert used the original Purāṇa translation of 1791 and composed a poetic version, which was published forty-five years after his death It gave a congenial introduction to the Indian Panthean and the world of mythical heroes,-(Wilfried Noelle)

Brahma Purāna—'Legend of Kandu' (Ch. 178) translated into German by A W Von Schlegel (Indische Bibliothek I, 1822)

Garuda Purāna—A detailed analysis of the contents of the 'Preta-Kalpa' (Sāroddhāra) is given by E Abegg (*'Der Preta Kalpa des Garuda-Purāna'*) Berlin and Leipzig, 1921, Chapters X-XII translated There is also a good German translation by E Abegg '*Preta Kalpa*'. etc.

Linga Purāna— The legend of the origin of the Linga cult (Śiva's visit to Devadāru forest, etc etc) was translated into German by W John in 'ZDMG 64 1915, pp 39 ff

Markandeya Purāna—'The legend of Hariścandra' was translated into German by F. Ruckert in 'ZDMG' 13, 1854, pp 163 ff

Visnu Purāna—'Legend of Purūravas and Urvaśī' (in Book IV) translated by Geldner in 'Vedische Studien' I.

•Book V (containing a detailed biography of Kṛṣṇa) translated by A Paul; Munich, 1915

"We owe one of the best translations of the Puraṇas to Heinrich Zimmer, whose '*Der Indische Mythos*' ('The Indian Myth's) appeared in Stuttgart in 1936". The second edition appeared in 1952 in Zurich A few legends from the Puraṇas have been translated by poets A F. von Schack drew from the abundant treasures of the Purāṇas in his book 'Stimmen von Ganges' ('Voices from the Ganges') published in Berlin in 1857 Twenty years later a more comprehensive edition of the same book was published Ever since, this book is considered an integral part of the Indian literature translated into German [35]

English Translations

Rāmāyana—(i) Translated into English verse by R T Griffith, 5 Vols, 1870 74, in one Volume, Banaras, 1895, (ii) Translated into English prose by M N Dutta, Calcutta, 1892-94

35 cf Wilfried Noelli, *op cit*, p. 18

Mahābhārata—(i) The whole of the Mahābhārata has been translated into English prose by Kishori Mohan Ganguli, published by Pratāpa Chandra Roy, Calcutta, 1884-1895; (ii) Translated by M. N. Dutta, Calcutta, 1895-1905.

—(1) 'Nalopākhyāna'—(i) Translated by H. H. Milman into English verse, (ii) by Monier Williams, 1860; (iii) by Charles Bruce; 1883.

—(2) 'Sāvitrī-Upākhyāna'—English translation (i) by R. T. H. Griffith, 1852; (ii) by J. Muir, 1880.

Agni-Purāṇa—Translated into English by M. N. Dutta, Calcutta, 1901.

Bhāgavata-Purāṇa—English translations (i) by M. N. Dutta, Calcutta, 1895; (iii) by Svāmī Vijñānananda, Allahabad, 1921-23; (iii) by S. Subba Rao, Tirupati, 1928; (iv) by J. M. Sanyal, Calcutta, 1930-34.

Devī Bhāgavata—English translation by Svāmī Vijñānanda, 1922, SBH Series,

Brahma-vaivrta-Purāṇa—Translated into English by Rajendra Nath Sen, 2 Vols., SBH. Series (Allahabad).

Garuda-Purāṇa—English translation by M. N. Dutt, Calcutta, 1908 (Wealth of India' Vol. III)

'Preta-Kalpa'—An English translation of the '*Sāroddhāra*' of the 'Preta-kalpa' published by E. Wood and S. V. Subrahmanyam in SBH Series, Vol. IX, 1911.

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'Devī-Māhātmya' (Ch. 81-93)—Translated into English by (i) C. Venkat Rama Swami; Pundit, Calcutta, 1823, and by (ii) Dr. V. S. Agrawala: published by the All-India Kashiraj Trust, 1963.

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Padma-Purāṇa—'Svarga-Khaṇḍa' English translasion by Pañcānana Tarkaratna, Calcutta, 1905.

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—'The Veṅkaṭa-māhātmya' of the Sahyādri-khaṇḍa has been translated by G. K. Betham; Ind. Ant., 21, 1893, pp. 231 ff.

Viṣṇu-Purāṇa—Translated (i) by H. H. Wilson; London, 1840; re-published with an Introduction by Dr. R. C. Hazra Punthi Pustak, Calcutta, 1961; (ii) by M. N. Dutta, Calcutta, 1894.

Translations into other European Languages

Nalopākhyāna (Mbh. III. 52-79) has bean trantlated into practically all the languages of Europe. Besides its translations into Italian, French, German, English it has also its Swedish, Czech, Polish, Russian, Modern Greek and Hungarian renderings.

These translations of the Epics and the Purāṇas in the European languages show a remarkable development of the tradition of the Puranic translations in Europe in such a short time, which was chiefly due to the "truly astonishing progress which the investigation of Indian literature has made" in Europe to interpret this ancient literature of India.

The common problem for translations is to make them representative of the original, and to keep them close to the original text, consistently of course, with the idioms and sense of the language of the translations, for, as Pargiter says in the Intruduction of his translation of the Mārkandeya Purāṇa, "a translation loses some of its interest and much of its trustworthiness when the reader can never know whether it reproduces the original accurately"

But the translations of the Purāṇas have their own special problems too, which may be briefly stated as follows —

1 In the first place, the Purāṇa is an encyclopaedic literature. It contains every thing which is of human interest Every branch of human knowledge may be the subject-matter of a Purāṇa[36] Besides the religious, philosophical and diadactical matters Purāṇas contain matters on cosmology and cosmogony, astronomy, ethnology, bhuvana kośa, dynastic genealogies, politics, architecture, grammar, rhetorics etc Hence a Purāṇa translator needs have sufficient knowledge of the various branches of knowledge dealt with in the Purāṇa which he has to translate

2 The Purāṇa is a distinct branch of learning It is counted as one of the *vidyās*[37] Like the Sāṁkhya and the Vedānta, it has its distinct theory of cosmology Moreover, besides the five themes (*Sarga pratisarga* etc) mythology is also a special theme of Purāṇa. Cosmology and mythology are the two main subjects of the *Purāṇa-Vidyā* Just as the Purāṇic cosmology can best be understood in the light of the knowledge of the cosmology of the various philosophical systems of India in the same way the Purānic mythology can best be understood in the light of the knowledge of the comparative mythology. Often the germ of a Purāṇic myth may be traced in the Vedic texts—both, Saṁhitās and the Brāhmaṇas Many of the legends narrated in the different Purāṇas, Epics, and the Buddhist Jatakas are inter related Not only this, but there are also similarities, as pointed out by William Jones, between the ancient Indian and Graeco-Roman mythology[38] The full import of a Purāṇic myth, therefore, can better be grasped by the study of the comparative mythology In fact, the translator of a Purāṇa needs himself be a Paurāṇika having a proper knowledge of Purāṇic cosmology and mythology In the absence of such knowledge, mistakes and confusion may result in the course of the translation

3 In the Purāṇic texts we sometimes find obscure statements and allusions

36 cf 'पुराणमखिलं सर्वशास्त्रमयं ध्रुवम्'। (Sk P VII 1 2 4)

37 See fn 12 and 14

38 cf Winternitz, op cit p. 12

The translator has to clear such obscure statements in the body of the translation or in the form of the footnotes Sometimes an obscure statement or allusion in a Purāṇa is cleared by the details given in some other Purāna or Purānas, or in some allied works, in which case such details have to be searched and studied and the allusions are to be explained

There are good Sanskrit commentaries on the two Epics and on some of the Purānas, which explain the obscurity of the text If a śloka containing an obscure allusion has its parallel in the Epics or in some other Purānic texts which have Sanskrit commentaries, then that parallel śloka with its Sanskrit commentary may clear that obscurity of the passage to be translated. The following passage of the Vāmana Purāṇa may be taken as an instance —

चतुर्भिश्च चतुर्भिश्च द्वाभ्या पञ्चभिरेव च ।

हूयते च पुनर्द्वाभ्या तुभ्यं होत्रात्मने नम ॥ (Vām P., Cr, Edn, स. मा 5.1)

This is a Śloka in the *stuti* of Viṣṇu by sage Kaśyapa. But it is quite obscure in sense, the mere translation of this Śloka without clearing its obscurity may not be regarded as sufficient and up to the mark The sense is to be cleared Now, this same śloka occurs also in the Mahābhārata Śānti parvan, 47 43 (Citraśālā Press Edn) in the *Bhismastavarāja stotra* where Bhīṣma praises Kṛṣṇa Vāsudeva The commentator Nīlakaṇṭha explains this śloka as follows :—

चतुर्भिरिति । आश्रावयेति चतुरक्षरम् । अस्तु श्रौषडिति चतुरक्षरम् । यजेति द्व्यक्षरम् । ये यजामहे इति पञ्चाक्षरम् । द्व्यक्षरो वषट्कार इति सप्तदशभिरक्षरैर्यो हूयते तस्मै होमात्मने नम ।

Thus the obscure sense of this śloka has been explained in the commentary. The translator has to search such parallel passages But in the Bengali edition of the Bangabasi *Press this śloka of the Vāmana Purāṇa* has been *translated as follows* —

तोमार उद्देशे चारि चारि दुइ दुइ, पाँच ओ पुनराय दुइ द्वारा होमकरा हइया थाके तुमि होमात्मा तोमारे नमस्कार करि ।

The Hindi translation of the Vāmana Purāṇa published by the Veṅkateśvara *Press* Bombay, also fares no better in this respect. Such translation, in fact, may not be considered of much use The correct translation of such passages requires also the knowledge of the Vedic sacrifices Similarly, other obscure passages may require a knowledge of other branches of *Indology for their explanation and correct translation*

4. The language of the Purāṇa, *which is invariably Sanskrit, sometime becomes a problem for the translation* The following aspects of this problem may be noted —

(a) Sanskrit is a very compact language A short sentence or a compound in Sanskrit *may* require the use of two or more sentences in translation, and even then the charm of the style and even the real import of the original may be difficult to be reproduced in the translation Regarding the translation of the *Sāvitryupākhyāna* of the Mahābhārata (III 293-299), Winternitz remarks "The poem has frequently been translated into European languages including German But all translations and adaptations and imitations can only give a feeble idea of the incomparable charm of the Indian poem" (History of Indian Literature Vol I, p 399)

(b) The Purāṇas abound in the poetical descriptions written in the ornate style of the classical Sankrit Kāvyas, using such *Alaṅkāras* as *Śleṣa* and *Parisaṅkhyā* which lose their charm as soon as they are translated in another language, and sometimes it becomes difficult to bring out their full improt in translation.

(c) There are certain Sanskrit words which have no exact equivalents or synonyms in any other language of the world. Such words are, e. g. *dharma*, *brahmacarya*, *yajña*, *śruti* etc., which abound in the Purāṇas. In the Indian literature and in the mind of an Indian such words have very wide connotations which cannot be brought out in translation. No single synonym in any other language can ever fully bring out their full import. Winternitz also has felt this difficulty when he writes- "There is no word in any European language which is quite synonymous with the Sanskrit word *dharma*". (*op. cit.*, p. 352, fn.2). In the translation of such words, therefore, these very Sanskrit words have to be used, for it may not be possible to connote their full import by single words of the language of the translation, or at the most they may be imperfectly explained.

(d) The Sanskrit of the Purānas has been influenced by Prākrta and so it often contains grammatical aberrations, which, though, are sometimes also caused by the exigencies of metre. The translator of a Purāna has to be acquainted with these grammatical aberrations of the Purāṇa, other-wise mistakes may occur in the translation. For instance, like Prākṛita, Purānas also sometimes use *Prathamā* (nominative) for *dvitiyā* (accusative); e. g द्रमोघनस प्रासाद् ततोऽन्ये मातरो ददुः। (Vām -P., 31.91ab).

In this śloka of the Vāmana-Purāṇa the word 'मातरो' is in fact accusative, though the form is of the nominative. The misunderstading about the correct case (*Vibhakti*) of this word has given rise to wrong variants such as 'अन्यान्' for 'अन्ये' in a number of manuscripts, which are not warranted by the context. So the translator of a Purāna has to be cautious about such aberrations.

(e) The Purānas are not unified works, they have grown from time to time and from province to province. So some of the later portions of the earlier Purānas and some of the later Purāṇas contain words which are similar, both in form and sense, to the colloquial words of the time and the region of their compositon. In the translation of such portions this fact should also be borne in mind, for their sense may differ from that which is generally connoted in literary Sanskrit. For instance, the 'Kriyā-yoga-sāra' which is regarded to be a Khaṇḍa of the Padma-Purāna, and which is a work of the ninth or tenth century A. D. and most probably was composed in the Eastern parts of Bengal, contains the word '*Prastāva*' (6 124) in the sense of 'a story' and the word '*kallola*' (10.21 and 20.90) in the sense of 'rinsing.'[39] Similary, the Bṛhad-dharma Purāna, which is also a work of Bengal and was compo ed in the 13th century A. D., uses the word '*mā*' (II. 30. 30) in the sense of 'mother' and the Sanskrit root '*vas*' (II. 14. 16f. etc.) in the sense of 'sitting'[40]; the word '*vilaksana*' has also been used in peculiar sense of 'sufficient' (II. 14 50), in which it is still found used in the Eastern Bengal.[41]

(f) The Purāṇs in their poetic style generally use various adjectives or epithets for a persen, specially for a deity; e, g. in the Vāman Purāṇa also we find the

39 cf R.C. Hazra, '*Studies in the Upa purānas*' I. pp. 275 f.

40. In the Bengali language this root is still used in the sense of 'to sit'

41. cf. R. C. Hazra, '*Studies in the Upa-Purāṇas*' Vol II, pp. 449 f.

epithets त्रिनेत्र, त्रिशूलिन्, देवेश, शशाङ्काङ्कितचारुमौलि etc (Adhs 1 and 2) used for Śaṁkara (Śambhu, Śiva, Hara, Rudra) Should we, then, literally translate such epithets and adjectives, or merely use 'Śaṁkara or Hara etc. for them ? Opinions may differ on this point, but it may be considered better to translate all such epithets also, and not merely give the usual name of the person or deity for whom these epithets have been used.

(g) On account of the floating text of the Purāṇas, there may be some passages in them which may not yield to any *correct or definite translation* In translating a Purāna all such doubtful passages of its text should better be noted by the translator besides giving his own probable translation of them; that may help other scholars to work on them.

These are some of the important problems which may confront a Purāna-translator. A few suggestions for their solution have been given here. Other similar *problems may arise in the course of the translation, and the learned traslator will himself solve them.*

II
THE VĀMANA PURĀṆA

The Vāmana-Purāna occupies the fourteenth place in the Purānic lists of the Mahāpurānas. It is named after Vāmana (the Dwarf), the first human *Avatāra* of Viṣṇu. The Vāmana is the only Avatara-named *Purāṇa* which contains a detailed and comprehensive account of the *Avatāra* (Vāmana), whence it takes its name *It gives the detailed* account of the Vāmana-avatāra and deals with such important Purāṇic topics as the bhuvana-koša, worship of Visnu and Śiva, Devi-māhātmya, birth of Skanda, wars between the Devas and the Asuras, account of Kurukṣetra and its tīrthas, vratas, and a number of important ākhyānas and upākhyānas Besides, also the Vām -*P* contains several special *topics of its own which, perhaps, are not to be found in the other Purāṇas.*[42]

The Vāmaṇa *Purāna does* not contain the narrow sectarian views, nor does it prescribe the bearing of various sectarian marks. It is not even mixed with elements of tāntricism as some of the other Purāṇas are. All these facts tend to show that the Vāmana-Purāna belongs to an early age of the Purāṇa-compilations. From the point of the extent of its text, its available text *consists only of 6000 ślokas or even less. It is,* how-ever, *one* of the important Purāṇas, for "it has preserved the deep inspiration and profound experience of spiritual movements during the Golden Age of Indian History...

42 Such topics are, e g names of *various serpents serving as the ornaments on different* parts of Śiva's body (1 26 ff.), the kāla-form of Śiva (5.26 ff.), Prahlāda's fight with Nara Nārāyana (Adhs 7-8), names and description of the *vāhanas* of the Devas and the Asuras (Adh 9), Sukeśi-episode together with the description of the twelve kinds of *dharma practised by the twelve yonis* (Devas, Asuras, Gandharvas, Ṛṣis, men etc) formation of the Kurukṣetra region by Kuru (Adh 22-23), teaching of the *dvādaśa-patraka yoga* by Brahmā to Sanatkumāra (Adh 35), pilgrimage by Prahlāda (Adh 55 ff), various forms of God Vāmana and their abodes (Adh 62); etc.

The large number of *stotras* in the Vāmana is not without its significance, the ideas in them are like the sparks of a vast spiritual conflagration.[43]

The religious movements of the Bhāgavatas and the Paśupata Śaivas have been admitted with equal eloquence into the making of this Purāṇa. The Devi-māhātmya and the worship of Surya are also the favourite themes of this Purāṇ Its ethical and moral religion is based on its *astanga mahī-dharma*[44] (eightfold great religion). It has even given to the Asuras (Prahlāda, Bali, Sukeśin etc) the credit of observing the highest ideals of *dharma*. This Purana, thus, displays a spirit of broad minded tolerance and catholic approach in the realm of religion[45].

As its name indicate , the Vāmana Purāṇa is primarily a work of the Bhāgavata Vaisnavas Its *Upakrama* (beginning) and *Upasamhāra* (end) also lead to the same conclusion In the beginning of this Purāṇa we have the usual 'नारायणं नमस्कृत्य......' śloka (which is found in all the Kashmirian and the South Indian MSS of the Vamana Purāṇa) The religious significance of this śloka has been pointed out by Buhler—"It is a characteristic mark of the works of the ancient Bhāgavata sect, where it is invariably found." (*Indian studies*, No II p 4, n 2) The *mangalācarana* (benediction) śloka 'त्रैलोक्यराज्यमा .....' etc. also contains salutations to Śridhara (v. l Sureśa) or Visnu Then, the first two ślokas of the interlocution of Pulastya and Narada also refer to Viṣnu and Vaiṣnava The last five Adhyāyas contain the concluding portion of the *Vamana-carita*, and the glorification of the devotion and the devotees of Visnu The last Adh 68 (Veṅkṭ Adh 95) elaborately describes the modes of Visnu-worship and praises one who builds the temples of Viṣnu, e g —'पितामहस्य पुरत कुलान्यष्टौ च यानि च । तारयेदात्मना सार्धं विष्णोर्मन्दिरकारक ॥' (68 38), etc.

It contains a large number of Vaiṣṇava themes and the number of the *Visnu-stotras* in this Purāṇa is larger than that of *Śiva-stotras*, the Viṣnu-stotras being 17, while the *Śiva-stotras* are 11, even out of these 11 *Śiva stotras* 5 are contained in the *Saro-māhatmya* chapters which are of doubtful authencity as discussed below. Much of the Śaiva element such as the *mahātmya* of the various Śiva-lingas around the Sthānutirtha of Kuruksetra and the long *stuti* of Śiva by Vena (स मा. 26, 63–164) which has its parallel in the Mbh , Śanti Parvan, 284 74–186 (C Press Edn) as the *stuti* of Śiva by Daksa, are probably later interpolations as may be inferred from the absence of this material in all the Bengali and the South Indian manuscripts of the Vāmana Purāna which have been collated by us for constituting its texts. More-over, the Matsya-P. (53, 45), the Nār P (I. 105 20 22) and the SK.-P. (VII 2 70) mention that one who gives a handwritten copy of the Vāmana-Purāṇa as gift to a Brāhmana at the time of the *sarad visuva* (Autumnal Equinox) attains the *pada* (abode) of Viṣnu ('वैष्णव यात्यसौ पदम्' Mt , 'याति विष्णो पर पदम्' SK), which clearly indicates the Vaiṣṇavite character of this Purāna.

But as has already been mentioned above, this Purāṇa is permeated with a spirit of religious tolerance and catholicism, and contains a happy synthesis of the

43 V. S Agrawala, *Vāmana Purāna—A Study*, Varanasi 1964, Introduction p X
44 See Vāmana p. 23,25,28
45 cf V S Agrawala, *op cit*, Introduction

Paśupata Śaivism and Bhāgavata Vaiṣṇavism. Wilson in the Preface of his translation of the Viṣṇu Purāna observes —"It (the Vāmana Purāṇa) is of a more tolerant character than the Purānas and divides its homage between Śiva and Viṣṇu with tolerable impartiality. It is not connected, therefore, with any sectarian principles, and may have preceded their introduction"

But inspite of its being primarily a Vaiṣṇava Purāna, it has been classed with the *rājasa* Purāṇas both by the Padma-Purāna (Ān. edn VI. 263 81-85) and by the Bhavisya-Purāṇa (III iii 28 10-15) as shown below —

Padma Purāna

(A). *Sāttvika Purānas*

1. वैष्णव
2. नारदीय
3. भागवत
4. गारुड
5 पाद्म
6 वाराह

(B) *Rājasa Purānas*

1. ब्रह्माण्ड
2. ब्रह्मवैवर्त्त
3 मार्कण्डेय
4 भविष्य
5. वामन
6 ब्राह्म

(C). *Tāmasa Purānas*

1. मात्स्य
2. कौर्म
3. लैङ्ग
4. शैव
5 स्कान्द
6 आग्नेय

Bhavisya Purāna

(A). *Sāttvika Purānas*

1. विष्णुवैवर्त्तपुराण
2. स्कान्द
3 पाद्म
4. भागवत
5 ब्राह्म
6. गारुड

(B). *Rājasa Purānas*

1. मात्स्य
2. कूर्म
3. नृसिंह
4 वामन
5. शिव
6 वायु

(C). *Tamasa Purānas*

1. मार्कण्डेय
2. वाराह
3. आग्नेय
4 लिङ्ग
5. ब्रह्माण्ड
6. भविष्य

According to the Padma-Purāṇa the *sattvika* Purāṇas lead to salvation, the *rājasa* Purāṇas lead to heaven and the *tamasa* Purāṇas lead to hell :—

सात्त्विका मोक्षदा प्रोक्ता राजसा स्वर्गदा शुभाः ।
तथैव तामसा देवि निरयप्राप्तिहेतव ॥ (Pad.-P VI 263-85)

But according to the Bavisya-Purāṇa the *rājasa* Purāṇas mainly deal with the *karma kānda* or rituals, while the *tāmasa* Purāṇas pertain to the *Śākta dharma* —

राजसा षट् स्मृता वीर कर्मकाण्डमया भुवि ॥
तामसाः षट् स्मृताः मातः शक्तिधर्मपरायणा ॥ (Bhavisya-P III. iii 28, 13 ab, 15 ab)

The Matsya-Purāṇa however, states that the *sāttvika* Purāṇas mainly glorify

Hari, the *rājasa* mainly glorify Brahmā, the *tāmasa* glorify mainly Agni and Śiva, and the *saṁkīrṇa* (i. e. of mixed nature) glorify Sarasvatī and the Pitṛs .—

सात्त्विकेषु पुराणेषु माहात्म्यमधिकं हरेः ।
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ॥
तद्वदग्नेश्च माहात्म्यं तामसेषु शिवस्य च ।
संकीर्णेषु सरस्वत्याः पितॄणां च निगद्यते ॥ (Matsya-P., 53. 67–68)

This fourfold division of the Purāṇas by the Matsya tallies with its fourfold division of the thirty *Kalpas* mentioned in its Adh. 290 (An. edn.) .—

आदावेव हि माहात्म्यं यस्मिन् यस्य विधीयते ।
तस्य कल्पस्य तन्नाम विहितं ब्रह्मणा पुरा ॥
संकीर्णास्तामसाश्चैव राजसाः सात्त्विकास्तथा ।
रजस्तमोमयास्तद्वदेते त्रिंशदुदाहृताः ।
संकीर्णेषु सरस्वत्याः पितॄणां व्युष्टिरुच्यते ॥
अग्नेः शिवस्य माहात्म्यं तामसेषु दिवाकरे ।
राजसेषु च माहात्म्यमधिकं ब्रह्मणः स्मृतम् ॥
यस्मिन् कल्पे तु यत् प्रोक्तं पुराणं ब्रह्मणा पुरा ।
तस्य तस्य तु माहात्म्यं तत्स्वरूपेण वर्ण्यते ॥
सात्त्विकेष्वधिकं तद्वद्विष्णोर्माहात्म्यमुत्तमम् ।
(Matsya-P., 290. 12-16)

Thus the Matsya-Purāṇa applies the divisions and the corresponding characteristics of the Kalpas to the Purāṇas also. The ślokas in the two contents, as quoted above, are also similar, but the Matsya does not give the names of the Kalpas and the Purāṇas under these four divisions which are as follows –

1. Sāttvika Kalpas and Purāṇas—mainly glorify Viṣṇu;
2. Rājasa Kalpas and Purāṇas—mainly glorify Brahmā;
3. Tāmasa Kalpas and Puraṇas—mainly glorify Agni and Śiva;
4. Saṁkīrṇa Kalpas and Purāṇas—mainly glorify Sarasvatī and Pitṛs.

It may be probable, however, that this scheme of the four divisions, with the difference of the Deities glorified, originally belonged to the Kalpas, and later on it was extended to the Purāṇas also. If the Matsya Purāṇa also implicitly accepts the prevalent view that the Vāmana is a rājasa Purāṇa, then it (Vām. P.) may have been regarded as glorifying Brahmā

But according to the Śiva-rahasya-khaṇḍa of the Śaṁkara-Saṁhitā of the Skanda-Purāṇa, the Vāmana-Purāṇa is among the ten (Viz. Śaiva, Mārkaṇḍeya, Laiṅga, Vārāha, Skānda, Mātsya, Kaurma, Vāmana Vāyu and Brahmāṇḍa) which praise Śiva[46]

46. *Vide* R. C. Hazra, 'Studies in the Genuine Āgneya Purāṇa, *Our Heritage*, Vol I (1953) p. 210, fn ; and also J. Eggeling, *Descriptive Catalogue of the Sanskrit Manuscripts in the Library of India Office*, VI, Nos 3671-72, p. 1363.

It appears, however, that before the time of the composition of the Śiva-rahasya-khaṇḍa the Vāmana-Purāna, which had originally been a Vaisnava Purāna, was recast and made more Śaivite than Vaiṣnavite.

The Padma-Purāṇa (An edn., I. 62-2-7) conceives Hari (Viṣnu) as *Purānāvayava* (that is, having the Purānas as his limbs) In this conception of the Purāṇas as representing the various limbs of Viṣnu, the Vaman has been regarded as the skin of Hari' ('त्वगस्य वामनं स्मृतम्'), which may indicate that, as the skin covers the whole body, the Vāmana Purāṇa was considered as covering (i.e dealing with) the whole aspect of Hari.

The Vāmana-Purāna has concentrated mainly on the glorification of Kuruksetra and its *tirthas*. In the *Saromāhātmya* Adhyāyas the interlocution between the Sūta and the Ṛṣis also takes place in Kurujāṅgala and the main scene of the Bali-Vamana story in this Purāṇa is also laid in Kurukṣetra, Bali performs his sacrifice in Kuruksetra and Vāmana goes there to deceive him .—

ब्रह्मन् व्रजामि देह्याज्ञा कुरुक्षेत्रं महोदयम् ।
तत्र दैत्यपते' पुण्यो हयमेधो प्रवर्तते ॥ (Vām-P. 62 52),

while this event takes place in Puṣkara according to the Padma-Purāṇa (An. edn., Sṛṣṭi-kh., 15-16), in Gaṅgādvāra according to the Agni-P (4.7), in the Vastrāpatha Ksetra in Surāṣṭra near Prabhāsa according to the Skanda Purāna (Prabhāsa-Kh., Vastrāpatha-Kṣetra-Māhātmya, 14.78ff) and on the northern banks of the Narmadā according to the Bhāgavata-P. (VII. 18. 21ff).

Thus, for the Vāmana Purāna Kuruksetra or Kurujāṅgala is the most important and best of all the regions, and its tirtha, Pṛthūdaka, the best of the tirthas —

क्षेत्रेषु यद्वत् कुरुजाङ्गलं वरं ।
तीर्थेषु यद्वत् प्रवरं पृथूदकम् ॥ (Vām P. 12.45cd)

IS THE VAMANA A MAHA-PURAṆA OR AN UPA-PURAṆA ?

The Vāmana Purāna is included in all the Purāṇic lists of the eighteen Mahāpurāṇas, except those of the Bṛhad-dharma Purāṇa (ASB edn.; I. 25. 20-22) and the Garuḍa Purāṇa (Kāśi edn, 1 215. 15-16), both of which omit the name of the Vāmana Purāṇa in their lists of the Mahāpurāṇas, but mention it in their lists of the Upapurāṇas (Bṛhad-dh I 25 23-25, Garuḍa I 215 17-20). The Kūrma Purāṇa includes the Vāmana Purāṇa in the list of the Mahāpuranas (I. 1. 13-15) and also mentions a Vāmana Purāṇa in the list of the Upapurāṇas (I 1 17-20). Dr R C Hazra in his '*Studies in the Upa-purānas,* Vol I, pp. 4-13, has given twenty three different lists of the Upa purāns, out of which the four lists contain the name of the Vāmana as an Upappurāṇa. In his '*Studies in the Purānic Records on Hindu Rites and Customs*' Dr. Hazra remarks that "it (the extant Vāmana) can safely be called an Upa-purāṇa rather than a Mahāpurāṇa" (p 77) Now, we have to consider these points and try to decide the actual status of the Vāmana-Purāṇa, specially of the extant Vāmana.

First let us take the case of the omisson of the Vāmana in the lists of the Māhapurāṇas contained in the Bṛhad-dharma and the Garuḍa.

The older Purāṇic lists of the Purāṇas (i. e. of the Mahāpurāṇas) can be classified into the following four groups, all agreeing in the names of the eighteen Mahāpurāṇas given in the Viṣṇu-P. but varying a little in the order of these names :—

Group I—

Viṣṇu III. 6. 21-24; (2) Agni 272.1-23; (3) Bhāgavata XII. 13. 4-8; (4) Bhaviṣya I (Brāhma-Parvan, 61-64); (5) Brahma-Vaiv. IV 133. 11-21; (6) Mārkaṇḍeya, Veṅk. edn, 134. 8-15, (7) Matsya, 53. 12-56, (8) Nāradīya, I. 92.21-28; (9) Padma, An edn, I (Ādi-kh) 62 2-7, (10) Skanda VII. 1 2. 28-77, (11) Varāha, ASB. edn., 112. 69-72.

This group follows the *Viṣnu p. order* of the names of the Mahāpurāṇas.

Group II—

(1) Kūrma I. 1 13-15; (2) Padma, An edn, VI (Uttara kh.) 219 25-27; (3) Saura-upapurāṇa, An edn., 9 6-12; (4) Skanda VII. 1.2. 5-7.

This group follows the *Kūrma p. order,* except that in the Kūr.—8th Mārkaṇḍeya, 9th Āgenya, but in the Saura—8th Āgneya, 9th Mārkaṇḍeya.

Group III—

(1) Liṅga I, 39. 61-64; (2) Śiva, Veṅk.-edn., V (Umā-Saṁ). 44. 120-122

This group follows the *Liṅga-p. order*

Group IV—

(1) Bhāgavata XII 7. 23-24, (2) Devī Bhāg I. 3 2-12; (3) Padma, Ān. edn, IV (Pātāla-kh) 111. 90-94; (4) Padma, VI (Uttara-Kh) 263. 77-81.

Each Purāṇa of this group has its own order which does not conform with any of the first three groups

All these lists of the four groups contain the name of the Vāmana among the Mahāpurāṇas.

Besides the above earlier lists there are some other later lists which differ even in the names of the Mahāpurāṇas. They exclude or omit the names of some of the Purāṇas (Mahāpurāṇas) mentioned in the Viṣṇu-P, and include in their place the names of some of the Upapurāṇas which attained prominence in the times of their compilations of these lists, thus always completing the number eighteen. These lists are as given below :—

Lists.	*Mahāpurāṇas Omitted.*	*Upapurāṇas Inserted.*
(1) Bhaviṣya-P. (111, 3.28.10-14)	1. Nāradīya 2. Brahma-vaivarta	1. Nṛsiṁha 2. Śaiva (in addition to Vāyu Mahāpurāṇa)
(2) Garuḍa-P. (1.215.15-16)	1. Vāmana	1. Śaiva (in addition to Vāyu)

(3) Vāyu-P (Venk edn II 42.1-11)	1. Āgneya 2 Liṅga	1. Ādika Purāṇa
(4) Ekāmra-P.[47] (I 20b-23)	1 Nāradīya 2 Garuḍa	1. Śaiva 2 Narasiṁha
(5) Bṛhad dharma P. 1.25 20 22	1. Vāmana	1 Śaiva (in addition to Vāyu)
(6) Alberuni's list[48] (other than that from the Viṣṇu-P.)	1. Agni 2. Bhagavata 3. Brahma-vaiv 4 Liṅga 5. Nāradīya 6 Padma	1 Ādi Purāṇa 2. Āditya-P. 3 Nanda-P 4. Nṛsiṁha P 5 Sāmba P. 6 Soma P
(7) Kavīndrācārya's list[49]	1 Bhāgavata 2 Nāradīya	1 Devī-Bhāgavata 2. Nandi Purāṇa

Thus we see that the Vamana Purāna as a Mahāpurāṇa is omitted in the Garuḍa-P and the Bṛahad-dharma-P. only, and is relegated in both these lists to the position of an Upapurāṇa All other lists, mentioned above, include the Vāmana P. in the name of the Mahāpurāṇas So the omission of the Vāmana Purāṇa in the lists of the Mahapurānas by only these two Puranas does not carry much weight, for, the names of some other Mahāpurāṇas, such as the Āgneya, Brahma-vaivarta and *Liṅga*, are also omitted in some of the later lists of the Mahāpurānas, as shown above, which are not even mentioned in any list of the Upapurānas The fact seems to be that these later lists of the Purānas and Upapurāṇas *were compiled by the compilers according to their own* notions about the names of the Purānas, when some of the Mahāpurāṇas might have lost their importance, and some Upapurāṇas came into prominence in their place. Sometimes the same *name belonged to* a Mahāpurāṇa as well as to an Upapurāṇa, e g. besides the Brahmāṇḍa-Mahāpurāṇa there is mentioned a Brahmāṇḍa-Upapurāṇa also in the majority of the lists of the Upapurāṇas

Was there, then, a Vāmana upapurāṇa also besides the Vāmana mahāpurāṇa as *is* noted in the *list of the Kūrma Purāṇa* (I. 1 13-20). And, is the extant Vāmana-Purāṇa the same as that Vāmana Upapurāṇa ? As already mentioned above, out of the XXIII lists of the Upapurāṇas noted by Hazra, only the four lists (I,II–both of the Kūrma-Purāṇa, XIII–of the Garuḍa Purana, and XVI–of the Bṛhad-dharma Purāṇa) contain the name of the Vāmana-upapurāṇa all other lists mention '*Mānava*' in place of 'Vāmana'. Even the reading *Vāmana'* in the above mentioned two Upapurana lists of the Kūrma-Purāṇa (I–Veṅk. edn , II–the Kūrma-Purana as quoted by Narasiṁha Vajapeyin in

47 cf R C Hazra *Studies in the Upapurāṇas*, Vol I, p. 13 and fn 21-22.

48 See footnote 19

49 See 'कवीन्द्राचार्यसूचीपत्र' published in Gaekwad's Oriental series (Baroda) No. XVII, 1921.

his Nityācāra-pradīpa,I, p. 19) is not certain, for in the other three lists (III, IV, V) of the Kūrma Purāṇa, found quoted respectively in Raghunandana's Malamāsa tattva, Hemādri's Caturvarga-cintāmaṇi, I, p 532-33, and II. I. p 21, the reading is *'Mānava'*. Two MSS. of the Kūrma-Purāṇa *viz.* one of the D. A. V. College Library, Lahore, now deposited in the Visvesvarananda Institute, Hoshiarpur, No. 5589 dated V. S. 1679 (A D 1622), and the other belonging to the Adyar, Library, Madras, P M. 2418—also read *'Mānava'* in place of the reading *'Vāmana'* among the Upapurāṇas (Kūrma P Venk edn I. 1 17 20) So, the reading *'Vāmana'* in the above mentioned four lists given by Dr. Hazra seems to be a wrong metathesis of the correct reading *'Mānava'*, probably caused by the carelessness or ignorance of the scribes or due to their more familiarity with the name of the Vāmana Purāṇa than with that of the Mānava Purāṇa Dr. Hazra himself is doubtful about the correctness and certainly of the reading *'Vāmana'* in the lists of the Upapurāṇas, for he says —" The occurrance of the name of 'Vāmana' in place of the 'Mānava' in these lists was due either to the ignorance of the people about the real title and nature of the Upapurāṇa which they called 'Vāmana' or 'Manava', or to the fact that the Mānava Upapurāṇa was replaced by the Vāmana-Upapurāna, or vice versa, at an early date" *(Studies in Upapuranas*, II, p 512) Moreover, any Vaman Upapurāṇa besides the Vāmana Purāṇa is not drawn upon or referred to by any author, and no manuscript of this Upapurāṇa has been available so far, hence, it may be said that there never probaly existed any Vāmana-Upapurāṇa, though the Mānava Upapurāṇa is also not traceable now Yet its existence at some time is more probable than that of the Vamana-upapurāṇa, for *Manava upapurāna* is mentioned in most of the lists of the Upapuraṇas noted by Hazra in his *Studies in the Upapuranas* ?

Now, one might say that the extant Vamana Purana may not be the same as the Vāmana Upapurāna mentioned in the four lists of the Upapurāṇas, which (Vāmana Upapurāṇa) perhaps never actually existed, but, is not the extent the Vāmana-Purāṇa an Upapurāṇa rather than a Mahāpurāṇa, as says Dr Hazra in his *Puranic Records on Hindu Rites and Customs* (p 77) ? The following reasons are given for maintaining this view —

(1) It lacks almost all the five themes (*Sarga Pratisarga* etc) which are characteristics of the older Mahāpurāṇas;

(2) The contents of this Purāṇa do not agree with the information regarding the 'Vāmana-Purāna' contained in the Matsya (53 44-45) and the Skanda (VII. 1 2, 63-64). For, in both these Purāṇas the Vāmana is said to be spoken by (Caturmukha or Brahmā) and is related to the *Kūrma Kalpa*, while the extant Vāmana is spoken by Pulastya and does not treat of the Kūrma Kalpa , there is no mention of the Kūrma-Kalpa in the extant Vāmana

Let us now consider these too arguments —

(1) In the evolution and growth of the Purāṇa literature, the five themes *(Pañca-lakṣanas)* came to be regarded as characteristics of the Purāṇas at a later stage,

the original Purāṇas had not contained the genealogical lists and systematic accounts of royal dynasties (*Vaṃśa* and *Vaṃśānucarita*) Cosmognony and Smṛti matter with *ākhyānas* connected with them had been the only topics of the original or earlier Purāṇas The genealogical lists and the accounts of the royal dynasties were most probably compiled later on by the Purānic Sūtas and inserted into many of the Mahāpurāṇas and also in some of the Upapurāṇas. But even before the time of Kauṭilya the Purānic Sūta, who was adept in the five *lakṣanas* of the Purānas, had ceased to exist for Kauṭilya (V 3) clearly mentions the '*Paurāṇika*' as an official of a king separate from the Suta and the Māgadha, whose function was to recite the Puranas to the king in the afternoon Hence many of the extant texts of the Mahāpurāṇas which were possibly compiled or redacted after the Paurāṇika Sūta had ceased to exist generally neglect the *Pancalakṣanas* and mainly deal with the religious matter and occasionally also with cosmognony, and contain the *ākhyānas* connected with these topics. The Purāṇas are therefore called as *Dharmaśāstras* by the Bhavisya-Purāṇa (I 1 65). In fact instruction of *dharma*, specially through *ākhyānas* and *upākhyānas*, is the chief aim of the Puranas, the *panca-lakṣanas* and other topics are made subservient to that end

Panca-lakṣanas, therefore, were not the chief characteristics of the Purāṇas from the very beginning In fact, the *panca lakṣanas* form only the 1/40th of the total text of the existing Mahāpurāṇas[50] The lack of some of the *panca-lakṣnas*, therefore, in a recognised Mahāpurāṇa should not deprive it of its being a Mahāpurāṇa But then, although the Vāmana Purāṇa does not contain genealogies and accounts of the royal dynasties, yet it contains cosmogony (comprising of *sarga* and *pratisarga*) and some accounts of the *Manvantaras* in connection with the birth of the seven *Maruts* in different *Manvantaras* , it also contains a brief account of some of the kings of the dynasties of the seven Manus Thus the Vamana does not totally lack the *pancalakṣanas*

(2) Though the extant Vamana Purāṇa does not fully agree with the information regarding the Vamana Purāṇa given in the Matsya and the Skanda as follows —

त्रिविक्रमस्य माहात्म्यमधिकृत्य चतुर्मुख ।
त्रिवर्गमभ्यधात् तच्च वामन परिकीर्त्तितम् ॥
पुराण दशसाहस्रं कूर्मकल्पानुगं शिवम् ।(Mt 53. 44 45 , Sk VII 1. 2. 63-64),

Yet it fully agrees with the information given about the 'Vamana Purāṇa (i e about the Vāmana Mahāpurāṇa) in the Naradiya Purāṇa (I 105 1-17) as follows —

शृणु तात प्रवक्ष्यामि पुराणं वामनाभिधम् ।
त्रिविक्रमचरित्राढ्यं दशसाहस्रसंख्यकम् । १ ॥
कूर्मकल्पसमाख्यानं वर्गत्रयकथानकम् ।
भागद्वयसमायुक्तं वक्तृश्रोतृशुभावहम् ॥ २ ॥

50 cf A D Pusalker *op cit*, Introduction p. xlv, also W Kirfel, *Die Purāṇa Pañcalakṣaṇa*, Introduction

पुराणप्रश्न प्रथमं ब्रह्मशीर्षच्छिदा तत ।
कपालमोचनाख्यान दक्षयज्ञविहिंसनम् ॥३॥
हरस्य कालरूपाख्या कामस्य दहनं तत ।
प्रह्लादनारायणयोर्युद्ध देवासुराहव ॥४॥
सुकेश्यर्कसमाख्यान ततो भुवनकोशकम् ।
तत काम्यव्रताख्यान श्रीदुर्गाचरित तत ॥५॥
तपतीचरित पश्चात् कुरुक्षेत्रस्य वर्णनम् ।
सत्या माहात्म्यमतुलं पार्वतीजन्मकीर्तनम् ॥६॥
तपस्तस्या विवाहश्च गौर्युपाख्यानक तत ।
तत कौशिक्युपाख्यानं कुमारचरित तत ॥७॥
ततोऽन्धकवधाख्यान साध्योपाख्यानकं तत ।
जाबालिचरित पश्चादरजाया कथाऽद्भुता ॥८॥
अन्धकेश्वरयोर्युद्धं गणत्व चान्धकस्य च ।
मरुता जन्मकथनं बलेश्च चरितं तत ॥९॥
ततस्तु लक्ष्म्याश्चरित त्रैविक्रमत परम् ।
प्रह्लादतीर्थयात्रायां प्रोच्यतेऽथ कथा. शुभा ॥१०॥
ततश्च धुन्धुचरितं प्रेतोपाख्यानक तत ।
नक्षत्रपुरुषाख्यान श्रीदामचरितं तत ॥११॥
त्रिविक्रमचरित्रान्ते ब्रह्मप्रोक्त स्तवोत्तम ।
प्रह्लादबलिसंवादे सुतले हरिशसनम् ॥१२॥
इत्येष पूर्वभागोऽस्य पुराणस्य तवोदित ।
शृण्वतोस्योत्तरं भागं बृहद्वामनसंज्ञकम् ॥१३॥
माहेश्वरी भागवती सौरी गाणेश्वरी तथा ।
चतस्र संहिताश्चात्र पृथक् साहस्रसंख्यया ॥१४॥
माहेश्वर्यां तु कृष्णस्य तद्भक्ताना च कीर्तनम् ।
भागवत्यां जगन्मातुरवतारकथाऽद्भुता ॥१५॥
सौर्यां सूर्यस्य महिमा गदित पापनाशन ।
गाणेश्वर्यां गणेशस्य चरितं च महेशितु ॥१६॥
इत्येवद्वामन नाम पुराणं सुविचित्रकम् ।
पुलस्त्येन समाख्यातं नारदाय महात्मने ॥१७॥
(Nār-P. I 105 I 17)

The topic enumerated here in the Nāradiya Purāna as belonging to the *Pūrva-bhāga* of the Vāmana Purāna are all found almost in the same order in the extant Vāmana Purāna, excepting the *Saro māhātmya* text of the vulgate (Veṅkt. edn 22 47-49 59), which is not mentioned here in the contents seems to have been inserted later on as discussed below The *Uttara bhāga* of the Vamana, consisting of the four Samhitās of one thousand ślokas each and called the *Bṛhad-Vāmana* Purāṇa, has not yet been available anywhere, though references of the Bṛhad Vāmana are found in some of the *Nibandhas* and some medieval works on bhakti[51]. The extant Vamana is, therefore, the same as described by the Naradiya Purana in its lists of the Mahapuranas

It is to be noted here that all the three Puranas—the Matsya, the Skanda, the Nāradiya—mention the following four characteristics of the Vāmana Purāṇa (i. e. of the Vāmana Mahāpurāna) in common —

(a) The narration of the glory (माहात्म्य, Mt , SK) or exploits (चरित्र, Nār.) of Trivikrama (Vāmana),

(b) The narration (of the *Ākhyānas* etc.) of the Kurma-Kalpa. (कूर्मकल्पानुग; Mt , SK., कूर्मकल्पसमाख्यान, Nar)

(c) Explanation of the three objectives (*Dharma*, *Artha* and *Kāma*) to be attained in human life (त्रिवर्गाभिधान, Mt., SK., वर्गत्रयकथानकं, Nar).

(d) The ten thousand ślokas as its extent (पुराण दशसाहस्र, Mt SK; दशसाहस्रसख्यकम् , Nār).

But while the Matsya and the Skanda mention that the Purāṇa was narrated by Caturmukha or Brahmā, the Nāradiya Purāna says that it was narrated by Pulastya to Nārada, as is the case with the extant Vāmana Purāṇa. In fact, almost every Purāṇa has been revised and redacted several times. In the course of these revisions and redactions Purānas have naturally undergone some change regarding their subject matter, interlocutors and extent The Vāmana Purāṇa which had existed at the time of the redaction of the extant Matsya text might have been contained the name of Brahmā as its interlocutor or narrator, but when it was finally revised before or at the time of the redaction of the extant Nāradiya Purāna, Sage Pulastya (the mind born son of Brahmā) was made its narrator and Narada the questioner and the listener Since then, the two interlocutors of the Vāmana Purāṇa have been left undisturbed.

The extent, 10,000 ślokas, as mentioned in the Mt , Sk., and Nār belongs to the complete text of the Vāmana comprising, according to the Naradiya, the *Pūrva-bhāga* and the *Uttara-bhāga*. The *Uttara bhāga* having an extent of 4,000 ślokas being not now available, the *Pūrva bhāga* comprising the extant text of the Vāmana-Purāṇa is, thus, of the extent of 6,000 ślokas, which is the same as that of the extant Vāmana Purāṇa.

It is true that in the extant Vamana Purāna there is no mention of the Kurma-Kalpa But the words कूर्मकल्पानुगं of the Matsya and the Skanda, and कूर्मकल्पसमाख्यानं of the Nāradiya may not mean that there was mention or description of the Kurma-Kalpa in the Vāmana-Purāṇa ; they actually mean that the Vāmana-Purāṇa narrates the stories and

51 See my Introduction to the Critical Edition of the Vāmana Purāna, p XX

events belonging to the *Kūrma kalpa*, for every purāṇa contains the accounts of the events and *Ākhyānas* belonging to some one or the other past *Kalpa*, as says the Matsya Purāṇa—"पुरातनस्य कल्पस्य पुराणानि विदुर्बुधा ।" (53.72)

The extant Vāmana Purana is, thus, the same Purāna as mentioned in the list of the Mahāpurāna as by the Nāradiya-Purana According to Dr Hazra "chapters 42 125 of Nar P were compiled later than 1000 A.D" while according to Dr Haraprasad Shastri the date of the Nāradiya Purāṇa is 700 800 A D[52] It can, however, safely be said that at least since about 1000 A.D. the extant Vāmana has been regarded as a Mahāpurāna, although it may be considered as a revised edition of the earlier Vāmana Mahāpurana defined in the Matsya and the Skanda. Moreover, the extant Vāmana-Purāna, and not any Vāmana-Upapurāna, has been drawn upon by the medieval Dharmaśāstra Nibandhas during the time of their compilation from the beginning of the 12th century upto the 18th century A.D

Extent of Vāmana Purāna Text

The vulgate text of the Vāmana-Purāna as represented by the Venkaṭ śvara Press edition, consists of 95 Adhyāyas of 5815 ślokas, besides some prose-passages The position of the collated manuscripts in this respect is, however, as follows

(a) All the collated Kashmirian manuscripts omit all the nine Adhyāyas (23 to 31) of the Venkt edn. These Adhs contain the first Vamana carita narrated by Sūta Lomaharṣana to the Ṛṣis, this Vamana carita forms part of the सरोमाहात्म्य text extending from 22 47 to 49-51 of the vulgate text of the Vāmana Purana. This first Vamana-carita is, therefore, the secondary Vāmana-carita version as compared with the primary Vāmana-carita version of the Vām P , which is narrated by Pulastya to Narada, the main interlocutors of the Vāmana-Purana, and given in the last chapters, from Venkt Adh 76 to 93 (Cr Edn , Adhs 50 56).

(b) The Bengali MSS, and the South Indian MSS—the Devanāgari MS, P M. 2163, from the Adyar Library, Madras, the Nandi Nagari MS from the Śrngeri Matha, Mysore and the Telugu MS. No S P. 4037, from the Oriental Research Institute, Mysore, omit the whole intervening interlocution between the Suta and the Ṛsis, beginning from 22-47 and going up to the end of Adh 49 (Venkt edn) It is to be noted here that no Grantha or Malayalam MSS of the Vāmana Purāna were available in the Sarasvati Mahal Library, Tanjore, Govt. Oriental Manuscripts-Library, Madras, and the Keral University Library, Trivandrum But we have received from the Sarasvati Mahal Library Tanjore, some details of its four Devanagari MSS, D 10419 D 10421, D. 10422 and D. 10423, of which the last Adhyāya corresponds to Adh. 95 of the Venkt edn and is respectively numbered as पञ्चषष्टितमोऽध्याय, सप्तषष्टितमोऽध्याय, पञ्चषष्टितमोऽध्याय सप्तषष्टितमोऽध्याय, which shows that these four MSS also omit all the 27 Adhyayas containing the interlocution between the Sūta and the Ṛṣis.

This interlocution of the Sūta and the Ṛṣis (from 22 47 to 49 51 of the

52 cf R C. Hazra, *Puranic Records on Hindu Rites and Customs*, p 132 , and Haraprasad Shastri, Catalogue of Sanskrit Manuscripts ASB, Vol V, preface, pp cxxxvii f

Venkt edn), whole of which is *found omitted in both the Bengali and the South* Indian collated MSS, comprises the following topics —

(1) 22 47-60 This portion of the Venk edn deals with the description and *māhatmya* of the Pṛthūdaka tirtha in Kuruksetra

(2) Adhs. 23–31 contain the first or the secondary Vāmana-carita, which is mostly similar to the Vāmana-carita of the Matsya-Purāna (Adhs 244-246), and of t e Harivamśa (Bhavisya Parvan, Adhs 66-72) and seems to be adapted from these

(3) Adhs 32-42 *contain the description and māhātmya* of the tirthas of Kurukṣetra, which is almost similar to the māhatmya of Kurukṣetra and its tirthas, given in the Aranyaka-parvan, Adh. 81. and the Śalya-Parvan, 37ff, of the Mahābhārata (Cr Edn.)

As already mentioned above, this *māhātmya* is narrated by Sūta to the Ṛṣis in the Vām.-P, but in the Mbh, Arnyaka-Parvan, it is narrated by Pulastya to Bhīṣma, where Pulastya addresses Bhīṣma as नरव्याघ्र (81.23a), राजन् (81 21c), धर्मज्ञ (81 46a) etc These are quite appropriate for Bhīṣma. But in many and sometimes in the majority of the collated MSS, of the Vam -P, too, we find the same readings—नरव्याघ्र (Venk 35 2c) राजन् (Venk 34 42c) and धर्मज्ञ (Venk 35 42a)–as addresses used for the Ṛṣis by Sūta, which shows that these chapters of the Vām P might have been based on the above chapters of the Mbh. The Padma-Purāṇa, Ādi. Kh, Adhs 26ffs, contains also this same *māhātmya*, which is almost similar to the *māhātmya* in the Mbh There, in the Padma P Nārada is speaking to Yudhiṣṭhira, and hence the above addresses (नरव्याघ्र etc, are also appropriate there Hence, it seems that in adding these chapters (32–42) in the Vām -P, the redactor might have utilised this portion of the Mahābhārata

(4) Adhs 43–49 These contain the description and the *māhātmya* of the Śiva-liṅgas established *around* the Sthāṇu-Tīrtha which is *a part of the Pṛthūdaka*-tirtha. It is related by Sanatkumāra to Mārkaṇḍeya These chapters have not yet been traced in the Mahābhārata *or in other Purāṇas But in connection with the māhātmya* of Pṛthudaka-tirtha the Mahābhārata (III. 81 127) says: "गीतं सनत्कुमारेण व्यासेन च महात्मना" Does it show that these chapters *might have been contained in* the Santkumāra Samhitā of the Skanda Purāṇa ?

All these 27 chapters in no way form an essential part of the main theme—the description and *māhātmya* of Kurukṣetra and its Pṛthūdaka-tirtha, related by Hari to the gods, where they (the gods) are advised to worship the Pitṛs for obtaining their mind born daughter, Mena, as Himavan's wife The main theme, rather, is interrupted by these intervening chapters (23 49) and the thread is again taken up in chap 50 (Venk) But all these chapters of the सरोमाहात्म्य are given in all the Devanāgari MSS of Northern India, and al o in the South Indian Telugu MS, D. 2268, of the Govt. Oriental Manuscripts Library, Madras.

The Kashmirian MSS, like the Devanāgari MSS of Northern India, introduce after 22 46 the interlocution between the Sūta and the Ṛṣis; and in the Kashmirian

mentioned 27 Adhs. may be the remnant of that text of the Vām-P., which somehow might have crept into the existing text of the Vām-P., which is narrated by Pulastya to Nārada, thus filling in the lacuna created by some possibly lost portion of this Pulastya-Nārada Vām-P. Many of the ślokas found quoted in the various Nibandhas, which still remain un-identified in the extant printed Vāmana-P. text and the manuscripts, may be considered as belonging to the lost portion.

The Purānas have always served as the real encyclopaedia of the Hindu religion, and as such they have been revised from time to time, adding and incorporating in them whatever new or additional material could be available to the compilers of the Purāṇas in a particular period and place. The compilers or the redactors of the Purānas always retained and interpreted the old, but they were never averse to the new, rather they welcomed the new currents of thoughts and thus kept the Purānas upto-date and really useful for the Hindu society. *In this way their extent has increased from two lacs to four lacs of ślokas*[53]. And on account of these timely additions of the new material the Purānas have been very popular and have always been widely read and recited. Such timely additions made by the compilers or the redactors should, therefore, be considered as the great merit of the Purāṇas, and should be treated as the valuable literary treasure worthy to be preserved, and should not be lightly discarded, unless there are very strong grounds for their exclusion, or unless they are proved as interpolated by the whims of some scribes, readers or reciters.

The real extent of the Vāmana Purāṇa is said to be of ten thousand ślokas ('दशसाहस्रसंख्यकम् Nar-P) According to the Nāradiya Purāṇa (I.105 13 16, already quoted) the Vāmana Purāṇa had also the उत्तरभाग called the बृहद्वामन which consisted of the four Samhitās, viz Māheśvari, Bhāgavati, Gauri and Gāneśvari, each of one thousand ślokas But this Uttarabhāga, known as the *Bṛhad Vāmana Purāna*, has not yet come to light, though quotations from the Bṛhad-Vāmana are *found in some of the Dharmaśastra* Nibandhas (e. g. Viramitrodaya-Pūjaprakāśa, and Ācāraratna, Devapūjā-prakaraṇa and also in some work on the Kṛṣṇa-bhakti (such as of Jivagosvāmin and Rūpa-gosvamin)", in the 'Laghu-bhāgavatāmṛta' also we find quoted six ślokas from the Bṛhad vāmana.

So, we have to be satisfied with the remaining text, the Pūrva-bhāga, only which should have traditionally an exent of about 6000 ślokas(10000–4000), A large number of such

53 See my article 'Purāṇas and their Referencing' in *'Purāna'*, Vol VII, 2 (July, 1965) pp 321-351

54 In the *Bhāgavata-Samdarbha* of Jivagosvāmin some verses from the Bṛhad vāmana Purāṇa are quoted with the words "इदं च बृहद्वामनपुराणप्रसिद्धि' in connection with the description of *Kriśna-loka* Similary in the *Ujjvala-nilamani* of Rūpagosvāmin the Bṛhad.vāmana Purāna is referred to, and Jivagosvāmin in his commentary, *Locana-rocanā*, quotes several ślokas from the Brhad vāmana Purāṇa with the words "पौराणी बृहद्वामनोक्ता । सा च यथा—" (उज्ज्वलनीलमणि, लो. रो. टीका, कारिका ४६)

For this information I am indebted to Prof. Karunapati Tripathi of the Vārāṇaseya Sanskrit University, Varanasi.

Vāmana-purāna ślokas (about 250) are found quoted in the Nibandhas, as are not found in the printed texts and the available manuscripts of the Vāmana Purāṇa. But unless we get sufficient manuscript evidence for them they cannot be included in the constituted text, we have given these ślokas in the Appendix (2 B) of the Critical edition

ARRANGEMENT OF ADHS. IN THE CONSTITUTED TEXT.

1. *Saro-māhātmya. Adhyāyas* (Venkt 22 47-49. 51) have been excluded from the main text, but have been given along with it in the same place and order in which they occur in the North Indian Devanāgarī MSS., but numbered separatey, from स मा १ to स मा २८ after the Adh 23 of the constituted text These स. मा Adhs, thus, have not been relegated to an Appendix

2 After the स. मा Adhs. the remaining Adhyāyas of the main text, from, Adh. 24 to Adh 69, are given.

3. On the manuscript evidence Venkt. Adh. 14 has been split into two Adhs— 14 and 15—and the Venkt Adhs 83 and 84 have been combined into one Adh. (Adh 57 of the constituted text) and the Venk. Adh 95 has been split into two Adhs. (Adhs 68 and 69 of the constituted text) The last Adh. (i.e. Adh 69) of the constituted text contains only the *phalaśruti*

Prose-Passages in the constituted Text

स मा. Adh 5	541 syllables *(Akṣaras)*
स मा. Adh. 23	464 syllables.
Adh. 39	400 syllables
Adh 43	59 syllables
Adh. 44	163 syllables
Adh 66	1104 syllables
	Total—2731 syllables
	(=86 Ślokas of 32 syllables each)

Number of Slokas in the Constituted Text.

Main text (Adhs. 1 69)	4563 Ślokas
Saro-Māhatmya Text	1228 Ślokas
Prose Text (2731 Syll.) =	86 Ślokas
	Total—5877 Ślokas.

Studies and Translations of the Vamana Purāna

Studies —

A few studies of the Vāmana-Purāna dealing with the various aspects—religious, cultural literary etc —of this Purana have been published in the form of books and articles The following may be noted —

1 'Vāmana-Puraṇa—A study' (वामनपुराणानुशीलनम्) (An exposition of the Ancient Purāṇa-Vidyā) by late Vasudeva S Agrawala, Professor, Banaras Hindu University Published by Prithivi Prakasan, Varanasi—5, (India), 1964

It analyses the contents of the Purāna and mostly deals with its cultural aspect

2. R C Hazra in his '*Studies in the Purānic Records on Hindu Rites and Customs*' has discussed the date and the Smṛti material of the Vāmana-Purāna which he has classified with the minor Purāṇas, on pp 77 ff. (Chapter III)

3. Paul Hacker has analysed and discussed important passeges from this Purāna[55]

4 A Hohenberger discusses about the various aspects of this Purāna in his article 'Das Vāmana Purāṇa' published in *Indo Irānian Journal*, Vol. VII (1963), No 1, pp. 1-57

5 V Raghavan, 'The Vāmana Purāṇa', *Purāna*', IV 1 (January, 1962) 184-192.

6 B. H Kapadia, Some Aspects of the 'Vamana Purana', '*Purōna*', VII. 1. (January, 1965) 170 182

7 A S Gupta, 'on the Adhyāyas of the Vāmaṇa Purāna', Purāṇa V 2 (July, 1963) 360 ff

Translations —

1. A Hindi translation of the Vāmaṇa Purāna by Sri Shyam Sunder Tripathi, was published by the Veṅkateśvar-Press Bombay, Śaka 1885 (A D. 1903) In this translation the first and the last śloka of each Addhyāya has been given, and the numbers of the ślokas are also given in the body of the translation

2 A Bengali translation with the Sanskrit text by Maheshchandra Pal was published by the निरपेक्षधर्मसचारिणी सभा, Calcutta, Saṁvat 1950 (A D 1893).

3 Another Bengali translation with the the Sanskrit text by Pañcānan Tarkaratna was published by the Bagavasi Press, Calcutta, in Bengali era 1314 (A D 1908) The Sanskrit text in both these Bengali translations has also been printed in Bengali letters.

4 A Kannad translation with the Sanskrit text in Kannad letters by Veṅkaṭacarya has been published in Śri Jayacamarajendra Granthamālā, No 25, in 3 parts It has been printed in Śri Śarada Electric Press Mysore, in 1946,

5-6 The present English and Hindi translations with the constituted text of the Vāmana Purāṇa are published in separate Volumes by the All India Kashiraj Trust with the collaboration of several scholars, with Introduction and several useful Appendices and Śloka index

There are naturally many obscure passages in the Vāmana Purana the translation of which will remain quite uncertain So, it would have been better if the translators had given a list of such doubtful passages. But no such lists have been given so far "The reason is frequently only that the translators do not content themselves with translating that which is intelligible, but that they think they *must* translate *everything*, even that which has up till now not been rightly interpreted "[56]

55 cf B H Kapadia, 'Some Aspects of the Vāmana Purāṇa' *Purāna*, VII 1 (January, 1965) 170-182.

56 Winternitz, *op cit*., p 69

The present edition of the Vamana-Purana with English translation contains some appendices also, which may be useful for the study and research of the Purāṇas In the Appendix of the lists of the flora and fauna, the scientific Latin names of the flora have been supplied by Dr K C Chunekar, Post-Graduate Ayurvedic Research Department, Banaras Hindu University, and of the fauna by Dr B Prasad, Prof of the Zoology Dept (B H U) Prof Chunekar has also given some descriptive notes on the flora For this kind and ungrudging help and co operation we are extremely grateful to both these scholars

This English translation is the result of the collaborative work of several scholars whose names have been already acknowledged by the General Secretary of the Kashiraj Trust in his Acknowledgement We are much grateful to all these scholars

We pray this volume may prove equally useful for scholars and general readers We humbly dedicate this volume to God Vāmana due to whose grace this work has been completed in time

Fort Ramnagar, Varanasi
October 10, 1968

Anand Swarup Gupta

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अथ श्रीवामनपुराणम्

१

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

त्रैलोक्यराज्यमाक्षिप्य बलेरिन्द्राय यो ददौ।
श्रीधराय नमस्तस्मै छद्मवामनरूपिणे ॥ १
पुलस्त्यमृषिमासीनमाश्रमे वाग्विदां वरम्।
नारदः परिपप्रच्छ पुराणं वामनाश्रयम् ॥ २
कथं भगवता ब्रह्मन् विष्णुना प्रभविष्णुना।
वामनत्वं धृतं पूर्वं तन्ममाचक्ष्व पृच्छतः ॥ ३
कथं च वैष्णवो भूत्वा प्रह्लादो दैत्यसत्तमः।
त्रिदशैर्युयुधे सार्धमत्र मे संशयो महान् ॥ ४
श्रूयते च द्विजश्रेष्ठ दक्षस्य दुहिता सती।
शंकरस्य प्रिया भार्या बभूव वरवर्णिनी ॥ ५

किमर्थं सा परित्यज्य स्वशरीरं वरानना।
जाता हिमवतो गेहे गिरीन्द्रस्य महात्मनः ॥ ६
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तीर्थानां चैव माहात्म्यं दानानां चैव सत्तम।
व्रतानां विविधानां च विधिमाचक्ष्व मे द्विज ॥ ८
एवमुक्तो नारदेन पुलस्त्यो मुनिसत्तमः।
प्रोवाच वदतां श्रेष्ठो नारदं तपसो निधिम् ॥ ९

पुलस्त्य उवाच।

पुराणं वामनं वक्ष्ये क्रमान्निखिलमादितः।

1

Bowing to Nārayana and Nara, the most exalted being, the goddess Sarasvatī and the sage Vyāsa, one should recite the Jaya (a Purāṇa or Itihāsa).

Obeisance to Śrīdhara who under the guise of Vāmana wrested from Bali his kingdom extending over the three worlds, and offered it to Indra (1)

Nārada enquired about the Purāna relating to Vamana from the sage Pulastya, who was the foremost among the learned and was then seated in the hermitage (2)

"O Brahman, relate to me, so curious to know, why the all-powerful Visnu in days of yore assumed the form of a dwarf. (3)

'Though a Vaisnava himself why did the great demon Prahlāda wage war against the gods? Great is my doubt in this matter. (4)

"And it is heard, O great Brahmaṇa, that Sati the graceful daughter of Daksa became the beloved spouse of Śaṅkara (5)

"What for was the charming Sati reborn in the house of Himavat, the noble king of the mountains, having renounced her body? (6)

'And again what for did the virtuous one resume her relationship with Śaṅkara as his wife? Remove these doubts of mine I regard you as omniscient (7)

"O most venerable Brāhmaṇa, explain to me the importance of the places of pilgrimage and the various kinds of charity, and tell me the rules governing the observance of the different kinds of vows" (8)

Being thus addressed, the great sage, the most illustrious of expositors, Pulastya spoke to Nārada, the repository of the merits of austerity. (9)

अवधानं स्थिरं कृत्वा शृणुष्व मुनिसत्तम ॥ १०
पुरा हैमवती देवी मन्दरस्थं महेश्वरम् ।
उवाच वचनं दृष्ट्वा ग्रीष्मकालमुपस्थितम् ॥ ११
ग्रीष्मः प्रवृत्तो देवेश न च ते विद्यते गृहम् ।
यत्र वातातपौ ग्रीष्मे स्थितयोर्नौ गमिष्यतः ॥ १२
एवमुक्तो भवान्या तु शंकरो वाक्यमब्रवीत् ।
निराश्रयोऽहं सुदति सदाऽरण्यचरः शुभे ॥ १३
इत्युक्ता शंकरेणाथ वृक्षच्छायासु नारद ।
निदाघकालमनयत् समं शर्वेण सा सती ॥ १४
निदाघान्ते समुद्भूतो निर्जनाचरितोऽद्भुतः ।
घनान्धकारिताशो वै प्रावृट्कालोऽतिरागवान् ॥ १५
तं दृष्ट्वा दक्षतनुजा प्रावृट्कालमुपस्थितम् ।
प्रोवाच वाक्यं देवेशं सती सप्रणयं तदा ॥ १६
विवान्ति वाता हृदयावदारणा
गर्जन्त्यमी तोयधरा महेश्वर ।
स्फुरन्ति नीलाभ्रगणेषु विद्युतो
वाशन्ति केकारवमेव बर्हिणः ॥ १७
पतन्ति धारा गगनात् परिच्युता
बका बलाकाश्च सरन्ति तोयदान् ।
कदम्बसर्ज्जार्जुनकेतकीद्रुमाः
पुष्पाणि मुञ्चन्ति सुमारुताहताः ॥ १८
श्रुत्वैव मेघस्य दृढं तु गर्जितं
त्यजन्ति हंसाश्च सरांसि तत्क्षणात् ।
यथाश्रयान् योगिगणाः समन्तात्
प्रवृद्धमूलानपि संत्यजन्ति ॥ १९
इमानि यूथानि वने मृगाणां
चरन्ति धावन्ति रमन्ति शंभो ।
तथाऽचिराभाः सुतरां स्फुरन्ति

Pulastya said I shall presently narrate to you the entire Vamana Purāna from its very beginning and in a regular order. O great Sage, listen with steady attention (10)

In ancient days the goddess Haimavati finding the summer season approached said to Maheśvara who was then staying on the mount Mandara, 'O Śiva, the summer season has commenced and you have no house of your own wherein sheltered in the summer we can pass the days of hot winds and scorching sun" (11, 12)

Being thus spoken to by Bhavānī, Śankara said 'O graceful and virtuous one, I have ever been a shelterless wanderer in the forest" (13)

O Nārada, with such a rejoinder from Śankara Satī passed the summer days with him under the shade of trees (14)

On the expiry of the summer season came the highly exciting rainy season, during which the quarters of the compass were darkened by the clouds and movements were rendered difficult (15)

Then observing the rainy season arrived, Satī, the daughter of Dakṣa said lovingly to Śankara, "O Maheśvara, heart-aching gales are blowing, clouds are thundering, lightning is flashing in the midst of the blue clouds and peacocks are making the Kekā sound. (16, 17)

"Showers of rain are pouring down from the sky, cranes are approaching the clouds and the Kadamba, Sarja, Arjuna and Ketaki trees struck by strong wind are shedding their flowers (18)

And hearing the massive thundering of the clouds, swans are speedily leaving the lakes, in the same manner as Yogins leave forever their well-established homes (19)

"O Śambhu, herds of deer are grazing, running about, and sporting in the forest O Lord, observe how nicely the

पश्येह नीलेषु घनेषु देव ।
नूनं समृद्धिं सलिलस्य दृष्ट्वा
चरन्ति शूरास्तरुणद्रुमेषु ॥ २०
उद्वृत्तवेगाः सहसैव निम्नगा
जाताः शशाङ्काङ्कितचारुमौले ।
किमत्र चित्रं यदनुज्ज्वलं जनं
निषेव्य योषिद् भवति स्वशीला ॥ २१
नीलैश्च मेघैश्च समावृतं नभः
पुष्पैश्च सर्ज्जा मुकुलैश्च नीपाः ।
फलैश्च बिल्वाः पयसा तथापगाः
पत्रैः सपद्मैश्च महासरांसि ॥ २२
इतीदृशे शंकर दुःसहेऽद्भुते
काले सुरौद्रे ननु ते ब्रवीमि ।
गृहं कुरुष्वात्र महाचलोत्तमे
सुनिर्वृता येन भवामि शंभो ॥ २३
इत्थं त्रिनेत्रः श्रुतिरामणीयकं

lightning is flashing in the midst of the blue clouds! The brave indeed are moving about among the young trees, noticing the increase in the volume of water all round! (20)

"O Śaṅkara, the down-flowing rivers have suddenly become violent. What wonder if a woman becomes depraved by her association with a man of tarnished character? (21)

"And the sky is covered with blue clouds, the Sajja trees with flowers, the Nipa with buds, the Bilva with fruits, rivers with water, and large lakes with leaves and flowers of the lotus species (22)

"So, O Śaṅkara in such an unbearable, strange and fearfully hot season, I tell you get a house built here on this high and massive mountain, so that I can be quite at ease". (23)

श्रुत्वा वचो वाक्यमिदं बभाषे ।
न मेऽस्ति वित्तं गृहसंचयार्थे
मृगारिचर्मावरणं मम प्रिये ॥ २४
ममोपवीतं भुजगेश्वरः शुभे
कर्णेऽपि पद्मश्च तथैव पिङ्गलः ।
केयूरमेकं मम कम्बलस्त्वहि-
र्द्वितीयमन्यो भुजगो धनंजयः ॥ २५
नागस्तथैवाश्वतरो हि कङ्कणं
सव्येतरे तक्षक उत्तरे तथा ।
नीलोऽपि नीलाञ्जनतुल्यवर्णः
श्रोणीतटे राजति सुप्रतिष्ठः ॥ २६
पुलस्त्य उवाच ।
इति वचनमथोग्रं शंकरात्सा मृडानी
ऋतमपि तदसत्यं श्रीमदाकर्ण्य भीता ।
अवनितलमवेक्ष्य स्वामिनो वासकृच्छ्रात्
परिवदति सरोषं लज्जयोच्छ्वस्य चोष्णम् ॥२७

Thus listening to the speech so pleasant to the ear, Śaṅkara said, "I do not possess enough money for the construction of a house. My apparel, O darling, is the skin of a tiger (24)

"O virtuous one, my sacred thread is the chief of serpents, and in my ears too are the snakes Padma and Piṅgala One of my armlets is the snake Kambala and the other the serpent Dhanañjaya (25)

"And the snake Aśvatara is a bracelet in my right hand and Takṣaka in the left The serpent Nīla of the hue of black antimony, properly set, decorates the slope of my hips'. (26)

Pulastya said Mṛdānī was alarmed to hear this powerful, bright, and truthful, yet unconvincing, speech from Śaṅkara. With her gaze fixed on the earth and breathing

देव्युवाच ।
कथं हि देवदेवेश प्रावृट्कालो गमिष्यति ।
वृक्षमूले स्थिताया मे सुदुःखेन वदाम्यतः ॥ २८

शंकर उवाच ।
घनावस्थितदेहायाः प्रावृट्कालः प्रयास्यति ।
यथाम्बुधारा न तव निपतिष्यन्ति विग्रहे ॥ २९

पुलस्त्य उवाच ।
ततो हरस्तद्घनखण्डमुन्नत-
मारुह्य तस्थौ सह दक्षकन्यया ।
ततोऽभवन्नाम तदेश्वरस्य
जीमूतकेतुस्त्विति विश्रुतं दिवि ॥ ३०

इति श्रीवामनपुराणे प्रथमोऽध्याय ॥१॥

hot, she began to denounce him angrily, out of shame for want of a dwelling of her husband (27)

The Goddess said 'O Śaṅkara, how shall I pass the rainy season staying under a tree in such trying circumstances? Hence do I raise my voice" (28)

Śaṅkara replied "With your body resting on the clouds the rainy season will pass, so that showers of rain will not fall on your body" (29)

Pulastya said Then Hara ascending that piece of cloud on high, sat on it with the daughter of Dakṣa by his side. Thence forward Jimūtaketu became well-known in heaven as the name of Śiva (30)

Thus ends the First Chapter in the Vāmana Purāṇa—1

२

पुलस्त्य उवाच ।
ततस्त्रिनेत्रस्य गतः प्रावृट्कालो घनोपरि ।
लोकानन्दकरी रम्या शरत् समभवन्मुने ॥ १
त्यजन्ति नीलाम्बुधरा नभस्तलं
वृक्षांश्च कङ्काः सरितस्तटानि ।
पद्माः सुगन्धं निलयानि वायसा
रुरुर्विषाणं कलुषं जलाशयाः ॥ २
विकासमायान्ति च पङ्कजानि
चन्द्रांशवो भान्ति लताः सुपुष्पाः ।
नन्दन्ति हृष्टान्यपि गोकुलानि
सन्तश्च संतोषमनुव्रजन्ति ॥ ३
सरस्सु पद्मा गगने च तारका
जलाशयेष्वेव तथा पयांसि ।
सतां च चित्तं हि दिशां मुखैः समं
वैमल्यमायान्ति शशाङ्ककान्तयः ॥ ४
एतादृशे हरः काले मेघपृष्ठाधिवासिनीम् ।
सतीमादाय शैलेन्द्रं मन्दरं समुपाययौ ॥५
ततो मन्दरपृष्ठेऽसौ स्थितः समशिलातले ।
रराम शंभुर्भगवान् सत्या सह महाद्युतिः ॥ ६
ततो व्यतीते शरदि प्रतिबुद्धे च केशवे ।
दक्षः प्रजापतिश्रेष्ठो यष्टुमारभत क्रतुम् ॥ ७
द्वादशैव स चादित्याञ् शक्रादींश्च सुरोत्तमान् ।
सकश्यपान् समामन्त्र्य सदस्यान् समचीकरत् ॥ ८
अरुन्धत्या च सहितं वसिष्ठं शंसितव्रतम् ।
सहानसूययाऽत्रिं च सह धृत्या च कौशिकम् ॥ ९
अहल्यया गौतमं च भरद्वाजममायया ।
चन्द्रया सहितं ब्रह्मन्नृषिमङ्गिरसं तथा ॥ १०

2

Pulastya said Śaṅkara passed the rainy season on the clouds O Sage, then commenced the autumn, enjoyable and delightful to the world (1)

At its advent the blue clouds became rare in the sky, herons left resorting to trees, rivers overflowing their banks shrank lotuses lost their fragrance, crows abandoned their nests, the *ruru* deer shed off their horn, and lakes got rid of muddiness (2)

Lotuses blossomed, rays of the Moon shone brighter, creepers were laden with delicate flowers, happy herds of well fed kine made merry, and the virtuous attained delight. (3)

Lotuses in the lakes and stars in the sky shone brighter, water in the tanks became purer, the heart of the virtuous happier, and quarters of the earth and digits of the Moon clearer. (4)

In this season, accompanied by Satī who was residing on the cloud, Śaṅkara reached the great mountain Mandara (5)

Thenceforward the supremely resplendent Lord Śaṅkara stayed on the Mandara mountain the surface whereof was covered with level pieces of stone, and sported with Satī (6)

Autumn over, and Viṣṇu waking up, Dakṣa the great progenitor began to perform a sacrifice (7)

He invited all the twelve Ādityas, chief gods such as Indra, along with Kaśyapa, and appointed them assistants in the sacrifice (8)

O Brahman, he invited to the sacrifice Vasiṣṭha, of accomplished vow, with Arundhatī,

आमन्त्र्य कृतवान्दक्षः सदस्यान् यज्ञसंसदि ।
विद्वान् गुणसंपन्नान् वेदवेदाङ्गपारगान् ॥ ११
धर्मं च स समाहूय भार्ययाऽहिंसया सह ।
निमन्त्र्य यज्ञवाटस्य द्वारपालत्वमादिशत् ॥ १२
अरिष्टनेमिनं चक्रे इध्माहरणकारिणम् ।
भृगुं च मन्त्रसंस्कारे सम्यग् दक्ष. प्रयुक्तवान् ॥ १३
तथा चन्द्रमस देव रोहिण्या सहितं शुचिम् ।
धनानामाधिपत्ये च युक्तवान् हि प्रजापति ॥ १४
जामातृदुहितृश्चैव दौहित्राश्च प्रजापतिः ।
सशंकरां सतीं मुक्त्वा मखे सर्वान् न्यमन्त्रयत् ॥ १५
नारद उवाच ।
किमर्थं लोकपतिना धनाध्यक्षो महेश्वर. ।
ज्येष्ठः श्रेष्ठो वरिष्ठोऽपि आद्योऽपि न निमन्त्रितः ॥ १६
पुलस्त्य उवाच ।
ज्येष्ठ. श्रेष्ठो वरिष्ठोऽपि आद्योऽपि भगवाञ्छिवः ।
कपालीति विदित्वेशो दक्षेण न निमन्त्रित. ॥ १७
नारद उवाच ।
किमर्थं देवताश्रेष्ठः शूलपाणिस्त्रिलोचन. ।
कपाली भगवाञ्जात. कर्मणा केन शकरः ॥ १८
पुलस्त्य उवाच ।
शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम् ।
प्रोक्तामादिपुराणे च ब्रह्मणाऽव्यक्तमूर्तिना ॥ १९
पुरा त्वेकार्णव सर्वं जगत्स्थावरजङ्गमम् ।
नष्टचन्द्रार्कनक्षत्र प्रणष्टपवनानलम् ॥ २०
अप्रतर्क्यमविज्ञेय भावाभावविवर्जितम् ।
निमग्नपर्वततरु तमोभूतं सुदुर्दशम् ॥ २१

Atri with Anasuya, Visvamitra with Dhrti, Gautama with Ahalya, Bharadvaja with Amiya, and the sage Angiras with Candrā (9, 10)

Having invited these highly qualified sages well versed in rituals and learned in the Vedas and Vedangas, the wise Daksa appointed them assistants in the sacrificial assembly (11)

He extended invitation to Dharma together with his consort Ahimsa and assigned to him the duty of the gate-keeper of the sacrificial enclosure, entrusted to Aristanemin the task of collecting fuel for the sacrificial fire, and duly employed Bhrgu in the performance of the rites with the recitation of the appropriate Mantras (12, 13)

And to the resplendent god Candra accompanied by Rohini, Prajapati entrusted duly the sole control of the funds (14)

Prajāpati invited to the sacrifice sons in-law, daughters and grandsons—all, except Śankara and Sati (15)

Nārada said "What for the Master of wealth Maheśvara, though the most senior, exalted, and eminent and occupying a position of prime importance was not invited by Daksa? (16)

Pulastya said Though the most senior, exalted and eminent and occupying a position of prime importance Lord Śiva was not invited because he had come to be known as Kapalin (17)

Nārada said Why and for what action did the foremost of the gods, the trident-holding, three eyed Lord Sankara become a Kapālin? (18)

Pulastya said Listen with attention this ancient story which has been narrated in the Ādipurāna by Brahman of undetermined manifestation (19)

In days of yore the entire world, both stationary and moving became a general inundation, incomprehensible, unfathomable and without any trace of existence and non existence, in which perished the Moon, the Sun, the Stars, Fire and Wind, in which

तस्मिन् स शेते भगवान् निद्रां वर्षसहस्रिकीम् ।
रात्र्यन्ते सृजते लोकान् राजसं रूपमास्थितः ॥ २२
राजसः, पञ्चवदनो वेदवेदाङ्गपारगः ।
स्रष्टा चराचरस्यास्य जगतोऽद्भुतदर्शनः ॥ २३
तमोमयस्तथैवान्यः समुद्भूतस्त्रिलोचनः ।
शूलपाणिः कपर्दी च अक्षमालां च दर्शयन् ॥ २४
ततो महात्मा ह्यसृजदहंकारं सुदारुणम् ।
येनाक्रान्तावुभौ देवौ तावेव ब्रह्मशंकरौ ॥ २५
अहंकारावृतो रुद्रः प्रत्युवाच पितामहम् ।
को भवानिह संप्राप्तः केन सृष्टोऽसि मां वद ॥ २६
पितामहोऽप्यहंकारात् प्रत्युवाचाथ को भवान् ।
भवतो जनकः कोऽत्र जननी वा तदुच्यताम् ॥ २७

were submerged mountains and trees, and which was one mass of darkness, wherein nothing was visible. (20, 21)

In it the Lord slept for a thousand years and at the end of the night created the worlds, assuming the Rājasic form. (22)

Out of it emerged, endowed with the Rajas quality and well-versed in the Vedas and Vedāṅgas, the five-faced creator of the stationary and moving universe, Brahman of wonderful appearance. (23)

And another, the all-Tamas, three-eyed, trident-holding Śaṅkara came out of it wearing matted and braided hair and exhibiting a rosary of *Rudrākṣa* beads. (24)

Then the great one created the most dreadful egotism which overpowered both the gods, Brahman and Śaṅkara. (25)

Wrapped in egotism Rudra said to Brahman, "Tell me who you are come here, and by whom have you been created." (26)

The Brahman in his turn retorted with arrogance, "Tell me who you are, and who are your father and mother in this

इत्यन्योन्यं पुरा ताभ्यां ब्रह्मेशाभ्यां कलिप्रिय ।
परिवादोऽभवत् तत्र उत्पत्तिर्भवतोऽभवत् ॥ २८
भवानप्यन्तरिक्षं हि जातमात्रस्तदोत्पतत् ।
धारयन्नतुलां वीणां कुर्वन् किलकिलाध्वनिम् ॥ २९
ततो विनिर्जितः शंभुर्मानिना पद्मयोनिना ।
तस्थावधोमुखो दीनो ग्रहाक्रान्तो यथा शशी ॥ ३०
पराजिते लोकपतौ देवेन परमेष्ठिना ।
क्रोधान्धकारितं रुद्रं पञ्चमोऽस्य मुखोऽब्रवीत् ॥ ३१
अहं ते प्रतिजानामि तमोमूर्ते त्रिलोचन ।
दिग्वासा वृषभारूढो लोकक्षयकरो भवान् ॥ ३२
इत्युक्तः शंकरः क्रुद्धो वदनं घोरचक्षुषा ।
निर्दग्धुकामस्त्वनिशं ददर्श भगवानजः ॥ ३३

world" (27)

O Nārada, thus in ancient days there arose a dispute between Brahman and Śaṅkara. Then were you born. (28)

As soon as you were born, you lept up into the sky with a peerless lute in your hand and producing a sound expressive of great joy. (29)

Humiliated by the haughty-Brahman, the miserable Śaṅkara stood with his face down, cast, like the Moon eclipsed by the planet Rahu. (30)

After Śaṅkara was put to shame by the god Parameṣṭhin, his fifth face grown dark with anger said to Śaṅkara, "I state emphatically, O Śaṅkara, the very embodiment of Tamas, that you go about naked, ride a bull and destroy population." (31, 32)

Being thus addressed, the birthless Lord Śaṅkara became angry and desiring to consume stared at the face incessantly with his dreadful eyes. (33)

ततस्त्रिनेत्रस्य समुद्भवन्ति
वक्त्राणि पञ्चाथ सुदर्शनानि ।
श्वेतं च रक्तं कनकावदातं
नीलं तथा पिङ्गजटं च शुभ्रम् ॥ ३४
वक्त्राणि दृष्ट्वाऽर्कसमानि सद्यः
पैतामहं वक्त्रमुवाच वाक्यम् ।
समाहतस्याथ जलस्य बुद्बुदा
भवन्ति किं तेषु पराक्रमोऽस्ति ॥ ३५
तच्छ्रुत्वा क्रोधयुक्तेन शंकरेण महात्मना ।
नखाग्रेण शिरश्छिन्नं ब्राह्मं परुषवादिनम् ॥ ३६
तच्छिन्नं शंकरस्यैव सव्ये करतलेऽपतत् ।
पतते न कदाचिच्च तच्छंकरकराच्छिरः ॥ ३७
अथ क्रोधावृतेनापि ब्रह्मणाऽद्भुतकर्मणा ।
सृष्टस्तु पुरुषो धीमान् कवची कुण्डली शरी ॥ ३८
धनुष्पाणिर्महाबाहुर्बाणशक्तिधरोऽव्ययः ।
चतुर्भुजो महातूणी आदित्यसमदर्शनः ॥ ३९
स प्राह गच्छ दुर्बुद्धे मा त्वां शूलिन् निपातये ।
भवान् पापसमायुक्तः पापिष्ठं को जिघांसति ॥ ४०
इत्युक्तः शंकरस्तेन पुरुषेण महात्मना ।
त्रपायुक्तो जगामाथ रुद्रो बदरिकाश्रमम् ॥ ४१
नरनारायणस्थानं पर्वते हि हिमाश्रये ।
सरस्वती यत्र पुण्या स्यन्दते सरितां वरा ॥ ४२
तत्र गत्वा च तं दृष्ट्वा नारायणमुवाच ह ।
भिक्षां प्रयच्छ भगवन् महाकापालिकोऽस्मि भोः ॥ ४३
इत्युक्तो धर्मपुत्रस्तु रुद्रं वचनमब्रवीत् ।
सव्यं भुजं ताडयस्व त्रिशूलेन महेश्वर ॥ ४४
नारायणवचः श्रुत्वा त्रिशूलेन त्रिलोचनः ।
सव्यं नारायणभुजं ताडयामास वेगवान् ॥ ४५
त्रिशूलाभिहतान्मार्गात् तिस्रो धारा विनिर्ययुः ।
एका गगनमाक्रम्य स्थिता ताराभिमण्डिता ॥ ४६

Then were manifested the five handsome faces of Śaṅkara, white, red, glittering as gold, blue, and bright reddish brown in complexion (34)

Discerning forthwith the faces resembling the Sun, the face of Brahman remarked thus, "Bubbles are formed when water is disturbed Is there any valour in them ?" (35)

The great Śaṅkara who was enraged to hear this severed with the tip of his nail the head of Brahman which had spoken to him rudely. (36)

Thus chopped, the head fell on the left palm of Śaṅkara himself and never dropped down from his hand (37)

Thereafter, Brahman of wonderful feat, being overwhelmed with anger, created an intelligent being equipped with armour, Kundala, and arrows (38)

With a bow in hand the imperishable and mighty one, having four arms and holding arrows, spear, and a large quiver, shone as brilliantly as the Sun (39)

He said, "O wicked Śaṅkara, get you gone I do not put you to death You are a sinner and who likes to kill a sinner ?" (40)

Being thus spoken to by that illustrious being, Śaṅkara was very much ashamed and retired to the Badarikā hermitage, the abode of Nara and Nārāyaṇa on the Himālaya mountains, by which flowed the holy and excellent river Sarasvatī. (41, 42)

Having gone there and seeing Nārayaṇa, he said, 'O Lord, I am now a great Kāpālika Give me alms." (43)

Being thus addressed Nārāyana spoke to Śaṅkara, "O Śaṅkara, strike my left hand with your trident" (44)

Hearing the words of Nārāyaṇa, Śaṅkara struck the left hand of Nārāyana with great force (45)

From the wound thus inflicted with the

द्वितीया न्यपतद् भूमौ तां जग्राह तपोधनः ।
अत्रिस्तस्मात् मद्भूतो दुर्वासाः शंकरांशतः ॥ ४७

तृतीया न्यपतद् धारा कपाले रौद्रदर्शने ।
तस्माच्छिशुः समभवत् संनद्धकवचो युवा ॥ ४८

श्यामावदात. शरचापपाणि-
गर्जन्यथा प्रावृषि तोयदोऽसौ ।
इत्थ ब्रुवन् कस्य विशातयामि
स्कन्धाच्छिरस् तालफलं यथैव ॥ ४९

तं शंकरोऽभ्येत्य वचो बभाषे
नरं हि नारायणबाहुजातम् ।
निपातयैनं नर दुष्टवाक्यं
ब्रह्मात्मजं सूर्यशतप्रकाशम् ॥ ५०

इत्येवमुक्तः स तु शंकरेण
आद्यं धनुस्त्वाजगवं प्रसिद्धम् ।
जग्राह तूणानि तथाऽक्षयाणि
युद्धाय वीरः स मतिं चकार ॥ ५१

ततः प्रयुद्धौ सुभृशं महानलौ
ब्रह्मात्मजो बाहुभवश्च शार्वः ।
दिव्यं सहस्रं परिवत्सराणां
ततो हरोऽभ्येत्य विरञ्चिमूचे ॥ ५२

जितस्त्वदीयः पुरुषः पितामह
नरेण दिव्याद्भुतकर्मणा नली ।
महापृषत्कैरभिपत्य ताडित-
स्तदद्भुतं चेह दिशो दशैव ॥ ५३

ब्रह्मा तमीश वचनं बभाषे
नेहास्य जन्मान्यजितस्य शंभो ।
पराजितश्चेष्यतेऽसौ त्वदीयो
नरो मदीयः पुरुषो महात्मा ॥ ५४

trident issued forth three currents The first reaching the sky settled there and was adorned with the stars The second descended on the earth and was received by the great sage Atri From it was born Durvasas out of a portion of Śaṅkara A third current fell on the dreadful skull From it was born a child who instantly became a young man dressed in armour, handsome in his dark complexion, with arrows and bow in hand and roaring like a cloud in the rainy season He spoke in the following strain, "From whose neck shall I sever the head, like the fruit of the palmyra tree ?' (46, 47, 48, 49)

Approaching the man, born of the arm of Nārāyaṇa, Śaṅkara said, 'O man kill this wicked tongued son of Brahman, resplendent like hundred suns". (50)

Thus spoken to by Śaṅkara, he seized the primeval and celebrated bow, the Ajagava, and inexhaustible quivers. The brave warrior resolved to meet him in an open combat (51)

Then there was a tough fight between the two most powerful warriors, the son of Brahman and Śiva's man born of the arm of Nārāyana for a thousand years of divine reckoning Subsequently, approaching Virañci, Hara said, O Grandsire, your mighty warrior has been defeated by a man of brilliant and wonderful achievements, who has put him to flight, assailing him with excellent arrows. That is a wonder here and in all the ten directions (52, 53)

Brahman then said to Īśa, "O Śambhu, the birth of this warrior, who was vanquished by an ordinary fighter, did not take place here. It is desirable that your man should be defeated Your combatant is an ordinary man, but my hero is a high-souled being". (54)

इत्येवमुक्तो वचनं त्रिनेत्रश्-
चिक्षेप सूर्ये पुरुषं विरिञ्चेः ।
नरं नरस्यैव तदा स विग्रहे
चिक्षेप धर्मप्रभवस्य देवः ॥ ५५

इति श्रीवामनपुराणे द्वितीयोऽध्याय ॥२॥

३

पुलस्त्य उवाच ।

ततः करतले रुद्रः कपाले दारुणे स्थिते ।
संतापमगमद् ब्रह्मंश्चिन्तया व्याकुलेन्द्रियः ॥ १
ततः समागता रौद्रा नीलाञ्जनचयप्रभा ।
संरक्तमूर्द्धजा भीमा ब्रह्महत्या हरान्तिकम् ॥ २
तामागतां हरो दृष्ट्वा पप्रच्छ विकरालिनीम् ।
काऽसि त्वमागता रौद्रे केनाप्यर्थेन तद्वद ॥ ३
कपालिनमथोवाच ब्रह्महत्या सुदारुणा ।
ब्रह्मवध्याऽस्मि संप्राप्ता मां प्रतीच्छ त्रिलोचन ॥ ४
इत्येवमुक्त्वा वचनं ब्रह्महत्या विवेश ह ।
त्रिशूलपाणिनं रुद्रं संप्रतापितविग्रहम् ॥ ५
ब्रह्महत्याभिभूतश्च शर्वो बदरिकाश्रमम् ।
आगच्छन्न ददर्शाथ नरनारायणावृषी ॥ ६
अदृष्ट्वा धर्मतनयौ चिन्ताशोकसमन्वितः ।
जगाम यमुनां स्नातुं साऽपि शुष्कजलाऽभवत् ॥ ७
कालिन्दीं शुष्कसलिला निरीक्ष्य वृषकेतनः ।
प्लक्षजां स्नातुमगमदन्तर्द्धानं च सा गता ॥ ८
ततोनु पुष्करारण्यं मागधारण्यमेव च ।

Being thus addressed, Śaṅkara threw Viriñci's creature into the Sun and then hurled the hero of Nārāyana into his body (55)

Thus ends the Second Chapter in the Vāmana Purāna—2.

3

Pulastya said O Brahman, Rudra was then greatly distressed and agitated over the frightful skull bone sticking to the palm of his hand (1)

Then the violent and dreadful Brahmanicide, of the hue of black antimony and with deeply reddened hair, approached Hara (2)

Finding that formidable figure come, Hara said, "O fearful one who are you? Why have you come here? Tell me all that" (3)

The terrific Brāhmanicide then said to Kapālin, "I am Brāhmanicide come to you, O Śaṅkara, receive me." (4)

Thus speaking, Brāhmaṇicide actually entered the trident holding Rudra whose entire being was greatly distressed then (5)

Overpowered by Brāhmaṇicide, Śarva repaired to the Badarikā hermitage, but arriving there he did not find the sages Nara and Nārāyaṇa (6)

Not finding the sons of Dharma, and being greatly afflicted with anxiety and grief, he walked to the Yamunā for a bath, but found that she too had dried up (7)

Then Śaṅkara seeing the Kālindī dried up went to have his bath in the Plakṣajā, but she too vanished forthwith (8)

Going then to Puṣkarāranya, Magadhā-

सैन्धवारण्यमेवासौ गत्वा स्नातो यथेच्छया ॥ ९
तथैव नैमिषारण्यं धर्मारण्य तथेश्वरः।
स्नातो नैव च सा रौद्रा ब्रह्महत्या व्यमुञ्चत ॥ १०
सरित्सु तीर्थेषु तथाश्रमेषु
पुण्येषु देवायतनेषु शर्वः।
समायुतो योगयुतोऽपि पापा-
न्नावाप मोक्षं जलदध्वनोऽसौ ॥ ११
ततो जगाम निर्विण्णः शंकरः कुरुजाङ्गलम्।
तत्र गत्वा ददर्शाथ चक्रपाणिं खगध्वजम् ॥ १२
तं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम्।
कृताञ्जलिपुटो भूत्वा हरः स्तोत्रमुदीरयत् ॥ १३
हर उवाच।
नमस्ते देवतानाथ नमस्ते गरुडध्वज।
शङ्खचक्रगदापाणे वासुदेव नमोऽस्तु ते ॥ १४
नमस्ते निर्गुणानन्त अप्रतर्क्याय वेधसे।
ज्ञानाज्ञान निरालम्ब सर्वालम्ब नमोऽस्तु ते ॥ १५
रजोयुक्त नमस्तेऽस्तु ब्रह्ममूर्ते सनातन।
त्वया सर्वमिदं नाथ जगत्सृष्टं चराचरम् ॥ १६
सत्त्वाधिष्ठित लोकेश विष्णुमूर्ते अधोक्षज।
प्रजापाल महाबाहो जनार्दन नमोऽस्तु ते ॥ १७
तमोमूर्ते अहं ह्येष त्वदंशक्रोधसंभवः।
गुणाभियुक्त देवेश सर्वव्यापिन् नमोऽस्तु ते ॥ १८
भूरियं त्वं जगन्नाथ जलाम्बरहुताशनः।
वायुर्बुद्धिर्मनश्चापि शर्वरी त्वं नमोऽस्तु ते ॥ १९
धर्मो यज्ञस्तपः सत्यमहिंसा शौचमार्जवम्।
क्षमा दानं दया लक्ष्मीर्ब्रह्मचर्यं त्वमीश्वर ॥ २०

ranya, Dharmaranya and Śaindhavaranya, he had his bath to his satisfaction (9)

In like manner Isvara had his bath in Naimiśaranya and Dharmaranya, but the dreadful Brāhmanicide did not abandon him (10)

The cloud bannered Śarva bathed in holy rivers, places of pilgrimage, hermitages, and holy temples, and practised Yoga, but did not obtain release from it (11)

Then the despondent Śaṅkara visited Kurujaṅgala Going there he saw the discus-holding Visnu (12)

Having had the holy sight of the lotus eyed with the conch, discus and mace in his hands, Hara with folded hands recited the following hymn (13)

Hara said O Lord of gods, obeisance to you ! Obeisance to you, O Garuda bannered ! Obeisance be to you, O Vasudeva, bearer of the conch, discus and mace ! (14)

O Attributeless and Limitless, my salutations to you, the Incomprehensible Creator Obeisance be to you, O knowledge, O ignorance, O supportless support of all ! (15)

Salutations be to you, O rajas-characterised eternal embodiment of Brahman O Lord, this entire locomotive and stationary world has been created by you (16)

Salutations be to you, O Janardana established on sattva, O Lord of the universe, O Embodiment of Visnu, O Visnu, O Protector of creatures O Mighty armed (17)

Here am I, the embodiment of tamas, born of the wrath of a portion of yours, O Lord of gods, omnipresent and endowed with extraordinary attributes, my salutations be to you (18)

O Lord of the universe you are earth, water, sky, fire, wind, intelligence, mind as well as night Obeisance be to you. (19)

O Lord, you are piety, sacrifice, penance, truth, non violence, purity, straightforwardness, forgiveness, charity, compassion, fortune, and continence (20)

त्वं साङ्गाश्चतुरो वेदास्त्वं वेद्यो वेदपारगः।
उपवेदा भवानीश सर्वोऽसि त्वं नमोऽस्तु ते ॥ २१
नमो नमस्तेऽच्युत चक्रपाणे
नमोऽस्तु ते माधव मीनमूर्ते।
लोके भवान् कारुणिको मतो मे
त्रायस्व मां केशव पापबन्धात् ॥ २२
ममाशुभं नाशय विग्रहस्थं
यद् ब्रह्महत्याऽभिभव बभूव।
दग्धोऽस्मि नष्टोऽस्म्यसमीक्ष्यकारी
पुनीहि तीर्थोऽसि नमो नमस्ते ॥२३
पुलस्त्य उवाच।
इत्थं स्तुतश्चक्रधरः शंकरेण महात्मना।
प्रोवाच भगवान् वाक्य ब्रह्महत्याक्षयाय हि ॥ २४
हरिरुवाच।
महेश्वर शृणुष्वेमा मम वाचं कलस्वनाम्।
ब्रह्महत्याक्षयकरीं शुभदा पुण्यवर्धनीम् ॥ २५
योऽसौ प्राङ्मण्डले पुण्ये मदंशप्रभवोऽव्ययः।
प्रयागे वसते नित्यं योगशायीति विश्रुतः ॥ २६
चरणाद् दक्षिणात्तस्य विनिर्याता सरिद्वरा।
विश्रुता वरणेत्येव सर्वपापहरा शुभा ॥ २७
सव्यादन्या द्वितीया च असिरित्येव विश्रुता।
ते उभे तु सरिच्छ्रेष्ठे लोकपूज्ये बभूवतुः ॥ २८
ताभ्यां मध्ये तु यो देशस्तत्क्षेत्रं योगशायिनः।
त्रैलोक्यप्रवरं तीर्थं सर्वपापप्रमोचनम्।
न तादृशोऽस्ति गगने न भूम्यां न रसातले ॥ २९
तत्रास्ति नगरी पुण्या ख्याता वाराणसी शुभा।
यस्यां हि भोगिनोऽपीश प्रयान्ति भवतो लयम् ॥ ३०
विलासिनीनां रशनास्वनेन
श्रुतिस्वनैर्ब्राह्मणपुंगवानाम्।
शुचिस्वरत्वं गुरवो निशम्य

You are the four Vedas and their ancillaries, the object of all knowledge and the knower of the Vedas O Lord, you are the Upavedas You are all Obeisance be to you (21)

Obeisance to you, O Acyuta, O Madhava incarnated as Fish I regard you as compassionate in this world Deliver me from the bondage of sin, O Keśava (22)

Destroy the misfortune rooted in my body due to its being overpowered by Brāhmanicide I acted without discretion I am being consumed by grief and am being annihilated Purify me You are holy and sanctifying Obeisance to you (23)

Pulastya said Being thus glorified by the exalted Śaṅkara, the discus-holding god Viṣṇu spoke in this manner for the sure destruction of Brāhmanicide (24)

Hari said O Maheśvara, listen to the sweet-sounding, auspicious and meritorious speech of mine, potent enough to destroy Brāhmanicide (25)

From the right foot of the immortal spirit who was born of a portion of my own self and dwells perpetually at Prayāga in the holy eastern zone and is well known as Yogaśāyin, issued the great river Varaṇā which became famous as the destroyer of all sins and the bestower of welfare (26, 27)

And from the left foot issued another river well-known as the Asi Both of these great rivers became objects of universal veneration (28)

The tract of land lying between them is the best place of pilgrimage in the three worlds and is potent enough to destroy all sins Its peer does not exist in heaven, earth and the nether world (29)

O Īśa there is a holy and auspicious city

हास्यादशासन्त मुहुर्मुहुस्तान् ॥ ३१
व्रजत्सु योषित्सु चतुष्पथेषु
पदान्यलक्तारुणितानि दृष्ट्वा ।
ययौ शशी विस्मयमेव यस्यां
किंस्वित् प्रयाता स्थलपद्मिनीयम् ॥ ३२
तुङ्गानि यस्यां सुरमन्दिराणि
रुन्धन्ति चन्द्रं रजनीमुखेषु ।
दिवाऽपि सूर्यं पवनाप्लुताभि-
र्दीर्घाभिरेवं सुपताकिकाभिः ॥ ३३
भृङ्गाश्च यस्यां शशिकान्तभित्तौ
प्रलोभ्यमानाः प्रतिबिम्बितेषु ।
आलेख्ययोषिद्विमलाननाब्जे-
ष्वीयुर्भ्रमान्नैव च पुष्पकान्तरम् ॥ ३४

परिश्रमश्चापि पराजितेषु
नरेषु संमोहनखेलनेन ।
यस्यां जलक्रीडनसंगतासु
न स्त्रीषु शंभो गृहदीर्घिकासु ॥ ३५
न चैव कश्चित् परमन्दिराणि
रुणद्धि शंभो सहसा ऋतेऽक्षान् ।
न चाबलानां तरसा पराक्रमं
करोति यस्यां सुरतं हि मुक्त्वा ॥ ३६
पाशग्रन्थिर्गजेन्द्राणां दानच्छेदो मदच्युतौ ।
यस्यां मानमदौ पुंसां करिणां यौवनागमे ॥ ३७
प्रियदोषाः सदा यस्यां कौशिका नेतरे जनाः ।
तारागणेऽकुलीनत्वं गद्ये वृत्तच्युतिर्विभो ॥ ३८
भूविलुब्धा विलासिन्यो भुजंगपरिवारिताः ।

well known as Vāranasī, wherein even they, who are given to sensual pleasure, attain union with you. (30)

Where the Vedic accents of great Brāhmaṇas mingling with the sounds of the girdles of sportive women are transformed into sounds of great sanctity, listening which the elders approve repeatedly with pleasant smiles (31)

In which observing the feet dyed with red lac, of ladies walking on the crossways, the Moon wondered whether sthalapadminīs had gone that way (32)

In which lofty temples obstruct the vision of the Moon at nightfall and the large and beautiful flags fluttering in the wind conceal the Sun from the sight even in the daytime (33)

Wherein bees being attracted by the lotus-like handsome faces of damsels with paintings on them reflected on the moon gem walls, resorted to them, and not to any flower due to illusion (34)

And where, O Śambhu, fatigue is noticeable in men who are defeated in the pleasant sports In which exhaustion is not discernible in women taking part in water sports in the domestic ponds. (35)

In which, O Śambhu, none occupies the houses of others violently, except the dice in gambling, and none is violent upon women, except in sexual enjoyment (36)

In which the tie of the noose is for the large elephants, stoppage of the flow of rut in the emission of the temple juice of elephants, but stoppage of charity nowhere else. In which Māna (dimension) and mada (ichor) are found in male elephants when they reach their youth but mana (haughtiness) and mada (arrogance) are not traceable anywhere (37)

O Lord, wherein owls are ever fond of doṣās (darkness of night), akulīnatva (not vanishing in the earth) is only in the stars, breach of vṛtta (rules of prosody) is in prose, but where men in general are not addicted to doṣas (vices) and akulīnatva (not being of high descent) is not found anywhere and

चन्द्रभूषितदेहाश्च यस्यां त्वमिव शंकर ॥ ३९
ईदृशायां सुरेशान वाराणस्यां महाश्रमे ।
वसते भगवाँल्लोलः सर्वपापहरो रविः ॥ ४०
दशाश्वमेधं यत्प्रोक्तं मदंशो यत्र केशवः ।
तत्र गत्वा सुरश्रेष्ठ पापमोक्षमवाप्स्यसि ॥ ४१
इत्येवमुक्तो गरुडध्वजेन
वृषध्वजस्तं शिरसा प्रणम्य ।
जगाम वेगाद् गरुडो यथाऽसौ
वाराणसीं पापविमोचनाय ॥ ४२
गत्वा सुपुण्यां नगरीं सुतीर्थां
दृष्ट्वा च लोलं सदशाश्वमेधम् ।
स्नात्वा च तीर्थेषु विमुक्तपापः
स केशवं द्रष्टुमुपाजगाम ॥ ४३
केशवं शंकरो दृष्ट्वा प्रणिपत्येदमब्रवीत् ।
त्वत्प्रसादाद् हृषीकेश ब्रह्महत्या क्षयं गता ॥ ४४
नेदं कपालं देवेश मद्धस्तं परिमुञ्चति ।
कारणं वेद्मि न च तदेतन्मे वक्तुमर्हसि ॥ ४५
पुलस्त्य उवाच ।
महादेववचः श्रुत्वा केशवो वाक्यमब्रवीत् ।
विद्यते कारणं रुद्र तत्सर्वं कथयामि ते ॥ ४६
योऽसौ ममाग्रतो दिव्यो ह्रदः पद्मोत्पलैर्युतः ।
एष तीर्थवरः पुण्यो देवगन्धर्वपूजितः ॥ ४७
एतस्मिन्प्रवरे तीर्थे स्नानं शम्भो समाचर ।
स्नातमात्रस्य चाद्यैव कपालं परिमोक्ष्यति ॥ ४८
ततः कपाली लोके च ख्यातो रुद्र भविष्यसि ।
कपालमोचनेत्येवं तीर्थं चेदं भविष्यति ॥ ४९
पुलस्त्य उवाच ।
एवमुक्तः सुरेशेन केशवेन महेश्वरः ।

breach of vrtta (conduct) is noticeable nowhere (38)

O Śaṅkara, where due to the attraction of their bhūti (prosperity) sportive women are surrounded by bhujaṅgas (paramours) and their bodies are decorated with the ornament Candra as your person is with bhūti (ashes), bhujaṅgas (serpents) and Candra (the Moon) (39)

O Great God, in the Varaṇasī of this description, in that great āśrama, there dwells the destroyer of all sins, the Lord Lola Ravi. (40)

O Great God, by going to the place which is called Daśāśvamedha and where a portion of mine, Keśava resides, you shall achieve freedom from your sins (41)

Being thus addressed by Viṣṇu, Śaṅkara saluted him with his head bent low and proceeded as speedily as Garuda to Vārāṇasī for liberation from sin (42)

Going to the city of great sanctity, seeing Lola and Daśāśvamedha, and freeing himself from sin by baths in different holy places, Śaṅkara visited Keśava (43)

Seeing Keśava and bending low before him, Śaṅkara said, "O Hṛṣīkeśa, Brāhmaṇicide has been removed by your grace, but O Lord of gods, this skull does not leave my hand, why I do not know, Be so kind as to tell me that" (44, 45)

Pulastya said Having heard the speech of Mahādeva, Keśava said, "O Rudra, there is reason, I shall tell you the whole of it (46)

"This wonderful pond with the various kinds of lotuses that you see in front of me is a holy place of eminence, worshipped by gods and Gandharvas (47)

"O Sambhu, bathe in this exalted pond The skull will quit you even this day, as soon as you take your bath (48)

"O Rudra, thenceforth you will be known in the world as Kapālin and the pond will be known as Kapālamocana (49)

Pulastya said, O Sage, being thus

कपालमोचने सस्नौ वेदोक्तविधिना मुने ॥ ५०
स्नातस्य तीर्थे त्रिपुरान्तकस्य
परिच्युतं हस्ततलात् कपालम् ।
नाम्ना बभूवाथ कपालमोचनं
तत्तीर्थवर्यं भगवत्प्रसादात् ॥ ५१

इति श्रीवामनपुराणे तृतीयोऽध्यायः ॥ ३ ॥

४

पुलस्त्य उवाच ।
एवं कपाली संजातो देवर्षे भगवान्हरः ।
अनेन कारणेनासौ दक्षेण न निमन्त्रितः ॥ १
कपालिजायेति सतीं विज्ञायाथ प्रजापतिः ।
यज्ञे चार्हापि दुहिता दक्षेण न निमन्त्रिता ॥ २
एतस्मिन्नन्तरे देवीं द्रष्टुं गौतमनन्दिनी ।
जया जगाम शैलेन्द्रं मन्दरं चारुकन्दरम् ॥ ३
तामागतां सती दृष्ट्वा जयामेकामुवाच ह ।
किमर्थं विजया नागाज्जयन्ती चापराजिता ॥ ४
सा देव्या वचनं श्रुत्वा उवाच परमेश्वरीम् ।
गता निमन्त्रिताः सर्वा मखे मातामहस्य ताः ॥ ५
समं पित्रा गौतमेन मात्रा चैवाप्यहल्यया ।
अहं समागता द्रष्टुं त्वां तत्र गमनोत्सुका ॥ ६
किं त्वं न व्रजसे तत्र तथा देवो महेश्वरः ।
नामन्त्रिताऽसि तातेन उताहोस्विद् व्रजिष्यसि ॥ ७
गतास्तु ऋषयः सर्वे ऋषिपत्न्यः सुरास्तथा ।
मातृष्वसः शशाङ्कश्च सपत्नीको गतः क्रतुम् ॥ ८
चतुर्दशसु लोकेषु जन्तवो ये चराचराः ।

advised by the Great god Keśava, Maheśvara had his bath in the Kapālamocana pond, according to the Vedic procedure. (50)

The skull dropped down from the palm of the hand of Śaṅkara after he had taken his bath in the pond. By the grace of the Lord that excellent pond came to be known as Kapālamocana (51)

Thus ends the Third Chapter in the Vāmana-Purāṇa.—3

4

Pulastya said O Nārada, Lord Hara thus became a skull-bearer and for this reason he was not invited by Dakṣa. (1)

Coming to know that Satī was the wife of a skull-bearer, Prajāpati Dakṣa did not invite his daughter, even though she was worthy of respect. (2)

In the meantime Jayā the daughter of Gautama went to Mandara, the great mountain of beautiful caves, to see the goddess Satī. (3)

Satī beholding Jayā all alone asked, "Why have Vijayā, Jayantī and Aparājitā not come ?" (4)

Hearing these words of the goddess, she replied to the Supreme Goddess, "Being invited, all of them have gone to the sacrifice of our grandfather. (5)

"Anxious to pay a visit there, I have come to see you along with my father Gautama and mother Ahalyā. (6)

"Will you as well as venerable Maheśvara not go there ? Have you not been invited by your father, or shall you go later ? (7)

"All sages, wives of sages, and gods have

निमन्त्रिताः श्चौ सर्वे किं नासि त्व निमन्त्रिता ॥ ९
पुलस्त्य उवाच ।
जयायास्तद्वच श्रुत्वा वज्रपातसम सती ।
मन्युनाऽभिप्लुता ब्रह्मन् पञ्चत्वमगमत् ततः ॥१०
जया मृता सतीं दृष्ट्वा क्रोधशोकपरिप्लुता ।
मुञ्चती वारि नेत्राभ्या सस्वरं विललाप ह ॥ ११
आक्रन्दितध्वनिं श्रुत्वा शूलपाणिस्त्रिलोचन.।
आः किमेतदितीत्युक्त्वा जयाभ्याशमुपागतः ॥ १२
आगतो ददृशे देवीं लतामिव वनस्पतेः ।
कृत्तां परशुना भूमौ श्लथाङ्गीं पतिता सतीम् ॥ १३
देवीं निपतितां दृष्ट्वा जयां पप्रच्छ शंकरः ।
किमिय पतिता भूमौ निकृत्तेव लता सती ॥ १४
सा शंकरवचः श्रुत्वा जया वचनमब्रवीत् ।
श्रुत्वा मखस्था दक्षस्य भगिन्यः पतिभिः सह ॥ १५
आदित्याद्यास्त्रिलोकेश समं शक्रादिभिः सुरैः ।
मातृष्वसा विपन्नेयमन्तर्दुःखेन दह्यती ॥ १६
पुलस्त्य उवाच ।
एतच्छ्रुत्वा वचो रौद्र रुद्रः क्रोधाप्लुतो बभौ ।
क्रुद्धस्य सर्वगात्रेभ्यो निश्चेरुः सहसाऽर्चिषः ॥ १७
ततः क्रोधात् त्रिनेत्रस्य गात्ररोमोद्भवा मुने ।
गणाः सिंहमुखा जाता वीरभद्रपुरोगमाः ॥ १८
गणैः परिवृतस्तस्मान्मन्दराद्धिमसाह्वयम् ।
गत. कनखलं तस्माद् यत्र दक्षोऽयजत् क्रतुम् ॥ १९
ततो गणानामधिपो वीरभद्रो महानलः ।
दिशि प्रतीच्युत्तराया तस्थौ शूलधरो मुने ॥ २०

gone there And, O aunt Candra has gone to the sacrifice with his wife (8)

"Creatures of the fourteen worlds, locomotive and stationary, have all been invited to the sacrifice Wherefore have you not been invited ?" (9)

Pulastya said O Brahman, hearing these words of Jayā which resembled the fall of the thunderbolt, Satī was overwhelmed with indignation, and breathed her last then and there (10)

Jayā was overcome with anger and grief to see Satī fallen dead and with tears in her eyes wept bitterly (11)

Hearing the sound of her cry Śaṅkara exclaimed, 'What is this ?' and went to the proximity of Jayā (12)

Approaching, he saw the goddess Satī lying on the ground with her limbs become loose like a creeper chopped with an axe (13)

Seeing Satī lying prostrate Śaṅkara enquired of Jayā "How is it that Satī is lying on the ground as a creeper chopped ?" (14)

Hearing what Śaṅkara said Jayā replied, 'O Śaṅkara, being told that all other sisters of her and their husbands were in the sacrifice, as were the Ādityas, Indra and others, aunt fell dead, consumed internally, as it were, with grief. (15, 16)

Pulastya said Having heard this terrible news, Rudra was overwhelmed with rage and from the entire body of the enraged Śaṅkara issued suddenly lustrous rays (17)

O Sage, On account of the wrath of the Three-eyed Śaṅkara were born from the hair of his person lion faced Gaṇas, of whom Vīrabhadra was the chief (18)

From the Mandara mountain he went, with Gaṇas on all sides, to the Himālayas thence to Kanakhala and from there to the place where Dakṣa was performing the sacrifice (19)

Then, O sage, the chief of the Gaṇas, the mighty Vīrabhadra with the trident in his hand took his position in the western and northern directions (20)

जया क्रोधाद् गदां गृह्य पूर्वदक्षिणतः स्थिता।
मध्ये त्रिशूलधृक् शर्वस्तस्थौ क्रोधान्महामुने ॥ २१
मृगारिवदनं दृष्ट्वा देवाः शक्रपुरोगमाः।
ऋषयो यक्षगन्धर्वाः किमिदं त्वित्यचिन्तयन् ॥ २२
ततस्तु धनुरादाय शरांश्चाशीविषोपमान्।
द्वारपालस्तदा धर्मो वीरभद्रमुपाद्रवत् ॥ २३
तमापतन्तं सहसा धर्मं दृष्ट्वा गणेश्वरः।
करेणैकेन जग्राह त्रिशूलं वह्निसन्निभम् ॥ २४
कार्मुकं च द्वितीयेन तृतीयेनाथ मार्गणान्।
चतुर्थेन गदां गृह्य धर्ममभ्यद्रवद् गणः ॥ २५
ततश्चतुर्भुजं दृष्ट्वा धर्मराजो गणेश्वरम्।
तस्थावष्टभुजो भूत्वा नानायुधधरोऽव्ययः ॥ २६
खड्गचर्मगदाप्रासपरश्वधवराङ्कुशैः।
चापमार्गणभृत्तस्थौ हन्तुकामो गणेश्वरम् ॥ २७
गणेश्वरोऽपि संक्रुद्धो हन्तुं धर्मं सनातनम्।
ववर्ष मार्गणांस्तीक्ष्णान् यथा प्रावृषि तोयदः ॥ २८
तावन्योन्यं महात्मानौ शरचापधरौ मुने।
रुधिरारुणसिक्ताङ्गौ किंशुकाविव रेजतुः ॥ २९

ततो वरास्त्रैर्गणनायकेन
जितः स धर्मः तरसा प्रसह्य।
पराङ्मुखोऽभूद्विमना मुनीन्द्र
स वीरभद्रः प्रविवेश यज्ञम् ॥ ३०

यज्ञवाटं प्रविष्टं तं वीरभद्रं गणेश्वरम्।
दृष्ट्वा तु सहसा देवा उत्तस्थुः सायुधा मुने ॥ ३१
वसवोऽष्टौ महाभागा ग्रहा नव सुदारुणाः।
इन्द्राद्या द्वादशादित्या रुद्रास्त्वेकादशैव हि ॥ ३२
विश्वेदेवाश्च साध्याश्च सिद्धगन्धर्वपन्नगाः।
यक्षाः किंपुरुषाश्चैव खगाश्चक्रधरास्तथा ॥ ३३

Out of anger Jayā took her position on the eastern and southern directions, with a club in her hand In the middle, O great sage, stood angrily Śarva, the Holder of the trident (21)

Beholding the face of a lion, Indra and other gods, sages, Yakṣas, and Gandharvas began to wonder what it could be. (22)

Then the gate keeper Dharma holding a bow and with arrows resembling serpents, chased Vīrabhadra. (23)

The chief of the Gaṇas seeing Dharma suddenly falling upon, seized with one hand the trident which resembled fire (24)

Taking the bow in his second hand, arrows in the third, and a club in the fourth, the Gaṇa chased Dharma. (25)

Then the imperishable king Dharma the holder of various weapons, seeing the chief of the Gaṇas four-armed, stood there eight-armed. (26)

Keen on killing the chief of the Gaṇas, king Dharma took his stand there with a sword, a shield, a club, the prāsa missile, an axe, an excellent goad, and a bow and arrows in his hands (27)

The angry chief of the Gaṇas, bent on killing the primeval Dharma in his turn showered on him sharp arrows like the cloud in the rainy season (28)

O sage, the two mighty holders of arrow and bow with their limbs turned red by being besmeared with blood, shone like Kiṃśuka flowers (29)

O great sage, then Dharma who was suddenly and violently vanquished by the chief of the Gaṇas with the help of the best of missiles, became sad and miserable and turned his face against him. Vīrabhadra entered the sacrificial area (30)

O sage, suddenly noticing Vīrabhadra, the chief of Gaṇas enter into the sacrificial area, the gods, with their weapons, the eight distinguished Vasus, the nine dreadful planets,

राजा वैवस्वताद्वंशाद् धर्मकीर्तिस्तु विश्रुतः।
सोमवंशोद्भवश्चोग्रो भोजकीर्तिर्महाभुजः ॥ ३४
दितिजा दानवाश्चान्ये येऽन्ये तत्र समागताः।
ते सर्वेऽभ्यद्रवन् रौद्रं वीरभद्रमुदायुधाः ॥ ३५
तानापतत एवाशु चापबाणधरो गणः।
अभिदुद्राव वेगेन सर्वानेव शरोत्करैः ॥ ३६
ते शस्त्रवर्षमतुलं गणेशाय समुत्सृजन्।
गणेशोऽपि वरास्त्रैस्तान् प्रचिच्छेद बिभेद च ॥ ३७
शरैः शस्त्रैश्च सतत वध्यमाना महात्मना।
वीरभद्रेण देवाद्या अवहारमकुर्वत ॥ ३८
ततो विवेश गणपो यज्ञमध्यं सुविस्तृतम्।
जुह्वाना ऋषयो यत्र हवींषि प्रवितन्वते ॥ ३९
ततो महर्षयो दृष्ट्वा मृगेन्द्रवदनं गणम्।
भीता होत्रं परित्यज्य जग्मुः शरणमच्युतम् ॥ ४०
तानार्तांश्चक्रभृद् दृष्ट्वा महर्षींस्त्रस्तमानसान्।
न भेतव्यमितीत्युक्त्वा समुत्तस्थौ वरायुधः ॥ ४१
समानम्य ततः शार्ङ्गं शरानग्निशिखोपमान्।
मुमोच वीरभद्राय कायावरणदारणान् ॥ ४२
ते तस्य कायमासाद्य अमोघा वै हरेः शराः।
निपेतुर्भुवि भग्नाशा नास्तिकादिव याचकाः ॥ ४३
शरांस्त्वमोघान्मोघत्वमापन्नान्वीक्ष्य केशवः।
दिव्यैरस्त्रैर्वीरभद्रं प्रच्छादयितुमुद्यतः ॥ ४४
तानस्त्रान्वासुदेवेन प्रक्षिप्तान्गणनायकः।
वारयामास शूलेन गदया मार्गणैस्तथा ॥ ४५
दृष्ट्वा विपन्नान्यस्त्राणि गदां चिक्षेप माधवः।
त्रिशूलेन समाहत्य पातयामास भूतले ॥ ४६

the twelve Adityas, Indra and others, eleven Rudras, Viśvedevas, Sadhyas, Siddhas, Gandharvas, Pannagas, Yakṣas Kinnaras, Khagas, and Cakradharas, —all stood up. (31, 32, 33)

The well known king Dharmakirti of the dynasty of Vivasvat, the violent and mighty Bhojakirti of the Soma dynasty, and the Daityas and Dānavas who were assembled there—all of them chased the terror striking Virabhadra with their weapons raised (34,35)

Finding them attacking the Gaṇa with a bow and arrows in his hands, Virabhadra speedily drove them all pouring a shower of arrows. (36)

They aimed their incomparable downpour of weapons at the chief of the Gaṇas, who in his turn cut them into pieces and rent them asunder. (37)

Being wounded incessantly by the great Virabhadra, gods and others declared truce (38)

Then the leader of the Gaṇas entered the extensive sacrificial area where the sages, engaged in the performance of the sacrifice, were offering oblations of clarified butter (39)

Then seeing the lion-faced Gana the great sages were alarmed and went to take shelter with Nārāyana, leaving the sacrifice (40)

The discus holder Viṣnu seeing the afflicted and horrified Maharṣis, said, "Do not be afraid", and with excellent weapons in hand stood there (41)

Then bending the Śarṅga bow he darted on Virabhadra arrows resembling flames of fire and capable of rending the body and armour asunder. (42)

Reaching their body the unerring arrows of Hari fell on the earth like beggars disappointed by an athiest (43)

Finding his unfailing arrows rendered useless, Keśava got ready to cover Virabhadra with divine missiles (44)

The leader of the Gaṇas warded off the arms darted by Vasudeva with the aid of the trident, club and arrows (45)

Finding the weapons destroyed, Mādhava hurled the club on Virabhadra and striking him with the trident, knocked him down to the ground (46)

मुशलं वीरभद्राय प्रचिक्षेप हलायुधः ।
लाङ्गलं च गणेशोऽपि गदया प्रत्यवारयत् ॥ ४७
मुशलं सगदं दृष्ट्वा लाङ्गलं च निवारितम् ।
वीरभद्राय चिक्षेप चक्रं क्रोधात् खगध्वजः ॥ ४८
तमापतन्तं शतसूर्यकल्पं
सुदर्शनं वीक्ष्य गणेश्वरस्तु ।
शूलं परित्यज्य जगार चक्रं
यथा मधुं मीनवपुः सुरेन्द्रः ॥ ४९
चक्रे निगीर्णे गणनायकेन
क्रोधातिरक्तोऽमितचारुनेत्रः ।
मुरारिरभ्येत्य गणाधिपेन्द्र-
मुत्क्षिप्य वेगाद् भुवि निष्पिपेष ॥ ५०
हरिबाहूरुवेगेन विनिष्पिष्टस्य भूतले ।
सहितं रुधिरोद्गारैर्मुखाच्चक्रं विनिर्गतम् ॥ ५१
ततो निःसृतमालोक्य चक्रं कैटभनाशनः ।
समादाय हृषीकेशो वीरभद्रं मुमोच ह ॥ ५२
हृषीकेशेन मुक्तस्तु वीरभद्रो जटाधरम् ।
गत्वा निवेदयामास वासुदेवात्पराजयम् ॥ ५३
ततो जटाधरो दृष्ट्वा गणेशं शोणिताप्लुतम् ।
निश्वसन्तं यथा नागं क्रोधं चक्रे तदाव्ययः ॥ ५४
ततः क्रोधाभिभूतेन वीरभद्रोऽथ शंभुना ।
पूर्वोद्दिष्टे तदा स्थाने सायुधस्तु निवेशितः ॥ ५५
वीरभद्रमथादिश्य भद्रकालीं च शंकरः ।
विवेश क्रोधताम्राक्षो यज्ञवाटं त्रिशूलभृत् ॥ ५६
ततस्तु देवप्रवरे जटाधरे
त्रिशूलपाणौ त्रिपुरान्तकारिणि ।
दक्षस्य यज्ञं विशति क्षयंकरे
जातो ऋषीणां प्रवरो हि साध्वसः ॥५७

इति श्रीवामनपुराणे चतुर्थोऽध्याय ॥ ४ ॥

The plough-armed Viṣṇu threw a mace and plough on Vīrabhadra, both of which were resisted by the chief of the Gaṇas with a club (47)

Finding the mace, club, and plough, all warded off, Viṣṇu hurled the discus angrily on Vīrabhadra (48)

And the chief of the Ganas finding the discus Sudarśana approaching him with the effulgence of a hundred suns, left the trident and swallowed the discus forthwith, as did Indra embodied as a fish, swallow Madhu (49)

The discus having been swallowed by the leader of the Ganas, Murari whose beautiful eyes were turned dark, due to excessive anger, approached the leader of the Gaṇas and throwing him down speedily, crushed him on the earth (50)

On being crushed on the ground with the violent speed of the arms of Hari, the discus came out of the mouth along with the emission of blood (51)

Then Viṣṇu seeing the discus come out and taking possession of it, released Vīrabhadra (52)

As soon as he was released by Hṛṣīkeśa, Vīrabhadra went to Śiva and informed him of his discomfiture from Vasudeva (53)

Śiva was very much enraged to see the chief of the Gaṇas bathed in blood and heaving sighs like a serpent (54)

Then was the armed Vīrabhadra stationed at the position assigned to him before by Śambhu who was overpowered with anger (55)

Having issued command to Vīrabhadra and Bhadrakālī Śaṅkara with eyes reddened with anger, entered the sacrificial enclosure with the trident in his hand (56)

Great was then the awe produced among Ṛṣis on the entry of the great god Saṅkara, the Bearer of matted hair, Holder of the trident, Destroyer of Tripura and annihilator, into the sacrifice of Dakṣa. (57)

Thus ends the Fourth Chapter in the Vāmana purāṇa—4

५

पुलस्त्य उवाच ।
जटाधरं हरिर्दृष्ट्वा क्रोधादारक्तलोचनम् ।
तस्मात् स्थानादपाक्रम्य कुब्जाम्रेऽन्तर्हितः स्थितः ॥ १
वसवोऽष्टौ हरं दृष्ट्वा सुस्रुवुर्वेगतो मुने ।
सा तु जाता सरिच्छ्रेष्ठा सीता नाम सरस्वती ॥ २
एकादश तथा रुद्रास्त्रिनेत्रा वृषकेतनाः ।
कान्दिशीका लयं जग्मुः समभ्येत्यैव शंकरम् ॥ ३
विश्वेऽश्विनौ च साध्याश्च मरुतोऽनलभास्कराः ।
समासाद्य पुरोडाशं भक्षयन्तो महामुने ॥ ४
चन्द्रः सममृक्षगणैर्निशां समुपदर्शयन् ।
उत्पत्यारुह्य गगनं स्वमधिष्ठानमास्थितः ॥ ५
कश्यपाद्याश्च ऋषयो जपन्त. शतरुद्रियम् ।
पुष्पाञ्जलिपुटा भूत्वा प्रणताः संस्थिता मुने ॥ ६
असकृद् दक्षदयिता दृष्ट्वा रुद्रं बलाधिकम् ।
शक्रादीनां सुरेशानां कृपणं विललाप ह ॥ ७
ततः क्रोधाभिभूतेन शंकरेण महात्मना ।
तलप्रहारैरमरा बहवो विनिपातिताः ॥ ८
पादप्रहारैरपरे त्रिशूलेनापरे मुने ।
दृष्ट्यग्निना तथैवान्ये देवाद्याः प्रलयीकृताः ॥ ९
तत. पूषा हरं वीक्ष्य विनिघ्नन्तं सुरासुरान् ।
क्रोधाद् बाहू प्रसार्याथ प्रदुद्राव महेश्वरम् ॥ १०
तमापतन्त भगवान् संनिरीक्ष्य त्रिलोचनः ।
बाहुभ्यां प्रतिजग्राह करेणैकेन शंकरः ॥ ११
कराभ्यां प्रगृहीतस्य शंभुनांशुमतोऽपि हि ।

5

Pulastya said Seeing Śaṅkara with eyes reddened with anger, Hari retired from that place and stood concealed in Kubjāmra (1)

O sage, seeing Hara, the eight Vasus made good their escape hastily and the track by which they fled became the great river Sītā, known in the world as Sarasvatī (2)

The eleven Rudras, each of whom had three eyes and bulls in their banners, were put to flight They merged themselves in Śaṅkara (3)

O Great sage, the Viśvedevas, the two Aśvins, Sādhyas, the Maruts, Agni and the Sun devoured the Puroḍāśa oblations (4)

The Moon, together with the stars ushered in the night and ascended the sky with a leap, and repaired to his habitation (5)

And O sage, the sages headed by Kaśyapa recited the Śatarudriya hymn and stood bowing down with handfuls of flowers (6)

The wife of Dakṣa bewailed piteously and repeatedly to find Rudra mightier than Indra and other gods (7)

Several gods were struck down with the palm of the great Śaṅkara who was overwhelmed with anger (8)

O sage, some gods were annihilated with the kicks of his feet, some with the trident and others were consumed by the fire of the eyes (9)

Then Pūṣan finding that Hara was killing gods and demons, extended his arms out of anger, and chased Maheśvara (10)

The Three-eyed Lord Śaṅkara seeing Pūṣan attacking him caught both of his hands with one hand (11)

On being caught by Śambhu, currents of

कराङ्गुलिभ्यो निश्चेरुरसृग्धाराः समन्ततः ॥ १२
ततो वेगेन महता अंशुमन्तं दिवाकरम् ।
भ्रामयामास सतत सिंहो मृगशिशुं यथा ॥ १३
भ्रामितस्यातिवेगेन नारदांशुमतोऽपि हि ।
भुजौ ह्रस्वत्वमापन्नौ त्रुटितस्नायुबन्धनौ ॥ १४
रुधिराप्लुतसर्वाङ्गमंशुमन्तं महेश्वरः ।
संनिरीक्ष्योत्ससर्जैनमन्यतोऽभिजगाम ह ॥ १५
ततस्तु पूषा विहसन् दशनानि विदर्शयन् ।
प्रोवाचैह्येहि कापालिन् पुनः पुनरथेश्वरम् ॥ १६
ततः क्रोधाभिभूतेन पूष्णो वेगेन शंभुना ।
मुष्टिनाहत्य दशना पातिता धरणीतले ॥ १७
भग्नदन्तस्तथा पूषा शोणिताभिप्लुताननः ।
पपात भुवि निःसंज्ञो वज्राहत इवाचलः ॥ १८
भगोऽभिवीक्ष्य पूषाणं पतितं रुधिरोक्षितम् ।
नेत्राभ्यां घोररूपाभ्यां वृषध्वजमवैक्षत ॥ १९
त्रिपुरघ्नस्ततः क्रुद्धस्तलेनाहत्य चक्षुषी ।
निपातयामास भुवि क्षोभयन्सर्वदेवताः ॥ २०
ततो दिवाकराः सर्वे पुरस्कृत्य शतक्रतुम् ।
मरुद्भिश्च हुताशैश्च भयाज्जग्मुर्दिशो दश ॥ २१
प्रतियातेषु देवेषु प्रह्लादाद्या दितीश्वराः ।
नमस्कृत्य ततः सर्वे तस्थुः प्राञ्जलयो मुने ॥ २२
ततस्तं यज्ञवाटं तु शंकरो घोरचक्षुषा ।
ददर्श दग्धुं कोपेन सर्वांश्चैव सुरासुरान् ॥ २३
ततो निलिल्यिरे वीराः प्रणेमुर्दुद्रुवुस्तथा ।
भयादन्ये हरं दृष्ट्वा गता वैवस्वतक्षयम् ॥ २४
त्रयोऽग्नयस्त्रिभिर्नेत्रैर्दुःसहं समवैक्षत ।
दृष्टमात्रास्त्रिनेत्रेण भस्मीभूताभवन् क्षणात् ॥ २५
अग्नौ प्रणष्टे यज्ञोऽपि भूत्वा दिव्यवपुर्मृगः ।

blood began to flow in all directions from the fingers of the hands of Amśumat (12)

Then with great speed and without any stop he whirled the effulgent Sun round and round in the same manner as a lion does the young one of a deer (13)

O Narada, whirled with great speed, Amśumat's arms were reduced in size and their nerves and muscles were broken (14)

Maheśvara finding all the limbs of Amśumat bathed in blood left him and went elsewhere. (15)

Then Pūṣan laughing and exhibiting his teeth said repeatedly to Īśvara "O Kapalin, come, come" (16)

Highly enraged at this Śambhu dealt violent blows to the teeth of Pūṣan and scattered them on the earth (17)

Teeth broken and face besmeared with blood, Pūṣan fell senseless on the ground like a mountain struck by the thunderbolt. (18)

Bhaga seeing Pūṣan lying on the ground blood stained, stared at Śaṅkara with dreadful eyes (19)

Then the angry Śaṅkara struck his eyes with one blow and made them fall on the ground to the confusion of the gods (20)

Thereafter all the Divakaras with Indra in the forefront and the Maruts and Hutāśas fled to the ten directions fear-stricken (21)

O sage, on the exit of the gods, Prahlada and other demons, all fell prostrate, and stood folded handed (22)

Then Śaṅkara looked angrily through his dreadful eyes at the sacrificial enclosure to consume the gods and demons present there (23)

Then some of the warriors concealed themselves, some bowed down, and some ran away, while others fell down dead at the sight of Śaṅkara. (24)

The three fires cast unbearable glances through the three eyes. On being merely seen by Śaṅkara everything was reduced to ashes in a moment (25)

दुद्राव विक्लवगतिर्दक्षिणासहितोऽम्बरे ॥ २६
तमेवानुससारेशश्चापमानम्य वेगवान्।
शरं पाशुपतं कृत्वा कालरूपी महेश्वरः ॥ २७
अर्द्धेन यज्ञवाटान्ते जटाधर इति श्रुतः।
अर्द्धेन गगने शर्वः कालरूपी च कथ्यते ॥ २८

नारद उवाच।

कालरूपी त्वयाख्यातः शंभुर्गगनगोचरः।
लक्षणं च स्वरूपं च सर्वं व्याख्यातुमर्हसि ॥ २९

पुलस्त्य उवाच।

स्वरूपं त्रिपुरघ्नस्य वदिष्ये कालरूपिण.।
येनाम्बरं मुनिश्रेष्ठ व्याप्तं लोकहितेप्सुना ॥ ३०

यत्राश्विनी च भरणी कृत्तिकायास्तथांशकः।
मेषो राशिः कुजक्षेत्रं तच्छिरः कालरूपिणः ॥ ३१
आग्नेयांशास्त्रयो ब्रह्मन् प्राजापत्यं कवेर्गृहम्।
सौम्यार्द्धं वृषनामेदं वदनं परिकीर्त्तितम् ॥ ३२
मृगार्द्धमार्द्रादित्यांशास्त्रयः सौम्यगृहं त्विदम्।
मिथुनं भुजयोस्तस्य गगनस्थस्य शूलिनः ॥ ३३
आदित्यांशश्च पुष्यं च आश्लेषा शशिनो गृहम्।
राशिः कर्कटको नाम पार्श्वे मखविनाशिनः ॥ ३४
पित्र्यर्क्षं भगदैवत्यमुत्तरांशश्च केसरी।
सूर्यक्षेत्रं विभोर्ब्रह्मन् हृदयं परिगीयते ॥ ३५
उत्तरांशास्त्रयः पाणिश्चित्रार्धं कन्यका त्वियम्।

On the extinction of the sacrificial fire, the sacrifice assumed the divine form of a deer and flew in utter confusion to the sky taking Dakṣiṇā with it. (26)

Then Śaṅkara bent his bow and fixing the arrow to it with great speed, pursued him (27)

Śaṅkara in one of his aspects, came to be known in the extremity of the sacrificial enclosure as Jaṭādhara, and in another, he became known in heaven as Kālarūpin (28)

Nārada said You have just said that Śaṅkara moving about in the sky came to be known as Kālarūpin. Please describe his characteristics and appearance and tell everything about him. (29)

Pulastya said O sage I shall describe to you the appearance of Kālarūpin, the Destroyer of Tripura, who desiring to do good to people spread himself over the sky. (30)

The house of Maṅgala (Mars), the Meṣa (Aries) sign of the zodiac, extending over Aśvinī, Bharaṇī and a quarter of Kṛttikā (the Pleiads) is the head of Kālarūpin. (31)

The house of Śukra (Venus), O Brahman, the Vṛṣa (Taurus) sign of the zodiac, extending over the remaining three quarters of Kṛttikā, the whole of Rohiṇī and two quarters of Mṛgaśiras, is known as his mouth. (32)

The house of Budha (Mercury), the Mithuna (Gemini) sign of the zodiac, extending over the remaining two quarters of Mṛgaśiras, the whole of Ārdrā and three quarters of Punarvasu is the pair of arms of Śaṅkara dwelling in the sky. (33)

The house of Candra (the Moon), the Karkoṭaka (Cancer) sign of the zodiac, *extending over the remaining one quarter of* Punarvasu, Puṣya and Āśleṣā constitutes the sides of Śaṅkara, (34)

O Brahman, the house of Sūrya (the Sun) the Siṃha (Leo) sign of the zodiac, extending over Maghī, Pūrvaphālgunī and the first quarter of Uttaraphālgunī is known as the heart of the Lord (35)

O Brahman, the second house of Budha, the Kanyā (Virgo) sign of the zodiac, extending over the remaining three quarters of Uttara-

सोमपुत्रस्य सद्मैतद् द्वितीयं जठरं विभोः ॥ ३६
चित्रांशद्वितयं स्वातिर्विशाखायाशकत्रयम् ।
द्वितीयं शुक्रसदन तुला नाभिरुदाहृता ॥ ३७
विशाखांशमनूराधा ज्येष्ठा भौमगृहं त्विदम् ।
द्वितीयं वृश्चिको राशिर्मेढ्ं कालस्वरूपिणः ॥ ३८
मूलं पूर्वोत्तरांशश्च देवाचार्यगृहं धनुः ।
ऊरुयुगलमीशस्य अमरर्षे प्रगीयते ॥ ३९
उत्तरांशास्त्रयो ऋक्षं श्रवणं मकरो मुने ।
धनिष्ठार्धं शनिक्षेत्रं जानुनी परमेष्ठिनः ॥ ४०
धनिष्ठार्धं शतभिषा प्रौष्ठपद्यांशकत्रयम् ।
सौरेः सद्मापरमिदं कुम्भो जङ्घे च विश्रुते ॥ ४१
प्रौष्ठपद्यांशमेकं तु उत्तरा रेवती तथा ।
द्वितीयं जीवसदनं मीनस्तु चरणावुभौ ॥ ४२
एवं कृत्वा कालरूपं त्रिनेत्रो
यज्ञं क्रोधान्मार्गणैराजघान ।
विद्धस्तथासौ वेदनाबुद्धिमुक्तः
खे संतस्थौ तारकाभिश्चिताङ्गः ॥ ४३
नारद उवाच ।
राशयो गदिता ब्रह्मंस्त्वया द्वादश वै मम ।
तेषां विशेषतो ब्रूहि लक्षणानि स्वरूपतः ॥ ४४
पुलस्त्य उवाच ।
स्वरूपं तव वक्ष्यामि राशीनां शृणु नारद ।
यादृशा यत्र संचारा यस्मिन् स्थाने वसन्ति च ॥ ४५
मेषः समानमूर्तिश्च अजाविकधनादिषु ।

phālgunī, Hasta and two quarters of Citrā is the abdomen of the Lord. (36)

The second house of Śukra, the Tulā (Libra) sign of the zodiac, extending over two quarters of Citrā, the whole of Svāti and three quarters of Viśākhā is the navel of Kālarūpin (37)

The second house of Maṅgala, the Vṛścika (Scorpio) sign of the zodiac, extending over the remaining one quarter of Viśākhā, Anurādhā and Jyeṣṭhā is the private parts of Kālarūpin (38)

O Nārada, the house of Bṛhaspati (Jupiter) the Dhanu (Saggittarius) sign of the zodiac, extending over Mula Pūrvāṣādhā and and a quarter of Uttarāṣādhā is the pair of thighs of the Lord (39)

O sage, the house of Śani (Saturn), the Makara (Capricornus) sign of the zodiac, extending over the remaining three quarters of Uttarāṣādhā, the whole of Śravaṇa and two quarters of Dhaniṣṭhā make the knees of Parameṣthin. (40)

The second house of Sūrya, the Kumbha (Aquarius) sign of the zodiac, extending over the remaining two quarters of Dhaniṣṭhā, the whole of Śatabhiṣā and three quarters of Pūrvabhādrapadā is known as his shanks (41)

The second house of Bṛhaspati, the Mīna (Pisces) sign of the zodiac, extending over the remaining one quarter of Pūrvabhādrapadā, the whole of Uttarabhādrapadā, and Revatī is his feet. (42)

Having assumed the form of Kāla, Śaṅkara darted arrows angrily at the Sacrifice And wounded, it stood in the sky, free from any sense of pain and with its body inlaid with stars. (43)

Nārada said O Brahman, you have indeed spoken to me about the twelve signs of the zodiac. Tell me especially their characteristic features. (44)

Pulastya said : O Nārada, listen. I shall tell you the peculiar characteristics of the signs of the zodiac, their real nature, manner and transit and regions they occupy. (45)

Meṣa is like a ram in form Objects of

संचारस्थानमेवास्य धान्यरत्नाकरादिषु ॥ ४६
नवशाद्वलसंछन्नवसुधायां च सर्वशः ।
नित्यं चरति फुल्लेषु सरसा पुलिनेषु च ॥ ४७
वृषः सदृशरूपो हि चरते गोकुलादिषु ।
तस्याधिवासभूमिस्तु कृषीवलधराश्रयः ॥ ४८
स्त्रीपुंसयोः समं रूपं शय्यासनपरिग्रहः ।
वीणावाद्यधृङ् मिथुनं गीतनर्तकशिल्पिषु ॥ ४९
स्थितः क्रीडारतिर्नित्यं विहारावनिरस्य तु ।
मिथुनं नाम विख्यातं राशिर्द्वैधात्मकः स्थितः ॥ ५०
कर्किः कुलीरेण समः सलिलस्थः प्रकीर्तितः ।
केदारवापीपुलिने विविक्तावनिरेव च ॥ ५१
सिंहस्तु पर्वतारण्यदुर्गकन्दरभूमिषु ।
वसते व्याधपल्लीषु गह्वरेषु गुहासु च ॥ ५२
व्रीहिप्रदीपिककरा नावारूढा च कन्यका ।
चरते स्त्रीरतिस्थाने वसते नड्वलेषु च ॥ ५३
तुलापाणिश्च पुरुषो वीथ्यापणविचारकः ।
नगराध्वानशालासु वसते तत्र नारद ॥ ५४
श्वभ्रवल्मीकसंचारी वृश्चिको वृश्चिकाकृतिः ।
विषगोमयकीटादिपाषाणादिषु संस्थितः ॥ ५५
धनुस्तुरङ्गजघनो दीप्यमानो धनुर्धरः ।
वाजिशूरास्त्रविद्वीरः स्थायी गजरथादिषु ॥ ५६
मृगास्यो मकरो ब्रह्मन् वृषस्कन्धेक्षणाङ्गजः ।
मकरोऽसौ नदीचारी वसते च महोदधौ ॥ ५७
रिक्तकुम्भश्च पुरुषः स्कन्धधारी जलाप्लुतः ।

it influence are grain, mines of jewels, goats, sheep and wealth, whole, land covered with newly grown young grass and constantly, banks of lakes blooming with plants and flowers growing on them (46, 47)

Vṛṣa (Taurus), of the form of a bull, has its influence on cowpens and its habitation is in agricultural lands (48)

Mithuna (Gemini), in form similar to a pair of man and woman, has its hold on beds and seats, carrying a lute, and like musical instruments in his hands, and settled among musicians, dancers and artists, is attached *to sports resides in pleasure houses Its* name Mithuna (Gemini) is well known This sign of zodiac is dual in nature (49, 50)

Resembling a crab Karki (Cancer) is known as residing in water, meadows, wells, river banks and lonely tracts of lands (51)

Siṃha (Leo) dwells on mountains, in forests, impassable defiles and valleys, in the locality of hunters and in caverns and caves (52)

Grain and lamp in hand and seated on a boat Kanyā (Virgo) exerts influence on women and pleasure haunts and stays among reeds (53)

O Nārada Tulā (Libra) is a man with a balance in his hand, watching over trade centres and markets, and resides in cities, on public roads and buildings (54)

Vṛścika (Scorpio) appearing like a scorpion, moves over pits and anthills and is established in poisons cowdung, germs etc and gravels (55)

Dhanu (Saggitarius) is a man holding the bow and having the thighs of a horse, is effulgent, is an expert about horses, heroes, and missiles, is himself a hero, and resides in the midst of elephants and chariots (56)

O Brahman, Makara (Capricornus), is deer faced has shoulders, eyes, and hair of [a bull, is as strong as an elephant, moves over rivers and resides in oceans (57)

Kumbha (Aquarius) is a man with an

घृतशालाचरः कुम्भः स्थायी शौण्डिकसद्मसु ॥ ५८
मीनद्वयमथासक्तं मीनस्तीर्थाब्धिसंचरः ।
वसते पुण्यदेशेषु देवब्राह्मणसद्मसु ॥ ५९
लक्षणा गदितास्तुभ्यं मेषादीनां महामुने ।
न कस्यचित् त्वयाख्येय गुह्यमेतत्पुरातनम् ॥ ६०

एवन् मया ते कथितं सुरर्षे
यथा त्रिनेत्रः प्रममाथ यज्ञम् ।
पुण्य पुराणं परमं पवित्र-
माख्यातवान्पापहरं शिवं च ॥ ६१

इति श्रीवामनपुराणे पञ्चमोऽध्यायः ॥५॥

६

पुलस्त्य उवाच ।
हृद्भवो ब्रह्मणो योऽसौ धर्मो दिव्यवपुर्मुने ।
दाक्षायाणी तस्य भार्या तस्यामजनयत्सुतान् ॥ १
हरिं कृष्णं च देवर्षे नारायणनरौ तथा ।
योगाभ्यासरतौ नित्यं हरिकृष्णौ बभूवतुः ॥ २

नरनारायणौ चैव जगतो हितकाम्यया ।
तप्येतां च तपः सौम्यौ पुराणावृषिसत्तमौ ॥ ३
प्रालेयाद्रिं समागम्य तीर्थे बदरिकाश्रमे ।
गृणन्तौ तत्परं ब्रह्म गङ्गाया विपुले तटे ॥ ४
नरनारायणाभ्यां च जगदेतच्चराचरम् ।

empty jar and a pole for conveyance of articles, is bathed in water, visits gambling houses and stays in ale houses. (58)

Mīna (Pisces) is a pair of fish attached to each other, moves in places of pilgrimage and oceans, and dwells in sacred spots and in temples and habitations of Brāhmaṇas. (59)

O great sage, the characteristics of Meṣa and other signs of the zodiac have been narrated to you. Do not communicate them to anybody. They are secret and primeval (60)

O Nārada, I have narrated to you how Śaṅkara wrecked the sacrifice What I have told you is holy, ancient, highly sanctifying, sin destroying, and auspicious (61)

Thus ends the Fifth Chapter in the Vāmana-Purāṇa–5.

6

Pulastya said O sage, the mind-born of Brahman was the celestial embodiment of Dharma. Dākṣayaṇi was his wife In her he begot four sons—Hari, Kṛṣṇa, Nara and Nārāyaṇa O Nārada, Hari and Kṛṣṇa were constantly engaged in the practice of Yoga (1, 2)

And for the good of the world the two gentle, primeval and most exalted sages, Nara and Nārāyaṇa proceeded to the Himālayas and practised austerity in the sacred Badarikā hermitage, on the spacious bank of the Gaṅgā, invoking the Supreme Brahman (3, 4)

O Brahman, the moving and stationary world was distressed on account of the

तापितं तपसा ब्रह्मन् शक्रः क्षोभं तदा ययौ ॥ ५
संक्षुब्धस्तपसा ताभ्यां क्षोभणाय शतक्रतुः ।
रम्भाद्याप्सरसः श्रेष्ठाः प्रेषयत्स महाश्रमम् ॥ ६
कन्दर्पश्च सुदुर्धर्षश्चूताङ्कुरमहायुधः ।
समं सहचरेणैव वसन्तेनाश्रमं गतः ॥ ७
ततो माधवकन्दर्पौ ताश्चैवाप्सरसो वराः ।
बदर्याश्रममागम्य विचिक्रीडुर्यथेच्छया ॥ ८
ततो वसन्ते सम्प्राप्ते किंशुका ज्वलनप्रभाः ।
निष्पत्राः सततं रेजुः शोभयन्तो धरातलम् ॥ ९
शिशिरं नाम मातङ्गं विदार्य नखरैरिव ।
वसन्तकेसरी प्राप्तः पलाशकुसुमैर्मुने ॥ १०
मया तुषारौघकरी निर्जितः स्वेन तेजसा ।
तमेव हसतेत्युच्चैः वसन्तः कुन्दकुड्मलैः ॥ ११
वनानि कर्णिकाराणां पुष्पितानि विरेजिरे ।
यथा नरेन्द्रपुत्राणि कनकाभरणानि हि ॥ १२
तेषामनु तथा नीपाः किङ्करा इव रेजिरे ।
स्वामिसंलब्धसंमाना भृत्या राजसुतानिव ॥ १३
रक्ताशोकवना भान्ति पुष्पिताः सहसोज्ज्वलाः ।
भृत्या वसन्तनृपतेः संग्रामेऽसृक्प्लुता इव ॥ १४
मृगवृन्दाः पिञ्जरिता राजन्ते गहने वने ।
पुलकाभिवृता यद्वत् सज्जनाः सुहृदागमे ॥ १५
मञ्जरीभिर्विराजन्ते नदीकूलेषु वेतसाः ।
वक्तुकामा इवाङ्गुल्या कोऽस्माकं सदृशो नगः ॥ १६
रक्ताशोककरा तन्वी देवर्षे किंशुकाऽङ्घ्रिका ।
नीलाशोककचा श्यामा विकासिकमलानना ॥ १७
नीलेन्दीवरनेत्रा च ब्रह्मन् बिल्वफलस्तनी ।

austerity practised by Nara and Nārāyaṇa and Indra was agitated over it (5)

Disturbed by them with their austerity, Indra despatched to that great hermitage Rambhā and other excellent Apsarases to provoke them (6)

And the extraordinarily unassailable Cupid, armed with the mighty weapon of tender mango shoots and accompanied by his companion Spring, entered the hermitage (7)

Then Mādhava, Cupid and the excellent Apsarases arriving at Badarikā hermitage, sported as they pleased (8)

On the arrival of Spring the Kiṃśuka trees, as brilliant as fire and leafless, shone constantly, adorning the surface of the earth. (9)

Rending as it were the elephant winter with the nails of the Palāśa flowers, the lion Spring arrived. (10)

"I have by my prowess overpowered the elephant of snowy chill" In this manner Spring ridiculed him aloud by means of its Kunda blossoms (11)

The gardens of Karṇikāra appeared charming with their flowers in bloom, in the same way as the sons of kings do with gold ornaments on (12)

After them the Nīpas shed lustre in the same manner as do servants who have secured the patronage of their royal masters, the princes (13)

Thicket of red Aśoka trees laden with flowers appeared intensely bright, being the retainers of king Spring, bathed as it were, in blood in a battle (14)

Herds of deer tinged brown, looked attractive among thickly growing trees, like men thrilled with joy over the arrival of intimate friends (15)

Canes growing on the banks of rivers appeared pleasing with their blossoms, desirous, as it were, of saying with their fingers raised, "What tree is like us ?" (16)

O Nārada, O Brahman, the graceful Spring made its appearance with the red Aśoka as her hands, the Kiṃśuka as her

प्रफुल्लकुन्ददशना मञ्जरीकरशोभिता ॥ १८
बन्धुजीवाधरा शुभ्रा सिन्दुवारनखाद्भुता ।
पुंस्कोकिलस्वना दिव्या अङ्कोलवसना शुभा ॥ १९
बर्हिवृन्दकलापा च सारसस्वरनूपुरा ।
प्राग्वंशरसना ब्रह्मन् मत्तहंसगतिस्तथा ॥ २०
पुत्रजीवांशुका भृङ्गरोमराजिविराजिता ।
वसन्तलक्ष्मीः संप्राप्ता ब्रह्मन् बदरिकाश्रमे ॥ २१
ततो नारायणो दृष्ट्वा आश्रमस्यानवद्यताम् ।
समीक्ष्य च दिशः सर्वास्ततोऽनङ्गमपश्यत ॥ २२
नारद उवाच ।
कोऽसावनङ्गो ब्रह्मर्षे तस्मिन् बदरिकाश्रमे ।
यं ददर्श जगन्नाथो देवो नारायणोऽव्ययः ॥ २३
पुलस्त्य उवाच ।
कन्दर्पो हर्षतनयो योऽसौ कामो निगद्यते ।
स शंकरेण संदग्धो ह्यनङ्गत्वमुपागतः ॥ २४
नारद उवाच ।
किमर्थं कामदेवोऽसौ देवदेवेन शंभुना ।
दग्धस्तु कारणे कस्मिन्नेतद्व्याख्यातुमर्हसि ॥ २५
पुलस्त्य उवाच ।
यदा दक्षसुता ब्रह्मन् सती याता यमक्षयम् ।
विनाश्य दक्षयज्ञं तं विचचार त्रिलोचनः ॥ २६
ततो वृषध्वजं दृष्ट्वा कन्दर्पः कुसुमायुधः ।
अपत्नीकं तदाऽस्त्रेण उन्मादेनाभ्यताडयत् ॥ २७
ततो हरः शरेणाथ उन्मादेनाशु ताडितः ।
विचचार तदोन्मत्तः काननानि सरांसि च ॥ २८
स्मरन् सतीं महादेवस्तथोन्मादेन ताडितः ।
न शर्म लेभे देवर्षे बाणविद्ध इव द्विपः ॥ २९
ततः पपात देवेशः कालिन्दीसरितं मुने ।

little ankles, the blue Aśoka her hair, blooming lotuses her face, blue lotuses her eyes, Bilva fruits her breasts, blossomed Kunda as her teeth, and sprouts her hands She appeared bright with the Bandhujīva as her lower lip, admirable with the Sinduvāras as her nails, wonderful with the cooing of cuckoos as her necklace, the voice of the Sārasa bird her anklet, the Prāgvaṃśa her girdle and the gay swan her gait, the Putrajīva as her garment and bees as her line of hair, made her beautiful. O Brahman, thus the graceful Spring appeared in Badarikā hermitage. (17, 18, 19, 20, 21)

Then Nārāyaṇa when he was busy noticing the excellence of the hermitage and casting his glance all round, saw Cupid there (22)

Nārada said O Brāhmaṇa sage, who was this Cupid there in the Badarika hermitage, whom the immutable Lord of the universe, God Nārāyaṇa espied ? (23)

Pulastya said Cupid who is the son of Harṣa and is called Kāma, came to be known as Anaṅga on being burnt to ashes by Śaṅkara (24)

Nārada said For what reason was this Cupid reduced to ashes by Śaṅkara, the Lord of gods ? Please explain it. (25)

Pulastya said O Brahman, after Satī the daughter of Dakṣa had met her end, Śaṅkara wrecked the sacrifice and wandered about (26)

Then the flower-armed Cupid detected Śaṅkara and smit the widowed god with the maddening missile. (27)

Pierced instantaneously with the maddening arrow, Hara became mad and roamed about amidst forests and lakes (28)

O Nārada, recalling the memory of Satī and struck by Unmāda, Śaṅkara had no peace of mind like an elephant pierced by an arrow. (29)

Then Śaṅkara fell into the waters of the Yamunā On Śaṅkara falling into it, its

निमग्ने शकरे आपो दग्धाः कृष्णत्वमागताः ॥ ३०
तदाप्रभृति कालिन्द्या भृङ्गाञ्जननिभं जलम् ।
आस्यन्दत् पुण्यतीर्था सा केशपाशमिवावनेः ॥ ३१
ततो नदीषु पुण्यासु सरस्सु च नदेषु च ।
पुलिनेषु च रम्येषु वापीषु नलिनीषु च ॥ ३२
पर्वतेषु च रम्येषु काननेषु च सानुषु ।
विचरन् स्वेच्छया नैव शर्म लेभे महेश्वरः ॥ ३३
क्षणं गायति देवर्षे क्षणं रोदिति शंकरः ।
क्षणं ध्यायति तन्वङ्गीं दक्षकन्या मनोरमाम् ॥ ३४
ध्यात्वा क्षणं प्रस्वपिति क्षणं स्वप्नायते हरः ।
स्वप्ने तथेदं गदति ता दृष्ट्वा दक्षकन्यकाम् ॥ ३५
निर्घृणे तिष्ठ किं मूढे त्यजसे मामनिन्दिते ।
मुग्धे त्वया विरहितो दग्धोऽस्मि मदनाग्निना ॥ ३६
सति सत्यं प्रकुपिता मा कोपं कुरु सुन्दरि ।
पादप्रणामावनतमभिभाषितुमर्हसि ॥ ३७
श्रूयसे दृश्यसे नित्यं स्पृश्यसे वन्द्यसे प्रिये ।
आलिङ्ग्यसे च सततं किमर्थं नाभिभाषसे ॥ ३८
विलपन्तं जनं दृष्ट्वा कृपा कस्य न जायते ।
विशेषत. पतिं बाले ननु त्वमतिनिर्घृणा ॥ ३९
त्वयोक्तानि वचास्येवं पूर्वं मम कृशोदरि ।
विना त्वया न जीवेय तदसत्यं त्वया कृतम् ॥ ४०
एह्येहि कामसतप्तं परिष्वज सुलोचने ।
नान्यथा नश्यते तापः सत्येनापि शपे प्रिये ॥ ४१
इत्थं विलप्य स्वप्नान्ते प्रतिबुद्धस्तु तत्क्षणात् ।
उत्कूजति तथाऽरण्ये मुक्तकण्ठं पुनः पुनः ॥ ४२
तं कूजमानं विलपन्तमारात्
समीक्ष्य कामो वृषकेतनं हि ।
विव्याध चापं तरसा विनाम्य

water was scorched and turned black (30)

Thenceforward the water of the Yamunā assumed the colour of the black bee and collyrium, and the holy river flowed like the hair of the earth (31)

Then wandering about at will among holy streams, lakes, great rivers, delightful river banks, wells, lotus ponds, charming mountains forests and ridges, Maheśvara did not get peace of mind (32, 33)

O Narada Śaṅkara would sing for a moment, would weep the next instant and would brood upon his beloved, the delicate and charming daughter of Dakṣa the next moment (34)

Brooding upon her for some time Hara would fall fast asleep and for a while he would dream Seeing the daughter of Dakṣa in his dream, he would speak out, "O pitiless one, stay O guileless and uncensurable one, do not leave me O simple one, separated from you, I am being consumed by passion O Sati, O graceful one, are you really angry ? Do not be angry You should speak to me, bent low at your feet in salutation O dear one, you are constantly heard, seen, felt, admired and embraced, but why do you not speak ? Whose pity is not excited at the sight of one who is wailing, specially one's own husband ? Truly are you heartless to the extreme O my darling, you assured me in the past, "I cannot live in separation from you" That has been belied by you. O beautiful one, come, come, embrace me the love afflicted Nothing else can mitigate the suffering. O my beloved, I swear by truth (35, 36, 37, 38, 39, 40, 41)

Wailing thus at the end of the dream, and immediately waking up, he would cry aloud again and again in the forest (42)

Detecting from a distance the moaning and wailing Śaṅkara, Cupid bent his bow with-

सतापनाम्ना तु शरेण भूयः ॥ ४३
सतापनास्त्रेण तदा स विद्धो
भूयः स सतप्ततरो बभूव ।
सतापयश्चापि जगत्समग्रं
फूत्कृत्य फूत्कृत्य विवासते स्म ॥ ४४
स चापि भूयो मदनो जघान
विजृम्भणास्त्रेण ततो विजृम्भे ।
ततो भृश कामशरैर्वितुन्नो
विजृम्भमाणः परितो भ्रमश्च ॥ ४५
ददर्श यक्षाधिपतेस्तनूज
पाञ्चालिकं नाम जगत्प्रधानम् ।
दृष्ट्वा त्रिनेत्रो धनदस्य पुत्र
पार्श्वं समभ्येत्य वचो बभाषे ।
भ्रातृव्य वक्ष्यामि वचो यदद्य
तत् त्वं कुरुष्वामितविक्रमोऽसि ॥ ४६
पाञ्चालिक उवाच ।
यन्नाथ मा वक्ष्यसि तत्करिष्ये
सुदुष्करं यद्यपि देवसंघैः ।
आज्ञापयस्वातुलवीर्य शंभो
दासोऽस्मि ते भक्तियुतस्तथेश ॥ ४७
ईश्वर उवाच ।
नाश गताया वरदाम्बिकायां
कामाग्निना प्लुष्टसुविग्रहोऽस्मि ।
विजृम्भणोन्मादशरैर्विभिन्नो
धृतिं न विन्दामि रतिं सुख वा ॥ ४८
विजृम्भणं पुत्र तथैव ताप-
मुन्मादमुग्र मदनप्रणुन्नम् ।
नान्यः पुमान् धारयितुं हि शक्तो
मुक्त्वा भवन्त हि ततः प्रतीच्छ ॥ ४९
पुलस्त्य उवाच ।
इत्येवमुक्तो वृषभध्वजेन
यक्षः प्रतीच्छत् स विजृम्भणादीन् ।
तोषं जगामाशु ततस्त्रिशूली
तुष्टस्तदैव वचन बभाषे ॥ ५०

out any loss of time and pierced him through again, with the arrow known as Santa pana (43)

Then pierced by the missile Santāpana, he became much more afflicted, and distress ing the entire world, he moved about blowing air out of his mouth again and again (44)

And again did Cupid strike him with the Santāpana, and he yawned Struck inten sely by the arrows of Cupid, yawning and moving about in all directions, he espied the son of Kubera, Pañcālika well known through out the world Having seen the son of Kubera, Śaṅkara came close by and said, 'O nephew, do what I shall tell you today You are of limitless valour" (45, 46)

Pañcālika said 'O Lord, I shall accom-plish whatever you command me to do, even if it very hard for the gods to perform Order me, you are of incomparable prowess O Śaṅkara I am a devoted servant of yours" (47)

Īśvara said "Since the demise of Vara dāmbikā I have been consumed by passion Pierced by the Vijṛmbhaṇa and Unmada arrows, I am not getting self command, pleasure or happiness O child yawning, torment and intense insanity produced by Cupid no individual other than your self is capable of bearing Therefore you accept them' (48, 49)

Pulastya said Being thus told by Śaṅkara, the Yakṣa received Vijṛmbhaṇa etc Śaṅkara was pleased at this and he spoke in the following manner Hara said 'O child,

हर उवाच ।

यस्मात्त्वया पुत्र सुदुर्धराणि
विजृम्भणादीनि प्रतीच्छितानि ।
तस्माद्वरं त्वां प्रतिपूजनाय
दास्यामि लोकस्य च हास्यकारि ॥ ५१
यस्त्वां यदा पश्यति चैत्रमासे
स्पृशेन्नरो वार्चयते च भक्त्या ।
वृद्धोऽथ बालोऽथ युवाथ योषित्
सर्वे तदोन्मादधरा भवन्ति ॥ ५२
गायन्ति नृत्यन्ति रमन्ति यक्ष
वाद्यानि यत्नादपि वादयन्ति ।
तवाग्रतो हास्यवचोऽभिरक्ता
भवन्ति ते योगयुतास्तु ते स्युः ॥ ५३
ममैव नाम्ना भविताऽसि पूज्यः
पाञ्चालिकेशः प्रथितः पृथिव्याम् ।
मम प्रसादाद् वरदो नराणां
भविष्यसे पूज्यतमोऽभिगच्छ ॥ ५४
इत्येवमुक्तो विभुना स यक्षो
जगाम देशान् सहसैव सर्वान् ।
कालञ्जरस्योत्तरतः सुपुण्यो
देशो हिमाद्रेरपि दक्षिणस्थः ॥ ५५
तस्मिन् सुपुण्ये विषये निविष्टो
रुद्रप्रसादादभिपूज्यतेऽसौ ।
तस्मिन् प्रयाते भगवांस्त्रिनेत्रो
देवोऽपि विन्ध्यं गिरिमभ्यगच्छत् ॥ ५६
तत्रापि मदनो गत्वा ददर्श वृषकेतनम् ।
दृष्ट्वा प्रहर्तुकामं च ततः प्राद्रवद्धरः ॥ ५७
ततो दारुवनं घोरं मदनाभिसृतो हरः ।
विवेश ऋषयो यत्र सपत्नीका व्यवस्थिताः ॥ ५८
ते चापि ऋषयः सर्वे दृष्ट्वा मूर्ध्ना नताभवन् ।
ततस्तान् प्राह भगवान् भिक्षा मे प्रविदीयताम् ॥ ५९
ततस्ते मौनिनस्तस्थुः सर्व एव महर्षयः ।

since you have accepted Vijṛmbhaṇa etc so difficult to be resisted, I shall confer upon you a boon to felicitate you, which will at once be pleasing to people. (50, 51)

"Whoever will see you at any time in the month of Caitra, touch or worship you with devotion, be he an old man, a child, a young man, or a woman, shall go mad. (52)

"O Yakṣa, they shall sing, dance, sport and play on their instruments with zeal They shall, even though engaged in frivolous talks in front of you, be endowed with supernatural powers (53)

"By my name you shall be known as Pañcālikeśa and worshipped throughout the world. By my grace you shall fulfil the desires of men and shall be held in high esteem. So proceed thither". (54)

Being thus spoken to by the Lord, the Yakṣa speedily journeyed through all the countries There is a highly sacred region to the north of Kālañjara and to the south of the Himālayas Established in that highly sanctified region, he is worshipped there due to the grace of Rudra. On his departure the Lord Śaṅkara too retired to the Vindhya mountains. (55, 56)

Going there too Cupid saw Śaṅkara, and Hara finding him ready to strike, fled from that place (57)

Then pursued by Cupid, Hara entered the frightful pine forest where Ṛṣis were settled with their consorts (58)

And seeing him the Ṛṣis hung their heads Then the Lord said to them, "Give me alms" (59)

O Nārada, the great Ṛṣis remained silent

तदाश्रमाणि सर्वाणि परिचक्राम नारद ॥ ६०
तं प्रविष्टं तदा दृष्ट्वा भार्गवात्रेययोषितः ।
प्रक्षोभमगमन् सर्वा हीनसत्त्वाः समन्ततः ॥ ६१
ऋते त्वरुन्धतीमेकामनसूयां च भामिनीम् ।
एताभ्यां भर्तृपूजासु तच्चिन्तासु स्थितं मनः ॥ ६२
ततः संक्षुभिता. सर्वा यत्र याति महेश्वरः ।
तत्र प्रयान्ति कामार्त्ता मदविह्वलितेन्द्रियाः ॥ ६३
त्यक्त्वाश्रमाणि शून्यानि स्वानि ता मुनियोषितः ।
अनुजग्मुर्यथा मत्तं करिण्य इव कुञ्जरम् ॥ ६४
ततस्तु ऋषयो दृष्ट्वा भार्गवाङ्गिरसो मुने ।
क्रोधान्विताब्रुवन्सर्वे लिङ्गोऽस्य पततां भुवि ॥ ६५
ततः पपात देवस्य लिङ्गं पृथ्वीं विदारयन् ।
अन्तर्द्धानं जगामाथ त्रिशूली नीललोहितः ॥ ६६

then He then walked round the hermitages (60)

Seeing him enter, the wives of Bhargavas and Atreyas felt excited and completely lost their self control, excepting the unique Arundhati and the lady Anasuya, whose minds were concentrated on the worship of their husbands (61, 62)

Wherever Śaṅkara went women became agitated and with their passion excited, they followed him (63)

Leaving their own hermitages vacant, the wives of the sages followed him, in the same way as the she-elephants follow the he-elephants (64)

O sage, enraged at this sight the Ṛṣis, Bhārgavas and Aṅgirasas said, "May his Linga drop down on the earth" (65)

Subsequently the Linga of the deity dropped down rending the earth and the trident-holding Śaṅkara became invisible (66)

ततः स पतितो लिङ्गो विभिद्य वसुधातलम् ।
रसातलं विवेशाशु ब्रह्माण्डं चोर्ध्वतोऽभिनत् ॥ ६७
ततश्चचाल पृथिवी गिरयः सरितो नगाः ।
पातालभुवनाः सर्वे जङ्गमाजङ्गमैर्वृताः ॥ ६८
संक्षुब्धान् भुवनान् दृष्ट्वा भूर्लोकादीन् पितामहः ।
जगाम माधवं द्रष्टुं क्षीरोदं नाम सागरम् ॥ ६९
तत्र दृष्ट्वा हृषीकेशं प्रणिपत्य च भक्तितः ।
उवाच देव भुवनाः किमर्थं क्षुभिता विभो ॥ ७०
अथोवाच हरिर्ब्रह्मन् शार्वो लिङ्गो महर्षिभिः ।
पातितस्तस्य भारार्ता सचचाल वसुंधरा ॥ ७१
ततस्तदद्भुततमं श्रुत्वा देवः पितामहः ।
तत्र गच्छाम देवेश एवमाह पुनः पुनः ॥ ७२
ततः पितामहो देवः केशवश्च जगत्पति. ।

Thereafter cleaving the earth, the Linga fell down, entered the lower world instantly and rent the universe at the top (67)

The earth quaked, and mountains, rivers, trees, the nether world, nay, the entire world encompassed by the moving and the stationary shook (68)

The Brahman noticing the Bhū and other regions agitated, went to the ocean known as the Kṣiroda to see Madhava (69)

There he saw Hṛṣikeśa and saluting him devoutly said to him, "O Lord, wherefore are the worlds disturbed ?' (70)

Then Hari said, "O Brahman, the Linga of Sarva has been hurled down by the great Ṛṣis Afflicted with its weight the earth has shaken (71)

Hearing about the most wonderful occurrence, the venerable Brahman spoke thus again and again, "O Lord of gods, we should go there" (72)

Then the venerable Brahman and Keśava

आजग्मतुस्तमुद्देशं यत्र लिङ्गं भवस्य तत् ॥ ७३
ततोऽनन्तं हरिर्लिङ्गं दृष्ट्वारुह्य खगेश्वरम् ।
पातालं प्रविवेशाथ विस्मयान्तरितो विभुः ॥ ७४
ब्रह्मा पद्मविमानेन ऊर्ध्वमाक्रम्य सर्वतः ।
नैवान्तमलभद् ब्रह्मन् विस्मितः पुनरागतः ॥ ७५
विष्णुर्गत्वाऽथ पातालान् सप्त लोकपरायणः ।
चक्रपाणिर्विनिष्क्रान्तो लेभेऽन्तं न महामुने ॥ ७६
विष्णुः पितामहश्चोभौ हरलिङ्गं समेत्य हि ।
कृताञ्जलिपुटौ भूत्वा स्तोतुं देवं प्रचक्रतुः ॥ ॥ ७७
हरिब्रह्माणावूचतुः ।
नमोऽस्तु ते शूलपाणे नमोऽस्तु वृषभध्वज ।
जीमूतवाहन कवे शर्व त्र्यम्बक शंकर ॥ ७८
महेश्वर महेशान सुवर्णाक्ष वृषाकपे ।
दक्षयज्ञक्षयकर कालरूप नमोऽस्तु ते ॥ ७९
त्वमादिरस्य जगतस्त्वं मध्यं परमेश्वर ।
भवानन्तश्च भगवान् सर्वगस्त्वं नमोऽस्तु ते ॥ ८०
पुलस्त्य उवाच ।
एवं संस्तूयमानस्तु तस्मिन् दारुवने हरः ।
स्वरूपी ताविदं वाक्यमुवाच वदतां वरः ॥ ८१
हर उवाच ।
किमर्थं देवतानाथौ परिभूतक्रमं त्विह ।
मां स्तुवाते भृशाम्वस्थं कामतापितविग्रहम् ॥ ८२
देवावूचतुः
भवतः पातितं लिङ्गं यदेतद् भुवि शंकर ।
एतत् प्रगृह्यतां भूय अतो देव स्तुवावहे ॥ ८३
हर उवाच
यद्यर्चयन्ति त्रिदशा मम लिङ्गं सुरोत्तमौ ।
तदेतत्प्रतिगृह्णीयां नान्यथेति कथंचन ॥ ८४

the master of the universe arrived at the place where the Linga of Bhava was. (73)

Then Hari viewing the measureless Linga and mounting the chief of birds entered the nether world, wonderstruck (74)

O Brahman, making an all round survey from above on his lotus plane Brahman could not reach its end, and returned amazed (75)

O great sage, then Viṣṇu, the refuge of the universe with the discus in his hand visited the seven regions under the earth and later came out, but, did not reach its end (76)

Approaching the Linga of Hara both Viṣṇu and Brahman began to propitiate the god with hands folded before him. (77)

Hari and Brahman said Salutation be to you, O trident holding Śiva ! Salutation be to you, O Bull-bannered, Rider on clouds, Seer, Śarva, three-eyed Śaṅkara (78)

Salutation be to you, Maheśvara, Maheśāna, Suvarṇākṣa, Viṣākapi, the Destroyer of the sacrifice of Dakṣa, the Embodiment of death (79)

O Supreme Being, you are the beginning of the universe, the middle, and the end ; you are the limitless and omnipresent lord *Obeisance to you* (80)

Pulastya said Being thus propitiated in the pine forest, Hara the best of speakers appeared in his own form and spoke to them the following words (81)

Hara said "Why are you, O Great gods propitiating me who has set at naught all propriety here, and is seriously indisposed and whose body is being tormented by Cupid ?" (82)

The gods said "O Śaṅkara, withdraw the Linga of yours which was hurled down on the earth. O Lord, for this do we propitiate you (83)

Hara said O Exalted gods, if the gods

ततः प्रोवाच भगवानेवमस्त्विति केशवः ।
ब्रह्मा स्वयं च जग्राह लिङ्गं कनकपिङ्गलम् ॥ ८५
ततश्चकार भगवांश्चातुर्वर्ण्यं हरार्चने ।
शास्त्राणि चैषां मुख्यानि नानोक्तिविदितानि च ॥८६
आद्यं शैवं परिख्यातमन्यत्पाशुपतं मुने ।
तृतीयं कालवदनं चतुर्थं च कपालिनम् ॥ ८७
शैवश्चासीत्स्वयं शक्तिर्वसिष्ठस्य प्रियः सुतः ।
तस्य शिष्यो बभूवाथ गोपायन इति श्रुतः ॥ ८८
महापाशुपतश्चासीद्भरद्वाजस्तपोधनः ।
तस्य शिष्योऽप्यभूद्राजा ऋषभः सोमकेश्वरः ॥ ८९
कालास्यो भगवानासीदापस्तम्बस्तपोधनः ।
तस्य शिष्योभवद्वैश्यो नाम्ना क्राथेश्वरो मुने ॥ ९०
महाव्रती च धनदस्तस्य शिष्यश्च वीर्यवान् ।

worship my Linga, then I can take it back and in no other manner (84)

Then Lord Keśava said, "So be it" And Brahman himself laid hold of the yellowish brown Linga (85)

Afterwards the Lord initiated the four castes in the worship of Śaṅkara and formulated the principal scriptures well-known for their various discourses (86)

O sage, the first is known as Śaiva, the second Pāśupata the third Kālavadana and the fourth Kapālin (87)

Śakti, the beloved son of Vasiṣṭha was himself a Śaiva And his disciple was Gopayana, so it is heard (88)

And the austere ascetic Bharadvāja was a great Pāśupata His disciple was king Ṛṣabha Somakeśvara (89)

O sage, the holy ascetic Āpastamba was a devotee of Kālāsya His disciple was a Vaiśya by name Krātheśvara (90)

And Kubera was an observer of Mahāvrata and his vigourous and highly

कर्णोदर इति ख्यातो जात्या शूद्रो महातपाः ॥ ९१
एवं स भगवान्ब्रह्मा पूजनाय शिवस्य तु ।
कृत्वा तु चातुराश्रम्यं स्वमेव भवनं गतः ॥ ९२
गते ब्रह्मणि शर्वोऽपि उपसंहृत्य तं तदा ।
लिङ्गं चित्रवने सूक्ष्मं प्रतिष्ठाप्य चचार ह ॥ ९३
विचरन्तं तदा भूयो महेशं कुसुमायुधः ।
आरात्स्थित्वाऽग्रतो धन्वी संतापयितुमुद्यतः ॥ ९४
ततस्तमग्रतो दृष्ट्वा क्रोधाध्मातदृशा हरः ।
स्मरमालोकयामास शिखाग्राच्चरणान्तिकम् ॥ ९५
आलोकितस्त्रिनेत्रेण मदनो द्युतिमानपि ।
प्रादह्यत तदा ब्रह्मन् पादादारभ्य वक्षवत् ॥ ९६
प्रदह्यमानौ चरणौ दृष्ट्वाऽसौ कुसुमायुधः ।
उत्ससर्ज धनुः श्रेष्ठं तज्जगामाथ पञ्चधा ॥ ९७

austere disciple who was a Sūdra by caste was known as Karṇodara (91)

In this manner Lord Brahman, establishing the four Aśramas in the worship of Śiva, repaired to his own home (92)

On the departure of Brahman Lord Śaṅkara too withdrawing the Linga and installing its miniature form in Citravana, departed (93)

Then again finding Maheśa moving about, the flower-weaponed archer, Cupid standing close by, made an effort from the front to torment him. (94)

Finding him in his front then, Hara whose eyes were swollen with anger, gazed at Cupid from the top of his hair tuft to the foot (95)

O Brahman, being thus stared at by Śaṅkara, Cupid though endowed with lustre, was burnt from his feet to the waist (96)

Finding his legs burning, Cupid threw down his excellent bow and it was broken into five pieces. (97)

यदासीन्मुष्टिबन्धं तु रुक्मपृष्ठं महाप्रभम् ।
स चम्पकतरुर्जातः सुगन्धाढ्यो गुणाकृतिः ॥ ९८
नाहस्थानं शुभाकारं यदासीद्वज्रभूषितम् ।
तज्जात केसरारण्य बकुल नामतो मुने ॥ ९९
या च कोटी शुभा ह्यासीदिन्द्रनीलविभूषिता ।
जाता सा पाटला रम्या भृङ्गराजिविभूषिता ॥ १००
नाहोपरि तथा मुष्टौ स्थानं शशिमणिप्रभम् ।
पञ्चगुल्माऽभवज्जाती शशाङ्ककिरणोज्ज्वला ॥ १०१
ऊर्द्ध्वं मुष्ट्या अधः कोट्योः स्थानं विद्रुमभूषितम् ।
तस्माद्बहुपुटा मल्ली संजाता विविधा मुने ॥ १०२
पुष्पोत्तमानि रम्याणि सुरभीणि च नारद ।
जातियुक्तानि देवेन स्वयमाचरितानि च ॥ १०३
मुमोच मार्गणान् भूम्यां शरीरे दह्यति स्मरः ।
फलोपगानि वृक्षाणि संभूतानि सहस्रशः ॥ १०४
चूतादीनि सुगन्धीनि स्वादूनि विविधानि च ।
हरप्रसादाज्जातानि भोज्यान्यपि सुरोत्तमैः ॥ १०५
एवं दग्ध्वा स्मरं रुद्रः संयम्य स्वतनुं विभुः ।
पुण्यार्थी शिशिराद्रिं स जगाम तपसेऽव्ययः ॥ १०६
एवं पुरा देववरेण शंभुना
कामस्तु दग्धः सशरः सचापः ।
ततस्त्वनङ्गेति महाधनुर्द्धरो
देवैस्तु गीतः सुरपूर्वपूजितः ॥ १०७

इति श्रीवामनपुराणे षष्ठोऽध्याय ॥६॥

The hilt of the bow which being covered with gold was highly lustrous, was transformed into a Campaka tree, rich in fragrance and equally charming in form (98)

O sage, the well shaped middle which was decorated with diamond, was transformed into Kesarāraṇya and known as Bakula by name (99)

And the bright curved ends which were studded with sapphire assumed the form of the beautiful Paṭalā made charming by a flight of bees (100)

The portion just above the middle and the hilt, shining as moonstone became the five petalled Jasmine, white as the rays of the Moon (101)

O sage, the portion above the hilt and below the curved ends, which was decorated with coral was transformed into various multi-folded Mallikā flowers (102)

O Nārada the charming and sweet-scented flowers of excellence including the jasmine were enjoyed by Sankara Himself On its body being consumed by fire, Cupid threw the arrows on the earth and out of them grew thousands of fruit bearing trees (103, 104)

By the grace of Śaṅkara were produced various trees of fragrant and delicious fruits, such as mango, fit to be relished by the most exalted of gods. (105)

Reducing Cupid to ashes in this manner and controlling his own body, the primordial and imperishable Lord Śaṅkara went to the Himalayas to perform austerity with a view to acquire merit. (106)

Thus in olden days Cupid was burnt, together with his arrows and bow, by the most excellent god, Śaṅkara. Then the great archer, the adored of the gods, came to be known as Anaṅga, the incorporeal one. (107)

Thus ends the Sixth Chapter in the Vamana-Purāṇa —6

७

पुलस्त्य उवाच ।

ततोऽनङ्गं विभुर्दृष्ट्वा ब्रह्मन् नारायणो मुनिः ।
प्रहस्यैवं वचः प्राह कन्दर्प इह आस्यताम् ॥ १

तदक्षुब्धत्वमीक्ष्यास्य कामो विस्मयमागतः ।
वसन्तोऽपि महाचिन्तां जगामाशु महामुने ॥ २

ततश्चाप्सरसो दृष्ट्वा स्वागतेनाभिपूज्य च ।
वसन्तमाह भगवानेह्येहि स्थीयतामिति ॥ ३

ततो विहस्य भगवान् मञ्जरीं कुसुमावृताम् ।
आदाय प्राक्सुवर्णाङ्गीमूर्वोर्बालां विनिर्ममे ॥ ४

ऊरूद्भवां स कन्दर्पो दृष्ट्वा सर्वाङ्गसुन्दरीम् ।
अमन्यत तदाऽनङ्गः किमियं सा प्रिया रतिः ॥ ५

तदेव वदनं चारु स्वक्षिभ्रूकुटिलालकम् ।
सुनासावंशाधरोष्ठमालोकनपरायणम् ॥ ६

तावेवाहार्यविरलौ पीवरौ मग्नचूचुकौ ।
राजेतेऽस्याः कुचौ पीनौ सज्जनाविव संहतौ ॥ ७

तदेव तनु चार्वङ्ग्या वलित्रयविभूषितम् ।
उदरं राजते श्लक्ष्णं रोमावलिविभूषितम् ॥ ८

रोमावली च जघनाद् यान्ती स्तनतटं त्वियम् ।
राजते भृङ्गमालेव पुलिनात् कमलाकरम् ॥ ९

जघनं त्वतिविस्तीर्णं भात्यस्या रशनावृतम् ।
क्षीरोदमथने नद्धं भुजंगेनेव मन्दरम् ॥ १०

कदलीस्तम्भसदृशैरूर्ध्वमूलैरथोरुभिः ।

7

Pulastya said O Brahman, then the eminent sage Nārāyana saw Cupid, and smiling, spoke as follows, "O Cupid, get yourself seated here" (1)

O great sage, Cupid was struck with wonder to see his imperturbability, and Spring too was immediately plunged into deep reflection. (2)

Then looking at the Apsarases and honouring them with a fitting welcome, the Lord said to Spring, "Please come and sit down." (3)

Smiling, the venerable one took a creeper covered with flowers, and created at first out of his thighs a damsel of golden limbs (4)

The bodiless Cupid seeing the thigh born damsel of exquisite beauty began to reflect within himself whether she was his beloved Rati (5)

The self same charming face with beautiful eyes, fine eye brows, curly hair, attractive bridge of the nose and lower lip—the last resort as it were, of the sense of sight ! (6)

The very same plump and thick breasts, with sunk nipples in close vicinity of each other, after the manner of two gentlemen of one accord (7)

The same soft and slender abdomen of the handsome damsel, rendered charming by the three folds of its skin and made beautiful with the line of hair, appeared attractive. (8)

The line of hair from the buttocks reaching the slope of the breasts appeared as beautiful as a row of black bees extending from the bank to the lotus pond. (9)

The large buttocks decorated with the girdle appeared as graceful as the Mandara mountain with the serpent (Vāsuki) going round it, on the occasion of the churning of the milk ocean (10)

The extremely handsome damsel, char-

विभाति सा सुचार्वङ्गी पद्मकिञ्जल्कसन्निभा ॥ ११
जानुनी गूढगुल्फे च शुभे जङ्घे त्वरोमशे ।
विभातोऽस्यास्तथा पादावलक्तकसमत्विषौ ॥ १२
इति संचिन्तयन् कामस्तामनिन्दितलोचनाम् ।
कामातुरोऽसौ संजात. किमुतान्यो जनो मुने ॥ १३
माधवोऽप्युर्वशीं दृष्ट्वा संचिन्तयत नारद ।
किंस्वित् कामनरेन्द्रस्य राजधानी स्वयं स्थिता ॥ १४
आयाता शशिनो नूनमियं कान्तिर्निशाक्षये ।
रविरश्मिप्रतापार्तिभीता शरणमागता ॥ १५
इत्थं संचिन्तयन्नेव अवष्टभ्याप्सरोगणम् ।
तस्थौ मुनिरिव ध्यानमास्थितः स तु माधवः ॥ १६
ततः स विस्मितान् सर्वान् कन्दर्पादीन् महामुने ।
दृष्ट्वा प्रोवाच वचनं स्मितं कृत्वा शुभव्रतः ॥ १७
इयं ममोरुसंभूता कामाप्सरस माधव ।
नीयतां सुरलोकाय दीयतां वासवाय च ॥ १८
इत्युक्ताः कम्पमानास्ते जग्मुर्गृह्योर्वशीं दिवम् ।
महस्राक्षाय तां प्रादाद् रूपयौवनशालिनीम् ॥ १९
आचक्षुश्चरितं ताभ्यां धर्मजाभ्यां महामुने ।
देवराजाय कामाद्यास्ततोऽभूद् विस्मयः परः ॥ २०
एतादृशं हि चरितं ख्यातिमग्र्यां जगाम ह ।
पातालेषु तथा मर्त्ये दिक्ष्वष्टासु जगाम च ॥ २१
एकदा निहते रौद्रे हिरण्यकशिपौ मुने ।
अभिषिक्तस्तदा राज्ये प्रह्लादो नाम दानवः ॥ २२
तस्मिञ्शासति दैत्येन्द्रे देवब्राह्मणपूजके ।
मखानि भुवि राजानो यजन्ते विधिवत्तदा ॥ २३
ब्राह्मणाश्च तपो धर्मं तीर्थयात्राश्च कुर्वते ।

ming as lotus filament, appeared graceful by her thighs which resembled plantain trees with their roots upside (11)

Her knees, covered ankles, charming hairless shanks and her feet brilliant as the red lac, rendered her charming (12)

Thus reflecting on the beautiful damsel, Cupid himself became love sick How shall an ordinary man fare O sage? (13)

O Narada, seeing Urvaśi, Mādhava too began to reflect if she were the veritable capital of king Cupid standing before him (14)

Verily have the rays of the Moon come and taken refuge at the end of the night, out of fear of the affliction from the heat of the rays of the Sun (15)

Thus reflecting and overwhelming the Apsarases Mādhava stood like a sage practising meditation (16)

Then the virtuous one, O great sage, finding that Cupid and others were struck with wonder, smiled, and said, 'O Cupid, O Apsarases, O Mādhava, take this damsel born of my thigh to heaven and present her to Indra' (17, 18)

Being thus commanded they proceeded trembling to heaven, taking Urvaśi with them and presented the beautiful and youthful damsel to Indra. (19)

Cupid and others narrated to Indra the deeds of Nara and Narayana. Then there was a great wonder (20)

This story of the achievements attained the highest renown throughout the lower world and earth, and spread all over the eight quarters (21)

Once upon a time, O sage, after the dreadful Hiranyakaśipu was killed, the demon Prahlāda was installed in his kingdom (22)

During the rule of the great demon who was an adorer of gods and Brāhmaṇas, kings performed sacrifices on this earth in strict observance of the laws (23)

And Brāhmaṇas practised austerity, performed their religious duties and undertook journeys to places of pilgrimage Vaiśyas

वैश्याश्च पशुवृत्तिस्थाः शूद्राः शुश्रूषणे रताः ॥ २४
चातुर्वर्ण्यं ततः स्वे स्वे आश्रमे धर्मकर्मणि ।
आवर्त्तत ततो देवा वृत्त्या युक्ताभवन् मुने ॥ २५
ततस्तु च्यवनो नाम भार्गवेन्द्रो महातपाः ।
जगाम नर्मदां स्नातुं तीर्थं चैवाकुलीश्वरम् ॥ २६
तत्र दृष्ट्वा महादेवं नदीं स्नातुमवातरत् ।
अवतीर्णं प्रजग्राह नागः केकरलोहितः ॥ २७
गृहीतस्तेन नागेन सस्मार मनसा हरिम् ।
संस्मृते पुण्डरीकाक्षे निर्विषोऽभून्महोरगः ॥ २८
नीतस्तेनातिरौद्रेण पन्नगेन रसातलम् ।
निर्विषश्चापि तत्याज च्यवनं भुजगोत्तमः ॥ २९
संत्यक्तमात्रो नागेन च्यवनो भार्गवोत्तमः ।
चचार नागकन्याभिः पूज्यमानः समन्ततः ॥ ३०

pursued cattle-breeding and Śūdras were devoted to service (24)

O sage, the four castes returned to their respective Āśramas and their religious duties, and the gods were reinstated in their mode of living (25)

Then the great ascetic, the chief of the Bhārgavas, known as Cyavana, visited the holy place Ākuliśvara to have a bath in the river Narmadā. (26)

Having had the vision of Mahādeva, he descended in the river to bathe, when he was caught by the snake Kekaralohita (27)

Seized by the snake, he called upon Hari mentally After Hari was called upon mentally, the mighty serpent became poisonless. (28)

He was then taken to the nether world by that most terrific serpent. And the mighty snake now poisonless abandoned Cyavana (29)

As soon as he was left by the snake the great Bhārgava, Cyavana moved about honoured by the Nāga maidens on all sides. (30)

विचरन् प्रविवेशाथ दानवानां महत् पुरम् ।
संपूज्यमानो दैत्येन्द्रैः प्रह्लादोऽथ ददर्श तम् ॥ ३१
भृगुपुत्रे महातेजाः पूजां चक्रे यथार्हतः ।
संपूजितोपविष्टश्च पृष्टश्चागमनं प्रति ॥ ३२
स चोवाच महाराज महातीर्थं महाफलम् ।
स्नातुमेवागतोऽस्म्यद्य द्रष्टुञ्चैवाकुलीश्वरम् ॥ ३३
नद्यामेवावतीर्णोऽस्मि गृहीतश्चाहिना बलात् ।
समानीतोऽस्मि पाताले दृष्टश्चात्र भवानपि ॥ ३४
एतच्छ्रुत्वा तु वचनं च्यवनस्य दितीश्वरः ।
प्रोवाच धर्मसंयुक्तं स वाक्यं वाक्यकोविदः ॥ ३५

प्रह्लाद उवाच ।

भगवन् कानि तीर्थानि पृथिव्यां कानि चाम्बरे ।
रसातले च कानि स्युरेतद् वक्तुं ममार्हसि ॥ ३६

Wandering about, he entered the extensive city of the demons, honourned by the great demons. Then Prahlāda saw him (31)

Then the mighty Prahlāda worshipped the scion of the Bhṛgu family in a befitting manner. After he was honoured and seated, enquiries were made regarding his arrival (32)

And he said, "My lord, I arrived here today to take a bath in this highly meritorious and exalted place of pilgrimage and to have a vision of Lord Ākuliśvara. (33)

As soon as I descended into the river, I was seized by a snake and brought to the nether world, and subsequently you were seen here (34)

Hearing these words of Cyavana, the chief of the demons, who was skilled in the art of speaking, spoke the following words of religious significance (35)

Prahlāda said O Lord, what are the places of pilgrimage in this earth, heaven and the lower world ? Be pleased to tell me this. (36)

च्यवन उवाच ।
पृथिव्यां नैमिषं तीर्थमन्तरिक्षे च पुष्करम् ।
चक्रतीर्थं महाबाहो रसातलतले विदुः ॥ ३७
पुलस्त्य उवाच ।
श्रुत्वा तद्भार्गववचो दैत्यराजो महामुने ।
नैमिषं गन्तुकामस्तु दानवानिदमब्रवीत् ॥ ३८
प्रह्लाद उवाच ।
उत्तिष्ठध्वं गमिष्यामः स्नातुं तीर्थं हि नैमिषम् ।
द्रक्ष्यामः पुण्डरीकाक्षं पीतवाससमच्युतम् ॥ ३९
पुलस्त्य उवाच ।
इत्युक्ता दानवेन्द्रेण सर्वे ते दैत्यदानवाः ।
चक्रुरुद्योगमतुलं निर्जग्मुश्च रसातलात् ॥ ४०
ते समभ्येत्य दैतेया दानवाश्च महाबलाः ।
नैमिषारण्यमागत्य स्नानं चक्रुर्मुदान्विताः ॥ ४१
ततो दितीश्वरः श्रीमान् मृगव्यां स चचार ह ।
चरन् सरस्वतीं पुण्यां ददर्श विमलोदकाम् ॥ ४२

तस्यादूरे महाशाखं शालवृक्षं शरैश्चितम् ।
ददर्श बाणानपरान् मुखे लग्नान् परस्परम् ॥ ४३
ततस्तानद्भुताकारान् बाणान् नागोपवीतकान् ।
दृष्ट्वाऽतुलं तदा चक्रे क्रोधं दैत्येश्वरः किल ॥ ४४
स ददर्श ततोऽदूरात्कृष्णाजिनधरौ मुनी ।
समुन्नतजटाभारौ तपस्यासक्तमानसौ ॥ ४५
तयोश्च पार्श्वयोर्दिव्ये धनुषी लक्षणान्विते ।
शार्ङ्गमाजगवं चैव अक्षय्यौ च महेषुधी ॥ ४६
तौ दृष्ट्वाऽमन्यत तदा दाम्भिकाविति दानवः ।
ततः प्रोवाच वचनं तावुभौ पुरुषोत्तमौ ॥ ४७
किं भवद्भ्यां समारब्धं दम्भं धर्मविनाशनम् ।
क्व तपः क्व जटाभारः क्व चेमौ प्रवरायुधौ ॥ ४८
अथोवाच नरो दैत्यं का ते चिन्ता दितीश्वर ।
सामर्थ्ये सति यः कुर्यात् तत्संपद्येत तस्य हि ॥ ४९

Cyavana said, "Naimisa in the earth, Puskara in heaven and Cakratirtha in the lower world are well-known. (37)

Pulastya said : O gread sage, hearing the words of Bhārgava, the king of the demons with a desire to proceed to Naimisa said to the demons. (38)

Prahlada said Arise we shall go to the holy Naimisa tirtha and have a vision of the lotus eyed yellow-garmented, Nārāyana (39)

Pulastya said Being thus addressed by the lord of demons, all the Daityas and Dānavas there made an unparalleled effort and went out of the nether world (40)

Coming out, those mighty Daityas and Dānavas proceeded to Naimisāranya and were pleased to have a dip there (41)

Then the majestic lord of the demons went out ahunting In its course he saw the holy, clear-watered Sarasvati (42)

At a distance from it he saw a Sala tree of large branches inlaid with arrows and observed other arrows, the barbes of which held each other fast (43)

Then seeing those odd-shaped arrows appearing like sacred threads, the lord of the demons indeed became extremely angry. (44)

He saw from a distance two ascetics wearing the skin of the black deer and a heavy mass of matted hair, and having his mind fixed on the performance of austerity. (45)

By their sides they had two bows Sārnga and Ajagava, bearing auspicious marks, and two large and inexhaustible quivers. (46)

Then looking at them both, the demon thought that they were hypocritical. To those exalted men he said, "Why have you undertaken to practise hypocrisy which destroys all virtue? How do austerity, the mass of matted hair and these distinguished weapons go together?" (47,48)

Then Nara said to the demon, "What are

अथोवाच दितीशस्तौ का शक्तिर्युवयोरिह ।
मयि तिष्ठति दैत्येन्द्रे धर्मसेतुप्रवर्तके ॥ ५०
नरस्तं प्रत्युवाचाथ आवाभ्यां शक्तिरूर्जिता ।
न कश्चिच्छक्नुयाद् योद्धुं नरनारायणौ युधि ॥ ५१
दैत्येश्वरस्ततः क्रुद्धः प्रतिज्ञामारुरोह च ।
यथा कथंचिज्जेष्यामि नरनारायणौ रणे ॥ ५२
इत्येवमुक्त्वा वचनं महात्मा
दितीश्वरः स्थाप्य बलं वनान्ते ।
वितत्य चापं गुणमाविकृष्य
तलध्वनिं घोरतरं चकार ॥ ५३
ततो नरस्त्वाजगवं हि चाप-
मानम्य बाणान् सुबहूञ्शिताग्रान् ।
मुमोच तानप्रतिमैः पृषत्कै-
श्चिच्छेद दैत्यस्तपनीयपुङ्खैः ॥ ५४
छिन्नान् समीक्ष्याथ नरः पृषत्कान्
दैत्येश्वरेणाप्रतिमेन संख्ये ।
क्रुद्धः समानम्य महाधनुस्ततो
मुमोच चान्यान् विविधान् पृषत्कान् ॥ ५५
एकं नरो द्वौ दितिजेश्वरश्च
त्रीन् धर्मसूनुश्चतुरो दितीशः ।
नरस्तु बाणान् प्रमुमोच पञ्च
षड् दैत्यनाथो निशितान् पृषत्कान् ॥ ५६
सप्तर्षिमुख्यो द्विचतुश्च दैत्यो
नरस्तु षट् त्रीणि च दैत्यमुख्ये ।
षट्त्रीणि चैकं च दितीश्वरेण
मुक्तानि बाणानि नराय विप्र ॥ ५७
एकं च षट् पञ्च नरेण मुक्ता-
स्त्वष्टौ शराः सप्त च दानवेन ।

you anxious about, O chief of demons? If one does something and has the capacity to do so then he is sure to accomplish it. (49)

Then the lord of the demons said to them two, "What is your authority here in this world, as long as I the lord of demons and the builder of the bridge of religious conduct, am alive?" (50)

Nara replied to him, "We have acquired power None can fight against us, Nara and Nārāyaṇa in a battle. (51)

Then the chief of demons became angry and took the vow, 'I shall somehow vanquish Nara and Nārāyaṇa in an open combat.' (52)

Speaking thus the great lord of the demons stationed the army on the outskirt of the forest and stretching his bow and drawing the string made a violent clapping sound. (53)

Bending the Ājagava bow Nara darted very many sharp pointed arrows The demon cut them into pieces with the incomparable gold feathered arrows (54)

Then finding the arrows cut into pieces in the battle by the unrivalled chief of the demons Nara got enraged and bending his mighty bow, darted various other arrows (55)

Nara discharged one arrow and the chief of the demons two Nara darted three, the lord of the demons four Nara darted five arrows, the lord of the demons let loose six very sharp arrows (56)

The chief of the Ṛṣis discharged seven arrows and the demon six. Nara hurled nine on the chief of the demons and the lord of the demons let loose ten arrows towards Nara, O Brahmana. (57)

Twelve arrows were shot by Nara and fifteen by the demon Thirty-six arrows were darted by Nara and seventy two by the

षट् सप्त चाष्टौ नव षण्नरेण
द्विसप्ततिं दैत्यपतिः ससर्ज ॥ ५८

शतं नरस्त्रीणि शतानि दैत्यः
षड् धर्मपुत्रो दश दैत्यराजः ।
ततोऽप्यसंख्येयतरान् हि बाणान्
मुमोचतुस्तौ सुभृशं हि कोपात् ॥ ५९

ततो नरो बाणगणैरसंख्यै-
रवास्तरद्भूमिमथो दिशः खम् ।
स चापि दैत्यप्रवरः पृषत्कै-
श्चिच्छेद वेगात् तपनीयपुङ्खैः ॥ ६०

ततः पतत्त्रिभिर्वीरौ सुभृशं नरदानवौ ।
युद्धे वरास्त्रैर्युध्येतां घोररूपैः परस्परम् ॥ ६१

ततस्तु दैत्येन वरास्त्रपाणिना
चापे नियुक्तं तु पितामहास्त्रम् ।
महेश्वरास्त्रं पुरुषोत्तमेन
समं समाहत्य निपेततुस्तौ ॥ ६२

ब्रह्मास्त्रे तु प्रशमिते प्रह्लादः क्रोधमूर्छितः ।
गदां प्रगृह्य तरसा प्रचस्कन्द रथोत्तमात् ॥ ६३

गदापाणिं समायान्तं दैत्य नारायणस्तदा ।
दृष्ट्वाऽथ पृष्ठतश्चक्रे नरं योद्धुमनाः स्वयम् ॥ ६४

ततो दितीशः सगदः समाद्रवत्
सशार्ङ्गपाणिं तपसां निधानम् ।
ख्यातं पुराणर्षिमुदारविक्रमं
नारायणं नारद लोकपालम् ॥ ६५

इति श्रीवामनपुराणे सप्तमोऽध्यायः ॥७॥

chief of demons. (58)

Nara darted one hundred arrows, and three hundred arrows were discharged by the Daitya. Nara threw six hundred and the chief of the Daityas ten hundred. Thence innumerable arrows were discharged by them out of great anger. (59)

Then Nara overspread the earth, the quarters and the sky, and the great demon cut them into pieces without any loss of time, with innumerable gold feathered arrows. (60)

The two warriors, Nara and the demon fought each other most violently with arrows and other missiles of frightful appearance. (61)

Then Brahman's arrow was fixed in the bow by the Daitya who had the very best of weapons in his hand and Maheśvara arrow by the most exalted of gods, Nara, and both of which striking simultaneously fell down. (62)

On Brahman's arrow being subdued, *Prahlāda was overwhelmed* with anger and seizing a club lept forward speedily from the exquisite chariot. (63)

Then *seeing the demon attacking* him with a club in hand, and desiring to fight himself, Nārāyana cast Nara in the background. (64)

The lord of the Daityas with a club in hand, then chased the renowned Nārāyana holding the Śārṅga in his hand, the primordial seer, protector of the universe, repository of the merit of austerities, and distinguished for valour, O Nārada. (65)

Thus ends the Seventh Chapter in the Vāmana-Purāṇa-7

८

पुलस्त्य उवाच ।
शार्ङ्गपाणिनमायान्तं दृष्ट्वाऽग्रे दानवेश्वरः ।
परिभ्राम्य गदां वेगात् मूर्ध्नि साध्यमताडयत् ॥ १
ताडितस्याथ गदया धर्मपुत्रस्य नारद ।
नेत्राभ्यामपतद् वारि वह्निवर्षनिभं भुवि ॥ २
मूर्ध्नि नारायणस्यापि सा गदा दानवार्पिता ।
जगाम शतधा ब्रह्मञ्शैलशृङ्गे यथाऽशनिः ॥ ३
ततो निवृत्य दैत्येन्द्रः समास्थाय रथं द्रुतम् ।
आदाय कार्मुकं वीरस्तूणाद् बाणं समाददे ॥ ४
आनम्य चापं वेगेन गार्ध्रपत्राञ्शिलीमुखान् ।
मुमोच साध्याय तदा क्रोधान्धकारिताननः ॥ ५
तानापतत एवाशु बाणांश्चन्द्रार्द्धसन्निभान् ।
चिच्छेद बाणैरपरैर्निर्बिभेद च दानवम् ॥ ६
ततो नारायणं दैत्यो दैत्यं नारायणः शरैः ।
आविध्येतां तदाऽन्योन्यं मर्मभिद्भिरजिह्मगैः ॥ ७
ततोऽम्बरे संनिपातो देवानामभवन्मुने ।
दिदृक्षूणां तदा युद्धं लघु चित्रं च सुष्ठु च ॥ ८
ततः सुराणां दुन्दुभ्यस् त्वनाद्यन्त महास्वनाः ।
पुष्पवर्षमनौपम्यं मुमुचुः साध्यदैत्ययोः ॥ ९
ततः पश्यत्सु देवेषु गगनस्थेषु तावुभौ ।
अयुध्येतां महेष्वासौ प्रेक्षकप्रीतिवर्द्धनम् ॥ १०
बबन्धतुस्तदाकाशं तावुभौ शरवृष्टिभिः ।

8

Pulastya said Seeing Nārāyana coming before him with his Śārnga bow in his hand and turning the club round and round, the chief of the demons, struck the Sādhya violently on the head (1)

O Narada, on his being smitten with the club, water poured down on the earth from the eyes of the Nārāyana like a shower of fire (2)

O Brahman, striking the head of Nārāyana the club hurled by the demon split into a hundred pieces, like the thunder bolt striking the summit of a mountain (3)

Withdrawing thence and speedily board ing the chariot the brave warrior, the chief of the demons, the brave warrior, seized the bow and took out an arrow from the quiver. (4)

With his face darkened with anger, he bent the bow swiftly, and then darted on the Sādhya arrows decorated with the vulture's feathers. (5)

And finding the crescent-like arrows fast approaching, he cut them into pieces with other arrows and wounded the demon (6)

Then with mortally wounding arrows they pierced each other ; the demon wounding Nārāyana and Nārāyana the demon (7)

O Sage, then, there was an assembly of gods in the sky who were desirous of witness ing properly the brief but wonderful combat (8)

Then the gods played on their sounding kettle-drums and poured incomparable showers of flowers on the Sādhya and Daitya (9)

Gods in heaven witnessing the two great warriors fought, affording increased delight to onlookers. (10)

They shut out the sky with showers of arrows and covered the quarters and

दिशश्च विदिशश्चैव छादयेतां शरोत्करैः ॥ ११
ततो नारायणश्चापं समाकृष्य महामुने ।
बिभेद मार्गणैस्तीक्ष्णैः प्रह्लादं सर्वमर्मसु ॥ १२
तथा दैत्येश्वरः क्रुद्धश्चापमानम्य वेगवान् ।
बिभेद हृदये बाह्वोर्वदने च नरोत्तमम् ॥ १३
ततोऽस्यतो दैत्यपते कार्मुकं मुष्टिबन्धनात् ।
चिच्छेदैकेन बाणेन चन्द्रार्धाकारवर्चसा ॥ १४
अपास्यत धनुश्छिन्नं चापमादाय चापरम् ।
अधिज्यं लाघवात् कृत्वा ववर्ष निशिताञ्शरान् ॥ १५
तानप्यस्य शरान् साध्यश्छित्त्वा बाणैरवारयत् ।
कार्मुकं च क्षुरप्रेण चिच्छेद पुरुषोत्तमः ॥ १६
छिन्नं छिन्नं धनुर्दैत्यस्त्वन्यदन्यत्समाददे ।
समादत्तं तदा साध्यो मुने चिच्छेद लाघवात् ॥ १७
संछिन्नेष्वथ चापेषु जग्राह दितिजेश्वरः ।
परिघं दारुणं दीर्घं सर्वलोहमयं दृढम् ॥ १८
परिगृह्याथ परिघं भ्रामयामास दानवः ।
भ्राम्यमाणं स चिच्छेद नाराचेन महामुनिः ॥ १९
छिन्ने तु परिघे श्रीमान् प्रह्लादो दानवेश्वरः ।
मुद्गरं भ्राम्य वेगेन प्रचिक्षेप नराग्रजे ॥ २०
तमापतन्तं बलवान् मार्गणैर्दशभिर्मुने ।
चिच्छेद दशधा साध्यः स छिन्नो न्यपतद् भुवि ॥ २१
मुद्गरे वितथे जाते प्रासमाविध्य वेगवान् ।
प्रचिक्षेप नराग्र्याय तं च चिच्छेद धर्मजः ॥ २२
प्रासे छिन्ने ततो दैत्यः शक्तिमादाय चिक्षिपे ।
तां च चिच्छेद बलवान् क्षुरप्रेण महातपाः ॥ २३
छिन्नेषु तेषु शस्त्रेषु दानवोऽन्यन्महद्धनुः ।

intermediate regions with innumerable arrows. (11)

O great sage, Nārāyana bent the bow, and wounded Prahlāda in the vital parts with sharp arrows (12)

And the angry chief of demons bending his bow swiftly wounded Nārāyana in his chest arms and face (13)

The bow of the shooting chief of the Daityas was split asunder from the middle with an arrow of the structure and lustre of the crescent (14)

He threw down the broken bow. And taking another bow and having the bow-string skilfully strung showered a volley of sharp arrows. (15)

The Sādhya Nārāyana warded those arrows off by cutting them asunder, and rent the bow with sharp-edged arrows (16)

The Daitya took a new bow whenever one was destroyed and the Sadhya, O sage, chopped off the new one taken by him in no time. (17)

The bows being destroyed, the chief of the demons took a frightful, large, all-steel Parigha club (18)

The demon raising the Parigha club, turned it round and round The great ascetic broke the rotating club with an arrow (19)

The Parigha being rent the majestic chief of the demons threw a mace on the elder brother of Nara after turning it round violently. (20)

O sage, the mighty and majestic Sādhya cut the falling club into ten pieces with ten arrows and cut, it fell on the ground (21)

When the mace was rendered futile, the demon putting the Prāsa missile in motion, threw it on Nārāyana and Nārāyana broke it to pieces (22)

On the Prāsa missile being annihilated the demon took a spear and threw it on him The mighty ascetic chopped it off with the help of a Ksurapra arrow (23)

On the destruction of the above weapons, the demon took another large bow and spread

समादाय ततो बाणैरवतस्तार नारद ॥ २४
ततो नारायणो देवो दैत्यनाथं जगद्गुरुः ।
नाराचेन जघानाथ हृदये सुरतापस. ॥ २५
संभिन्नहृदयो ब्रह्मन् देवेनाद्भुतकर्मणा ।
निपपात रथोपस्थे तमपोवाह सारथिः ॥ २६
स संज्ञा सुचिरेणैव प्रतिलभ्य दितीश्वरः ।
सुदृढं चापमादाय भूयो योद्धुमुपागत' । २७
तमागतं सनिरीक्ष्य प्रत्युवाच नराग्रजः ।
गच्छ दैत्येन्द्र योत्स्यामः प्रातस्त्वाह्निकमाचर ॥ २८
एवमुक्तो दितीशस्तु साध्येनाद्भुतकर्मणा ।
जगाम नैमिषारण्यं क्रियां चक्रे तदाऽऽह्निकीम् ॥२९
एवं युध्यति देवे च प्रह्लादो ह्यसुरो मुने ।
रात्रौ चिन्तयते युद्धे कथ जेष्यामि दाम्भिकम् ॥ ३०
एवं नारायणेनाऽसौ सहायुध्यत नारद ।
दिव्यं वर्षसहस्रं तु दैत्यो देवं न चाजयत् ॥ ३१
ततो वर्षसहस्रान्ते ह्यजिते पुरुषोत्तमे ।
पीतवाससमभ्येत्य दानवो वाक्यमब्रवीत् ॥ ३२
किमर्थं देवदेवेश साध्यं नारायणं हरिम् ।
विजेतुं नाऽद्य शक्नोमि एतन्मे कारणं वद ॥ ३३

पीतवासा उवाच ।

दुर्जयोऽसौ महाबाहुस्त्वया प्रह्लाद धर्मजः ।
साध्यो विप्रवरो धीमान् मृधे देवासुरैरपि ॥ ३४

प्रह्लाद उवाच ।

यद्यसौ दुर्जयो देव मया साध्यो रणाजिरे ।
तत्कथं यत्प्रतिज्ञातं तदसत्य भविष्यति ॥ ३५
हीनप्रतिज्ञो देवेश कथं जीवेत मादृश. ।

arrows all over, O Nārada (24)

Then Lord Nārāyaṇa, the divine ascetic and world teacher, hit the lord of demons in his chest with an arrow (25)

O Brahman, being pierced in the chest by the god of wonderful achievement, Prahlāda sank down on the chariot and the charioteer took him away (26)

The lord of the demons regaining consciousness after a long time came to offer battle again with a very strong bow (27)

Noticing him come the elder brother of Nara said, "O lord of demons, we shall fight in the morning Go and say the daily prayers. (28)

Being thus addressed by the Sādhya of wonderful achievement, the lord of the demons went to Naimisāraṇya and performed daily worship (29)

O sage, the god fighting in this manner, the Asura Prahalāda thought within his mind at night, "How shall I vanquish the hypocrite ?" (30)

O Nārada, thus he fought against Nārāyaṇa for a thousand divine years, but the demon could not conquer the god. (31)

When at the end of a thousand years Nārāyaṇa was still unconquered, the demon approached Viṣṇu and said (32)

'For what reason, O Viṣṇu, I am not able to conquer today the Sādhya Nārāyaṇa Tell me the cause of it." (33)

Viṣṇu said This mighty armed son of Dharma is not conquerable by you, O Prahlada The wise Sādhya, the excellent Brāhmaṇa cannot be conquered in a battle, even by gods and Asuras (34)

Prahlāda said If the Sādhya is not conquerable by me in the battlefield, O Lord, then what has been promised will be falsified. Why so ? (35)

How, O Lord of gods, one like myself shall live after one's promise has proved untrue ? There-fore shall I perform the purifica-

तस्माच्चवाग्रतो विष्णो करिष्ये कायशोधनम् । ३६
पुलस्त्य उवाच ।
इत्येवमुक्त्वा वचनं देवाग्रे दानवेश्वरः ।
शिरःस्नातस्तदा तस्थौ गृणन् ब्रह्म सनातनम् ॥ ३७
ततो दैत्यपतिं विष्णुः पीतवासाऽब्रवीद्वचः ।
गच्छ जेष्यसि भक्त्या तं न युद्धेन कथंचन ॥ ३८
प्रह्राद उवाच ।
मया जितं देवदेव त्रैलोक्यमपि सुव्रत ।
जितोऽयं त्वत्प्रसादेन शक्रः किमुत धर्मजः ॥ ३९
असौ यद्यजयो देव त्रैलोक्येनापि सुव्रतः ।
न स्थातुं त्वत्प्रसादेन शक्यं किमु करोम्यज ॥ ४०
पीतवासा उवाच ।
सोऽहं दानवशार्दूल लोकानां हितकाम्यया ।
धर्मं प्रवर्त्तापयितुं तपश्चर्यां समास्थितः ॥ ४१

तस्माद्यदिच्छसि जयं तमाराधय दानव ।
तं पराजेष्यसे भक्त्या तस्माच्छुश्रूष धर्मजम् ॥ ४२
पुलस्त्य उवाच ।
इत्युक्तः पीतवासेन दानवेन्द्रो महात्मना ।
अब्रवीद्वचनं हृष्टः समाहूयाऽन्धकं मुने ॥ ४३
प्रह्राद उवाच ।
दैत्याश्च दानवाश्चैव परिपाल्यास्त्वयान्धक ।
मयोत्सृष्टमिदं राज्यं प्रतीच्छस्व महाभुज ॥ ४४
इत्येवमुक्तो जग्राह राज्यं हैरण्यलोचनिः ।
प्रह्रादोऽपि तदाऽगच्छत् पुण्यं बदरिकाश्रमम् ॥ ४५
दृष्ट्वा नारायणं देवं नरं च दितिजेश्वरः ।
कृताञ्जलिपुटो भूत्वा ववन्दे चरणौ तयोः ॥ ४६
तमुवाच महातेजा वाक्यं नारायणोऽव्ययः ।
किमर्थं प्रणतोऽसीह मामजित्वा महासुर ॥ ४७

tion of the body (36)

Pulastya said: Having said this in the presence of the god, the king of the demons by way of a bath washed his head, and sat-down invoking the immemorial Brahman (37)

The yellow-attired Visnu then said to the chief of the Daityas, "Go, you can conquer him by devotion, never by warfare" (38)

Prahlāda said O God of gods, O Holy, by your grace, the three worlds have been overcome by me and this Indra has been conquered Why is Nārāyana not conquered ? (39)

If, O Lord, O Righteous One, he is not conquerable by the three worlds, it is not possible for me to live O Birthless One, what shall I do ? (40)

Visnu said O great demon, out of a desire to do good to the world, I have had recourse to penance for the resuscitation of Dharma. (41)

Therefore if you long for victory then worship him, O demon. You shall conquer him by devotion Therefore devote yourself to Nārāyana. (42)

Pulastya said Being thus advised by the great Visnu, the chief of the demons became pleased and summoning Andhaka, O sage, spoke out (43)

Prahlāda said O Andhaka, the Daityas and the Dānavas should be protected by you. O Mighty-armed one, accept this kingdom renounced by me. (44)

Being thus spoken to, the son of Hiranyākṣa accepted the kingdom Prahlāda also repaired to the holy Badarikāsrama (45)

The chief of the demons seeing the Lords Narāyaṇa and Nara, bowed at their feet with folded hands (46)

The imperishable and mighty Nārāyaṇa spoke to him the following words, "O great Asura, why do you bow down and not conquer me?" (47)

प्रह्लाद उवाच ।

कस्त्वां जेतुं प्रभो शक्तः कस्त्वत्तः पुरुषोऽधिकः ।
त्वं हि नारायणोऽनन्तः पीतवासा जनार्दनः ॥ ४८

त्वं देवः पुण्डरीकाक्षस्त्वं विष्णुः शार्ङ्गचापधृक् ।
त्वमव्ययो महेशानः शाश्वतः पुरुषोत्तमः ॥ ४९

त्वां योगिनश्चिन्तयन्ति चार्चयन्ति मनीषिणः ।
जपन्ति स्नातकास्त्वां च यजन्ति त्वां च याज्ञिकाः ॥ ५०

त्वमच्युतो हृषीकेशश्चक्रपाणिर्धराधरः ।
महामीनो हयशिरास्त्वमेव वरकच्छपः ॥ ५१

हिरण्याक्षरिपुः श्रीमान् भगवानथ सूकरः ।
मत्पितुर्नाशनकरो भवानपि नृकेसरी ॥ ५२

ब्रह्मा त्रिनेत्रोऽमरराड् हुताशः
प्रेताधिपो नीरपतिः समीरः ।
सूर्यो मृगाङ्कोऽचलजङ्गमाद्यो
भवान् विभो नाथ खगेन्द्रकेतो ॥ ५३

त्वं पृथ्वी ज्योतिराकाशं जलं भूत्वा सहस्रशः ।
त्वया व्याप्तं जगत्सर्वं कस्त्वां जेष्यति माधव ॥ ५४

भक्त्या यदि हृषीकेश तोषमेषि जगद्गुरो ।
नान्यथा त्वं प्रशक्योऽसि जेतुं सर्वगताव्यय ॥ ५५

भगवानुवाच ।

परितुष्टोऽस्मि ते दैत्य स्तवेनानेन सुव्रत ।
भक्त्या त्वनन्यया चाहं त्वया दैत्य पराजितः ॥ ५६

पराजितश्च पुरुषो दैत्य दण्डं प्रयच्छति ।
दण्डार्थे ते प्रदास्यामि वरं वृणु यमिच्छसि ॥ ५७

प्रह्लाद उवाच ।

नारायण वरं याचे यं त्वं मे दातुमर्हसि ।
तन्मे पापं लयं यातु शारीरं मानसं तथा ॥ ५८
वाचिकं च जगन्नाथ यत्त्वया सह युध्यतः ।

Prahlāda said : O Lord, who is capable of conquering you ? Who can excel you ? You are Nārāyaṇa, Ananta, Pītavāsas and Janārdana, you are Lord Puṇḍarīkākṣa, you are Viṣṇu the holder of the Śārṅga bow You are the imperishable and supreme Lord, ever-existing and the most exalted. On you do Yogins meditate, seers worship you, initiated householders mutter your name, and the sacrificial priests offer oblations to you (48, 49, 50)

You are Acyuta the imperishable, Hṛṣīkeśa, the master of the sense organs, the discus-holder, the sustainer of the earth, the Great Fish, Haya-Śiras, the Supreme Tortoise, the enemy of Hiraṇyākṣa, Śrīmān, Bhagavān, the Boar, the Slayer of my father, you are also the Man-lion, you are Brahman, Śaṅkara, Yama, Varuṇa, Vāyu, Sūrya, Candra, the movable and the stationary, you, O Lord, O Master, O Nārāyaṇa, you are the earth, light, Akāśa, Water, in thousand forms you pervade the entire universe Who can, O Mādhava, conquer you ? (51, 52, 53, 54)

O Hṛṣīkeśa, O Preceptor of the universe, you who are omnipresent and imperishable, can be propitiated only by devotion and in no other manner. (55)

The Lord said O virtuous demon, I am pleased by this hymn of yours. I have been vanquished by you with your single-minded devotion. (56)

O demon, one who is defeated has to pay a penalty I shall therefore confer upon you a boon, if you so desire, by way of paying the penalty (57)

Prahlāda said : O Nārāyana, I beg of you a boon which you should confer on me, "My sins, both physical and mental should be destroyed, and verbal sins also, O Lord of the universe, which I might have committed by fighting against you and Nara Give me

नरेण यद्यप्यभवद् वरमेतत्प्रयच्छ मे ॥ ५९
नारायण उवाच ।
एवं भवतु दैत्येन्द्र पापं ते यातु संक्षयम् ।
द्वितीयं प्रार्थय वरं तं ददामि तवासुर ॥ ६०
प्रह्लाद उवाच ।
या या जायेत मे बुद्धिः सा सा विष्णो त्वदाश्रिता ।
देवार्चने च निरता त्वच्चित्ता त्वत्परायणा ॥ ६१
नारायण उवाच ।
एवं भविष्यत्यसुर वरमन्यं यमिच्छसि ।
तं वृणीष्व महाबाहो प्रदास्याम्यविचारयन् ॥ ६२
प्रह्लाद उवाच ।
सर्वमेव मया लब्धं त्वत्प्रसादादधोक्षज ।
त्वत्पादपङ्कजाभ्यां हि ख्यातिरस्तु सदा मम ॥ ६३
नारायण उवाच ।
एवमस्त्वपरं चास्तु नित्यमेवाक्षयोऽव्ययः ।
अजरश्चामरश्चापि मत्प्रसादाद् भविष्यसि ॥ ६४
गच्छस्व दैत्यशार्दूल स्वमावासं क्रियारतः ।
न कर्मबन्धो भवतो मच्चित्तस्य भविष्यति ॥ ६५
प्रशासयदमून् दैत्यान् राज्यं पालय शाश्वतम् ।
स्वजातिसदृशं दैत्य कुरु धर्ममनुत्तमम् ॥ ६६
पुलस्त्य उवाच ।
इत्युक्तो लोकनाथेन प्रह्लादो देवमब्रवीत् ।
कथं राज्यं समादास्ये परित्यक्तं जगद्गुरो ॥ ६७
तमुवाच जगत्स्वामी गच्छ त्वं निजमाश्रयम् ।
हितोपदेष्टा दैत्यानां दानवानां तथा भव ॥ ६८
नारायणेनैवमुक्तः स तदा दैत्यनायकः ।
प्रणिपत्य विभुं तुष्टो जगाम नगरं निजम् ॥ ६९
दृष्टः सभाजितश्चापि दानवैरन्धकेन च ।
निमन्त्रितश्च राज्याय न प्रत्यैच्छत्स नारद ॥ ७०

this boon. (58, 59)

Nārāyana said, "So be it, O lord of the demons May your sins be destroyed. Pray for another boon and I shall confer it also on you, O demon." (60)

Prahlāda said Thoughts occurring in me, O Viṣnu, should rest on you, be absorbed in you and fixed on your worship and devoted to you. (61)

Nārāyana said, "O demon, it shall be so You may ask for still another boon. O mighty-armed one, I shall grant without any hesitation" (62)

Prahlāda said, "O Viṣnu, I have received everything by your grace May I ever be renowned by my devotion to your lotus feet." (63)

Nārāyana said : "So be it And let there be another. You shall be by my grace eternal, indestructible, imperishable and free from birth and death. (64)

Go back, O great demon, to your residence, and be devoted to your duty. No bondage due to action will accrue to you from your action, by reason of your being devoted to me Govern the demons and rule over your kingdom perpetually O demon, practise the unsurpassable religious duties fit for your community. (65, 66)

Pulastya said : Being thus commanded by the Lord of the universe, Prahlada said, "O Preceptor of the universe, how can I accept again the kingdom which I have renounced?" (67)

The Lord of the universe said to him, "Go to your residence and be the right adviser of the demons." (68)

Being thus ordered by Nārāyana, the leader of the demons bowed down to the Lord and returned to his own city satisfied. (69)

Seen and welcomed by the demons and Andhaka, and requested to take up the reins of the kingdom, he did not agree, O Nārada. (70)

राज्यं परित्यज्य महाऽसुरेन्द्रो
नियोजयन् सत्पथि दानवेन्द्रान् ।
ध्यायन् स्मरन् केशवमप्रमेयं
तस्थौ तदा योगविशुद्धदेहः ॥ ७१

एवं पुरा नारद दानवेन्द्रो
नारायणेनोत्तमपूरुषेण ।
पराजितश्चापि विमुच्य राज्यं
तस्थौ मनो धातरि सन्निवेश्य ॥ ७२

इति श्रीवामनपुराणे अष्टमोऽध्याय ॥८॥

९

नारद उवाच ।

नेत्रहीनः कथं राज्ये प्रह्लादेनान्धको मुने ।
अभिषिक्तो जानताऽपि राजधर्मं सनातनम् ॥ १

पुलस्त्य उवाच ।

लब्धचक्षुरसौ भूयो हिरण्याक्षेऽपि जीवति ।
ततोऽभिषिक्तो दैत्येन प्रह्लादेन निजे पदे ॥ २

नारद उवाच ।

राज्येऽन्धकोऽभिषिक्तस्तु किमाचरत सुव्रत ।
देवादिभिः सह कथं समास्ते तद् वदस्व मे ॥ ३

पुलस्त्य उवाच ।

राज्येऽभिषिक्तो दैत्येन्द्रो हिरण्याक्षसुतोऽन्धकः ।
तपसाराध्य देवेशं शूलपाणिं त्रिलोचनम् ॥ ४

The chief of demons, renouncing the kingdom and directing the great demons on the right path, and meditating upon the unknowable Keśava, remained pure in body by the practice of Yoga (71)

O Nārada, thus in days of yore, the lord of the demons, though vanquished by the Supreme Being, remained concentrating his mind on the Lord, after renouncing his kingdom (72)

Thus ends the Eighth Chapter in the Vāmana-Purāna—8

9

Nārada said O sage, why was Andhaka, though blind inaugurated to a kingdom by Prahlāda, knowing as he did the ancient law relating to kings ? (1)

Pulastya said He got back his sight once again even in the life time of Hiranyākṣa. Hence was he installed by the demon Prahlāda in his own position. (2)

Nārada said O virtuous one, tell me how Andhaka behaved after being consecrated to kingship and how he held council with the gods (3)

Pulastya said After being installed in the kingdom, the great demon Andhaka, son of Hiranyākṣa, propitiated Śaṅkara with his austerities (4)

अजेयत्वमवध्यत्वं सुरसिद्धर्षिपन्नगैः ।
अदाह्यत्वं हुताशेन अक्लेद्यत्वं जलेन च ॥ ५
एव स वरलब्धस्तु दैत्यो राज्यमपालयत् ।
शुक्रं पुरोहितं कृत्वा समध्यास्ते ततोऽन्धकः ॥ ६
ततश्चक्रे समुद्योग देवानामन्धकोऽसुरः ।
आक्रम्य वसुधां सर्वां मनुजेन्द्रान् पराजयत् ॥ ७
पराजित्य महीपालान् सहायार्थे नियोज्य च ।
तैः समं मेरुशिखरं जगामाद्भुतदर्शनम् ॥ ८
शक्रोऽपि सुरसैन्यानि समुद्योज्य महागजम् ।
समारुह्यामरावत्यां गुप्तिं कृत्वा विनिर्ययौ ॥ ९
शक्रस्यानु तथैवान्ये लोकपाला महौजसः ।
आरुह्य वाहनं स्वं स्वं सायुधा निर्ययुर्बहिः ॥ १०
देवसेनाऽपि च समं शक्रेणाद्भुतकर्मणा ।
निर्जगामाविवेगेन गजवाजिरथादिभिः ॥ ११
अग्रतो द्वादशादित्याः पृष्ठतश्च त्रिलोचनाः ।
मध्येऽष्टौ वसवो विश्वे साध्याश्विमरुतां गणाः ।
यक्षविद्याधराद्याश्च स्वं स्वं वाहनमास्थिताः ॥ १२

नारद उवाच ।

रुद्रादीनां वदस्वेह वाहनानि च सर्वशः ।
एकैकस्यापि धर्मज्ञ परं कौतूहलं मम ॥ १३

पुलस्त्य उवाच ।

शृणुष्व कथयिष्यामि सर्वेषामपि नारद ।
वाहनानि समासेन एकैकस्यानुपूर्वशः ॥ १४
रुद्रहस्ततलोत्पन्नो महावीर्यो महाजवः ।
श्वेतवर्णो गजपतिर्देवराजस्य वाहनम् ॥ १५
रुद्रोरुसंभवो भीमः कृष्णवर्णो मनोजवः ।

(And obtained from him) the boon that he shall not be conquered and killed by gods, Siddhas, Ṛṣis and serpents, and shall not be burnt by fire and moistened by water (5)

Thus blessed with the boons, the demon ruled his kingdom Andhaka then appointing Śukra as his priest settled down (6)

Then the demon Andhaka made an active effort to conquer the gods and invading the earth conquered the kings (7)

Conquering the kings and employing them in his help, he went to the awful summit of Meru (8)

Indra too adequately equipped the army of gods and mounting the great elephant Airāvata and making proper arrangement for the defence of Amarāvatī marched forth. (9)

Following Indra and mounting their respective carriers, the other valiant defenders of the quarters, equipped with proper weapons, marched on (10)

Under the leadership of the mighty Indra, the army of the gods, elephants, horses, and chariots, issued forth with great speed (11)

The twelve Ādityas were in the front and Śaṅkara in the rear, the eight Vasus, the Viśvedevas, Sādhyas, Aśvinīkumāras, Maruts, Yakṣas, Vidyādharas and others, mounted on their respective carriers, were in the middle (12)

Nārada said O holy sage, tell me in detail in this context the carriers of Rudra and others, one by one Great is my curiosity (13)

Pulastya said O Nārada, listen I shall tell you in brief, and in their due order, the carriers of all of them, one by one (14)

The excellent elephant, born of the palm of Rudra, possessing great might and speed and white in colour, is the carrier of Indra (15)

O Nārada, the terrific and dark-coloured buffalo born of the thigh of Rudra, fast in speed and known as Paundraka is the carrier

पौण्ड्रको नाम महिषो धर्मराजस्य नारद ॥ १६
रुद्रकर्णमलोद्भूतः श्यामो जलधिसंज्ञकः ।
शिशुमारो दिव्यगतिः वाहनं वरुणस्य च ॥ १७
रौद्रः शकटचक्राक्षः शैलाकारो नरोत्तमः ।
अम्बिकापादसंभूतो वाहनं धनदस्य तु ॥ १८
एकादशानां रुद्राणां वाहनानि महामुने ।
गन्धर्वाश्च महावीर्या भुजगेन्द्राश्च दारुणाः ।
श्वेतानि सौरमेयाणि वृषाण्युग्रजवानि च ॥ १९
रथं चन्द्रमसश्चार्द्धसहस्रं हंसवाहनम् ।
हरयो रथवाहाश्च आदित्या मुनिसत्तम ॥ २०
कुञ्जरस्थाश्च वसवो यक्षाश्च नरवाहनाः ।
किन्नरा भुजगारूढा हयारूढौ तथाश्विनौ ॥ २१
सारङ्गाधिष्ठिता ब्रह्मन् मरुतो घोरदर्शनाः ।
शुकारूढाश्च कवयो गन्धर्वाश्च पदातिनः ॥ २२
आरुह्य वाहनान्येवं स्वानि स्वान्यमरोत्तमाः ।
संनह्य निर्ययुर्हृष्टा युद्धाय सुमहौजसः ॥ २३
नारद उवाच ।
गदितानि सुरादीनां वाहनानि त्वया मुने ।
दैत्यानां वाहनान्येवं यथावद् वक्तुमर्हसि ॥ २४
पुलस्त्य उवाच ।
शृणुष्व दानवादीनां वाहनानि द्विजोत्तम ।
कथयिष्यामि तत्त्वेन यथावच्छ्रोतुमर्हसि ॥ २५
अन्धकस्य रथो दिव्यो युक्तः परमवाजिभिः ।
कृष्णवर्णैः सहस्रारस् त्रिनल्वपरिमाणवान् ॥ २६
प्रह्लादस्य रथो दिव्यश्चन्द्रवर्णैर्हयोत्तमैः ।
उह्यमानस्तथाऽष्टाभिः श्वेतरुक्ममयः शुभः ॥ २७

of king Dharma. (16)

Come into being from the dirt of Rudra's ears, dark in colour, of fine gait, the porpoise bearing the name Jaladhi is the carrier of Varuna. (17)

A man of the appearance of a mountain, with eyes like the wheels of a cart, dreadful, and born of the foot of Ambikā is the carrier of Kubera. (18)

O great sage, the carriers of the eleven Rudras are the mighty Gandharvas, fearful and bulky serpents, and intensely fleet white bulls, the progeny of Surabhi. (19)

The chariot of Candramā has five hundred swans as its drawers. O great sage, the chariots of the Ādityas have horses as their drawers. (20)

The carriers of the Vasus are elephants and of the Yakṣas human beings. Kinnaras mount serpents, and the Aśvinīkumāras have horses as their vehicles (21)

O Brahman, the Maruts of fearful appearances have deer as their carriers The Kavis (the Bhrgus) ride parrots and the Gandharvas walk on foot (22)

The great gods, of extraordinary might, riding their respective vehicles in this manner marched in good spirit, ready for the battle. (23)

Nārada said O sage, you have described the vehicles of the principal gods. Tell me those of the Daityas and the Dānavas in a realistic manner. (24)

Pulastya said O great Brāhmana, listen. I shall now tell you accurately the carriers of the Dānavas. Listen aright (25)

Andhaka's wonderful chariot to which were yoked the best of horses and which was black in colour, had a thousand spokes and was twelve hundred cubits in extent. (26)

Prahlāda's splendid and auspicious chariot, made of bright gold, was drawn by eight excellent horses of brilliant colour. (27)

विरोचनस्य च गजः कुजम्भस्य तुरंगमः ।
जम्भस्य तु रथो दिव्यो हयैः काञ्चनसन्निभैः ॥ २८

शङ्कुकर्णस्य तुरगो हयग्रीवस्य कुञ्जरः ।
रथो मयस्य विख्यातो दुन्दुभेश्च महोरगः ।
शम्बरस्य विमानोऽभूदयःशङ्कोर्मृगाधिपः ॥ २९

बलवृत्रौ च बलिनौ गदामुसलधारिणौ ।
पद्भ्यां दैवतसैन्यानि अभिद्रवितुमुद्यतौ ॥ ३०

ततो रणोऽभूत् तुमुलः संकुलोऽतिभयकरः ।
रजसा संवृतो लोको पिङ्गवर्णेन नारद ॥ ३१

नाज्ञासीच पिता पुत्रं न पुत्रः पितरं तथा ।
स्वानेवान्ये निजघ्नुर्वै परानन्ये च सुव्रत ॥ ३२

अभिद्रुतोमहावेगो रथोपरि रथस्तदा ।
गजो मत्तगजेन्द्रं च सादी सादिनमभ्यगात् ॥ ३३

पदातिरपि संक्रुद्धः पदातिनमथोल्बणम् ।
परस्परं तु प्रत्यघ्नन्नन्योन्यजयकाङ्क्षिणः ॥ ३४

ततस्तु संकुले तस्मिन् युद्धे देवासुरे मुने ।
प्रावर्तत नदी घोरा शमयन्ती रणाद्रजः ॥ ३५

शोणितोदा रथावर्त्ता योधसंघट्टवाहिनी ।
गजकुम्भमहाकूर्मा शरमीना दुरत्यया ॥ ३६

तीक्ष्णाग्रप्रासमकरा महासिग्राहवाहिनी ।
अन्त्रशैवालसंकीर्णा पताकाफेनमालिनी ॥ ३७

गृध्रकङ्कमहाहंसा श्येनचक्राह्वमण्डिता ।
वनवायसकादम्बा गोमायुश्वापदाकुला ॥ ३८

पिशाचमुनिसंकीर्णा दुस्तरा प्राकृतैर्जनैः ।
रथप्लवैः संतरन्तः शूरास्तां प्रजगाहिरे ॥ ३९

आगुल्फादवमज्जन्तः सूदयन्तः परस्परम् ।

Virocana's was an elephant and Kujambha's a horse Jambha's supernatural chariot was drawn by horses as glittering as gold (28)

The horse is of Śaṅkukarna, and the elephant of Hayagriva Maya's is chariot well known, and a large serpent of Dundubhi Sambara's is an aerial car and Ayahśanku's a lion (29)

The mighty Bala and Vṛttra holding club and mace respectively were who were on foot and got ready to overtake the forces of the gods The battle came to be a tumultous, confused and fierce one, O Narada The regions being covered with reddish brown dust, a father could not recognise his son, nor a son his father O virtuous one, some of the fighters struck their own selves while others smit their enemies; and chariots moved one after another in high speed The elephant followed the ruttish elephant, the horseman another horseman and the enraged foot soldier another strong foot soldier. And they killed each other, each desiring victory for his own self (30, 31, 32, 33, 34)

In that confused fight between the gods and the demons, O sage, issued a terrible river, from the field of battle, subduing the dust. It had blood for water, chariots for whirl-pool, the mass of soldiers for its channel, the temples of elephants for its gigantic tortoises, the arrows for its fishes, was hard to cross, the sharppointed prāsas were its sharks, the large sword blades its stream, the intestines of the dead soldiers were the Śaivala grass spreading over it, the garland of foam on it were the banners the vultures and herons were the great swans, hawks adorning it as its ruddy geese Wild crows were its Kadamba geese, wild animals its frogs, demons were the saints over crowding it, rendering it impassable for ordinary people. Warriors crossing it on

समुत्तरन्तो वेगेन योधा जयधनेप्सवः ॥ ४०
ततस्तु रौद्रे सुरदैत्यसादने
महाहवे भीरुभयंकरेऽथ ।
रक्षांसि यक्षाश्च सुसंप्रहृष्टाः
पिशाचयूथास्त्वभिरेमिरे च ॥ ४१
पिबन्त्यसृग्गाढतरं भटाना-
मालिङ्ग्य मांसानि च भक्षयन्ति ।
वसां विलुम्पन्ति च विस्फुरन्ति
गर्जन्त्यथान्योन्यमथो वयांसि ॥ ४२
मुञ्चन्ति फेत्काररवाञ्शिवाश्च
क्रन्दन्ति योधा भुवि वेदनार्त्ताः ।
शस्त्रप्रतप्ता निपतन्ति चान्ये
युद्धं श्मशानप्रतिमं बभूव ॥ ४३
तस्मिञ्शिवाघोररवे प्रवृत्ते
सुरासुराणां सुभयंकरे ह ।
युद्धं बभौ प्राणपणोपविद्धं
द्वन्द्वेऽतिशस्त्राक्षगतो दुरोदरः ॥ ४४
हिरण्यचक्षुस्तनयो रणेऽन्धको
रथे स्थितो वाजिसहस्रयोजिते ।
मत्तेभपृष्ठस्थितमुग्रतेजसं
समेयिवान् देवपतिं शतक्रतुम् ॥ ४५
समापतन्तं महिषाधिरूढं
यमं प्रतीच्छद् बलवान् दितीशः ।
प्रह्लादनामा तुरगाष्टयुक्तं
रथं समास्थाय समुद्यतास्त्रः ॥ ४६
विरोचनश्चापि जलेश्वरं त्वगा-
ज्जम्भस्त्वथागाद् धनदं बलाढ्यम् ।
वायुं समभ्येत्य च शम्बरोऽथ
मयो हुताशं युयुधे मुनीन्द्र ॥ ४७
अन्ये हयग्रीवमुखा महाबला

the rafts of their chariots plunged headlong into it sinking to their very ankles But heroes desirous of acquiring the wealth of victory, emerged out of its speedily. (35, 36, 37, 38, 39, 40)

Then a dreadful great battle, killing of gods and Asuras, frightening to the timid, and delighting to the Rākṣasas, Yakṣas and the highly pleased bands of demons ensued (41)

Crows drank heavily the blood of the warriors and devoured their flesh, having embraced them, exhausted the marrow and with a spring forward, roared upon each other. (42)

And Jackals made shrieking a sound, some warriors fallen on the earth and afflicted with pain cried aloud, while others wounded by weapons fell down. Thus the battle-field appeared like a burning ghat (43)

On the commencement of the battle the jackals produced a dreadful sound, the gods and demons became stricken with great fear and the soldiers skilled in the art of warfare entered, as it were, into a gamble with their lives at the stake (44)

In that battle Andhaka the son of Hiranyākṣa, sitting in a chariot to which were yoked one thousand horses, proceeded to fight the lord of gods Indra, who came to the battlefield with formidable might, on the back of an elephant in rut (45)

Then the mighty king of the demons Prahlāda by name, seated on a chariot drawn by eight horses and with weapons upraised, came to fight Yama who rode a buffalo (46)

And Virocana went to fight Varuna, Jambha to fight the powerful Kubera, Śambara to fight Vāyu and Maya to fight Agni, O great sage (47)

The mighty sons of Diti headed by Hayagrīva, and other important demons

दितेस्तनूजा दनुपुंगवाश्च ।
सुरान् हुताशार्कवसूरगेश्वरान्
द्वन्द्व समासाद्य महानलान्विताः ॥ ४८
गर्जन्त्यथान्योन्यमुपेत्य युद्धे
चापानि कर्षन्त्यतिवेगिताश्च ।
मुञ्चन्ति नाराचगणान् सहस्रश
आगच्छ हे तिष्ठसि किं ब्रुवन्तः ॥ ४९
शरैस्तु तीक्ष्णैरतितापयन्त.
शस्त्रैरमोघैरभिताडयन्तः ।
मन्दाकिनीवेगनिभां वहन्तीम्
प्रवर्तयन्तो भयदां नदीं च ॥ ५०
त्रैलोक्यमाकांक्षिभिरुग्रवेगैः
सुरासुरैर्नारद संप्रयुद्धे ॥
पिशाचरक्षोगणपुष्टिवर्धनी-
मुत्तर्तुमिच्छद्भिरसृग्नदी बभौ ॥ ५१
वाद्यन्ति तूर्याणि सुरासुराणाम्
पश्यन्ति खस्था मुनिसिद्धसंघाः ।
नयन्ति तानप्सरसां गणाग्र्या
हता रणे येऽभिमुखास्तु शूराः ॥ ५२

इति श्रीवामनपुराणे नवमोऽध्याय ॥९॥

१०

पुलस्त्य उवाच ।
ततः प्रवृत्ते संग्रामे भीरूणां भयवर्धने।
सहस्राक्षो महाचापमादाय व्यसृजच्छरान् ॥ १
अन्धकोऽपि महावेगं धनुराकृष्य भास्वरम् ।
पुरंदराय चिक्षेप शरान् बर्हिणवाससः ॥ २
तावन्योन्यं सुतीक्ष्णाग्रैः शरैः संनतपर्वभिः ।

of great strength faced the gods, Agni, Surya, the Vasus and the great serpents in the combat (48)

Facing each other they roared in the battlefield, drew their bows violently, and darted thousands of arrows saying, "Come on, why do you stand?" (49)

Tormenting them with the sharp arrows and smiting them with infallible weapons, they gave rise to a terrible river (of blood) with current resembling that of the Mandakini (50)

O Narada, in that fierce battle a river of blood began to flow, affording increased nourishment to Piśācas and Rakṣasas, which gods and Asuras of great strength, desirous of acquiring mastery of the three worlds longed to cross (51)

On this occasion the musical instruments of gods and demons began to play, groups of saints and Siddhas stationed in the sky began to witness the brave warriors who were killed in the open battle, fighting each other and whom the best of the Apsarases were conveying to heaven (52)

Thus ends the Ninth Chapter in the Vamana-Purāṇa—9

10

Pulastya said When the battle, frightful to the coward, commenced, Indra took hold of his bow and darted arrows (1)

Andhaka too speedily bending his lustrous bow darted on Indra arrows feathered with a peacock's plumes (2)

रुक्मपुङ्खैर्महावेगैराजघ्नतुरुभावपि ॥ ३
ततः क्रुद्धः शतमखः कुलिशं भ्राम्य पाणिना ।
चिक्षेप दैत्यराजाय त ददर्श तथान्धकः ॥ ४
आजघान च बाणौघैरस्त्रैः शस्त्रैः स नारद ।
तान् भस्मसात्तदा चक्रे नगानिव हुताशनः ॥ ५
ततोऽतिवेगिनं वज्रं दृष्ट्वा बलवतां वरः ।
समाप्लुत्य रथात्तस्थौ भुवि बाहुसहायवान् ॥ ६
रथं सारथिना सार्धं साश्वध्वजसकूबरम् ।
भस्म कृत्वाथ कुलिशमन्धकं समुपाययौ ॥ ७
तमापतन्तं वेगेन मुष्टिनाहत्य भूतले ।
पातयामास बलवान् जगर्ज च तदाऽन्धकः ॥ ८
तं गर्जमानं वीक्ष्याथ वासवः सायकैर्दृढम् ।
ववर्ष तान् वारयन् स समभ्यायाच्छतक्रतुम् ॥ ९
आजघान तलेनेभं कुम्भमध्ये पदा करे ।
जानुना च समाहत्य विषाणं प्रबभञ्ज च ॥ १०
वामपार्श्वे तथा पार्श्वे समाहत्यान्धकस्त्वरन् ।
गजेन्द्रं पातयामास प्रहारैर्जर्जरीकृतम् ॥ ११
गजेन्द्रात् पतमानाच्च अवप्लुत्य शतक्रतुः ।
पाणिना वज्रमादाय प्रविवेशामरावतीम् ॥ १२
पराङ्मुखे सहस्राक्षे तद् दैवतबलं महत् ।
पातयामास दैत्येन्द्रः पादमुष्टितलादिभिः ॥ १३
ततो वैवस्वतो दण्डं परिभ्राम्य द्विजोत्तम ।
समभ्यधावत् प्रह्लादं हन्तुकामः सुरोत्तमः ॥ १४
तमापतन्तं बाणौघैर्ववर्ष रविनन्दनम् ।
हिरण्यकशिपोः पुत्रश्चापमानम्य वेगवान् ॥ १५
तां बाणवृष्टिमतुलां दण्डेनाहत्य भास्करिः ।

They smit each other with arrows of sharp points, contracted joints, gold feathers and high speed. (3)

The angry Indra whirling the thunderbolt with his hand threw it upon the king of Daityas and Andhaka saw him (4)

O Nārada, with a volley of arrows, and other weapons and missiles, he reduced them to ashes in the same manner as fire reduces trees to ashes (5)

Then the most powerful one, seeing the fast approaching thunderbolt, got down from the chariot and stood on the earth, trusting on his arms as his only ally. (6)

The thunderbolt after reducing to ashes the chariot along with his charioteer, horses, banners and the pole to which the yoke was fixed, approached Andhaka (7)

With his fist the mighty Andhaka struck him down when he was coming with speed, and making him fall down, he roared aloud. (8)

Then Indra seeing him roaring showered arrows upon him heavily Preventing them, he attacked Indra (9)

He struck the elephant in its temple with the palm of his hand, and the trunk with his foot, and smiting the tusk with his knee broke it down (10)

Andhaka made the mighty elephant fall down, beating him speedily in his sides with his fist, and overpowered him completely with blows (11)

Jumping down from the elephant that was about to fall, and picking up the thunderbolt with his hand, Indra entered Amarāvatī. (12)

Indra turning back, the king of the demons routed the vast army of the gods with kicks, and blows of the fist (13)

O great Brāhmaṇa, the excellent god Yama whirling his staff chased Prahlada with a desire to kill him. (14)

Bending the bow, the violent son of Hiraṇyakaśipu showered upon the attacking son of Ravi a volley of arrows. (15)

Yama, the son of Ravi, obstructing that unparallelled shower of arrows and destroy-

श्रावयित्वा प्रचिक्षेप दण्डं लोकभयंकरम् ॥ १६
स वायुपथमास्थाय धर्मराजकरे स्थितः ।
जज्वाल कालाग्निनिभो यद्वद् दग्धुं जगत्त्रयम् ॥ १७
जाज्वल्यमानमायान्तं दण्डं दृष्ट्वा दितेः सुताः ।
प्राक्रोशन्ति हतः कष्टं प्रह्लादोऽय यमेन हि ॥ १८
तमाक्रन्दितमाकर्ण्य हिरण्याक्षसुतोऽन्धकः ।
प्रोवाच मा भैष्ट मयि स्थिते कोऽयं सुराधमः ॥ १९
इत्येवमुक्त्वा वचनं वेगेनाभिससार च ।
जग्राह पाणिना दण्डं हसन् सव्येन नारद ॥ २०
तमादाय ततो वेगाद् भ्रामयामास चान्धकः ।
जगर्ज च महानादं यथा प्रावृषि तोयदः ॥ २१
प्रह्लादं रक्षितं दृष्ट्वा दण्डाद् दैत्येश्वरेण हि ।
साधुवादं ददुर्हृष्टा दैत्यदानवयूथपाः ॥ २२
भ्रामयन्त महादण्डं दृष्ट्वा भानुसुतो मुने ।
दुःसहं दुर्धरं मत्वा अन्तर्धानमगाद् यमः ॥ २३
अन्तर्हिते धर्मराजे प्रह्लादोऽपि महामुने ।
दारयामास बलवान् देवसैन्यं समन्ततः ॥ २४
वरुणः शिशुमारस्थो बद्ध्वा पाशैर्महाऽसुरान् ।
गदया दारयामास तमभ्यागाद् विरोचनः ॥ २५
तोमरैर्वज्रसंस्पर्शैः शक्तिभिर्मार्गणैरपि ।
जलेशं ताडयामास मुद्गरैः कणपैरपि ॥ २६
ततस्त गदयाऽभ्येत्य पातयित्वा धरातले ।
अभिद्रुत्य बबन्धाथ पाशैर्मत्तगजं बली ॥ २७
तान् पाशाञ्शतधा चक्रे वेगाच्च दनुजेश्वरः ।
वरुणं च समभ्येत्य मध्ये जग्राह नारद ॥ २८
ततो दन्ती च शृङ्गाभ्यां प्रचिक्षेप तदाऽव्ययः ।
ममर्द च तथा पद्भ्यां सवाहं सलिलेश्वरम् ॥ २९
तं मर्द्यमानं वीक्ष्याथ शशाङ्कः शिशिरांशुमान् ।

ing it hurled his staff which was frightful to people. (16)

The staff which was in the hand of Yama passsd through the aerial path and appeared like the destructive fire at the end of the world about to consume the three worlds, as it were (17)

The sons of *Diti* seeing the dazzling staff approaching, bewailed, "Alas ! Prahlada has doubtlessly been slain by Yama" (18)

Hearing that wailing, Andhaka the son of Hiranyākṣa said, "Do not be afraid. Who this wretch of a god is as long as I am here ?" (19)

Saying so, he moved rapidly and took up the staff in his left hand with a smile, O Narada (20)

Then Andhaka catching hold of it, whirled it violently and gave out a loud roar like that of the cloud in the rainy season (21)

Having seen Prahlada saved from the staff by the king of Demons, the chiefs of the Daityas and Danavas uttered words of approbation (22)

O sage, Yama, the son of Ravi seeing the whirling staff and considering it unbearable and irresistible disappeared. (23)

O great sage, on the disappearance of king Dharma, Prahlāda too scattered the divine army in all directions (24)

Carried on a porpoise Varuṇa, bound the great Asuras with his nooses and cleft them with his club Virocana approached him, and struck Varuna with Tomara javelins resembling thunderbolts in hardness, and with spears, arrows, clubs and Kanapa lances. (25, 26)

Then approaching him with a club he made him fall down on the ground, and pursuing him, he tied him up with nooses as does a strong man chasing a ruttish *elephant* (27)

And the chief of the demons immediately broke the nooses into hundred pieces and reaching Varuna caught him in the waist, O Nārada (28)

And then the imperishable tusker, threw him down with his two tusks and trampled the master of waters together with his carrier under his feet (29)

Finding him thus trampled, the

अभ्येत्य ताडयामास मार्गणैः कायदारणैः ॥ ३०
स ताड्यमानः शिशिरांशुनाणै-
रवाप पीडां परमां गजेन्द्रः ।
दुष्टश्च वेगात् पयसामधीशं
मुहुर्मुहुः पादतलैर्ममर्द ॥ ३१
स मृद्यमानो वरुणो गजेन्द्रं
पद्भ्यां सुगाढं जगृहे महर्षे ।
पादेषु भूमिं करयोः स्पृशंश्च
मूर्द्धानमुल्लाल्य बलान्महात्मा ॥ ३२
गृह्याङ्गुलीभिश्च गजस्य पुच्छं
कृत्वेह बन्धं भुजगेश्वरेण ।
उत्पाट्य चिक्षेप विरोचनं हि
सकुञ्जरं खे सनियन्तृवाहम् ॥ ३३
क्षिप्तो जलेशेन विरोचनस्तु
सकुञ्जरो भूमितले पपात ।
साट्टं सयन्त्रार्गलहर्म्यभूमि
पुरं सुकेशेरिव भास्करेण ॥ ३४
ततो जलेशः सगदः सपाशः
समभ्यधावद् दितिजं निहन्तुम् ।
ततः समाक्रन्दमनुत्तमं हि
मुक्तं तु दैत्यैर्घनरावतुल्यम् ॥ ३५
हा हा हतोऽसौ वरुणेन वीरो
विरोचनो दानवसैन्यपालः ।
प्रह्लाद हे जम्भकुजम्भकाद्या
रक्षध्वमभ्येत्य सहान्धकेन ॥ ३६
अहो महात्मा नलवाञ्जलेशः
संचूर्णयन् दैत्यभटं सवाहम् ।
पाशेन बद्ध्वा गदया निहन्ति
यथा पशुं वाजिमखे महेन्द्रः ॥ ३७
श्रुत्वाथ शब्दं दितिजैः समीरितं
जम्भप्रधाना दितिजेश्वरास्ततः ।
समभ्यधावंस्त्वरिता जलेश्वरं

cold-rayed Candra, approaching began to smite him with arrows capable of rending the body (30)

The excellent elephant being struck by the arrows of Candra experienced excessive pain Being injured he trampled Varuṇa violently and repeatedly, under his feet (31)

O great sage, thus trampled the mighty Varuṇa firmly clasped the great elephant, touching the earth with his feet and hands, and raising his head with a sudden jerk (32)

Catching hold of the tail of the elephant with his fingers and entangling him in the noose of the lord of the snakes, he pulled Virocana out and threw him into the sky together with his elephant, carriage and driver (33)

Being thus hurled by Varuṇa, Virocana fell down on the earth with his elephant, as Sukeśi did when he was thrown down by Sūryya along with turrets, machines, latches, mansions, lands and cities (34)

Varuṇa with his club and noose chased the demon to kill him. Then a great uproar like the thundering of clouds was produced by the demons (35)

Alas! the warrior Virocana, the commander of the army of the demons is killed! O Prahlada, O Jambha, O Kujambha and others, come together with Andhaka to save him (36)

Alas! the great, noble and mighty Varuṇa having crushed the demon combatant, together with his carrier and tying him with the noose killed him, as the great Indra killed the animal in the Aśvamedha sacrifice (37)

Hearing the sound produced by the demons, the chief of the demons, under the leadership of Jambha and others ran after Varuṇa

यथा पतङ्गा ज्वलितं हुताशनम् ॥ ३८
तानागतान् वै प्रसमीक्ष्य देवः
प्राह्लादिमुत्सृज्य वितत्य पाशम् ।
गदां समुद्भ्राम्य जलेश्वरस्तु
दुद्राव तान् जम्भमुखानरातीन् ॥ ३९
जम्भं च पाशेन तथा निहत्य
तारं तलेनाशनिसंनिभेन ।
पादेन वृत्रं तरसा कुजम्भं
निपातयामास बलं च मुष्ट्या ॥ ४०
तेनार्दिता देववरेण दैत्याः
संप्राद्रवन् दिक्षु विमुक्तशस्त्राः ।
ततोऽन्धकः सत्वरितोऽभ्युपेयाद्
रणाय योद्धुं जलनायकेन ॥ ४१
तमापतन्तं गदया जघान
पाशेन बद्ध्वा वरुणोऽसुरेशम् ।
तं पाशमाविध्य गदां प्रगृह्य
चिक्षेप दैत्यः स जलेश्वराय ॥ ४२

तमापतन्त प्रसमीक्ष्य पाशं
गदां च दाक्षायणिनन्दनस्तु ।
विवेश वेगात् पयसां निधानं
ततोऽन्धको देवबलं ममर्द ॥ ४३
ततो हुताशः सुरशत्रुसैन्यं
ददाह रोषात् पवनावधूतः ।
तमभ्ययाद् दानवविश्वकर्मा
मयो महाबाहुरुदग्रवीर्यः ॥ ४४
तमापतन्तं सह शम्बरेण
समीक्ष्य वह्निः पवनेन सार्धम् ।
शक्त्या मयं शम्बरमेत्य कण्ठे
संताड्य जग्राह बलान्महर्षे ॥ ४५
शक्त्या स कायावरणे विदारिते
सभिन्नदेहो न्यपतत् पृथिव्याम् ।
मयः प्रजज्वाल च शम्बरोऽपि
कण्ठावलग्ने ज्वलने प्रदीप्ते ॥ ४६

speedily as moths run after a burning fire (38)

Seeing them come, the god Varuṇa released the son of Prahlāda and stretched the noose, and whirling the club drove out the enemies, Jambha and the rest. (39)

Having killed Jambha with the noose and Tara with the palm of his hand which resembled the thunderbolt, and killed instantly Vṛtra and Kujambha with his feet and Bala with his fist (40)

Thus tormented by that great god the demons fled to different quarters, leaving their weapons. Then Andhaka came hurriedly to fight Varuṇa (41)

Varuṇa finding the lord of the demons coming towards him tied him with his noose and struck him with the club Extricating him from the noose and taking the club up the demon darted it on Varuṇa (42)

Varuṇa seeing the club and noose speeding towards him, took shelter with the Ocean without any loss of time Then Andhaka began to crush the army of the gods (43)

Then Fire fanned by Wind burned angrily the army of the enemies of the gods, the mighty armed and exceedingly brave Maya, the architect of the demons, marched against him. (44)

Seeing him together with Śambara attacking, Agni along with Vāyu approached Maya and Śambara and struck them in the throat with a spear and caught hold of them with firmness, O great sage (45)

His armour rent asunder by the spear, and his body pierced at places, he fell down on the earth Maya and Śambara were set ablaze on the kindling of the fire clinging to their throat (46)

स दह्यमानो दितिजोऽग्निनाऽथ
सुविस्वरं घोरतरं रुराव।
सिंहाभिपन्नो विपिने यथैव
मत्तो गजः क्रन्दति वेदनार्त्तः॥ ४७
तं शब्दमाकर्ण्य च शम्बरस्य
दैत्येश्वरः क्रोधविरक्तदृष्टिः।
आः किं किमेतन्ननु केन युद्धे
जितो मयः शम्बरदानवश्च॥ ४८
ततोऽब्रुवन् दैत्यभटा दितीशं
प्रदह्यते ह्येष हुताशनेन।
रक्षस्व चाभ्येत्य न शक्यतेऽन्यै-
र्हुताशनो वारयितु रणाग्रे॥ ४९
इत्थं स दैत्यैरभिनोदितस्तु
हिरण्यचक्षुस्तनयो महर्षे।
उद्यम्य वेगात् परिघं हुताशं
समाद्रवत् तिष्ठ तिष्ठ ब्रुवन् हि॥ ५०
श्रुत्वाऽन्धकस्यापि वचोऽव्ययात्मा
सङ्क्रुद्धचित्तस्त्वरितो हि दैत्यम्।
उत्पाट्य भूम्यां च विनिष्पिपेष
ततोऽन्धकः पावकमाससाद॥ ५१
समाजघानाथ हुताशनं हि
वरायुधेनाथ वराङ्गमध्ये।
समाहतोऽग्निः परिमुच्य शम्बरं
तथाऽन्धकं स त्वरितोऽभ्यधावत्॥ ५२
तमापतन्तं परिघेण भूयः
समाहनन्मूर्ध्नि तदान्धकोऽपि।
स ताडितोऽग्निर्दितिजेश्वरेण
भयात् प्रदुद्राव रणाजिराद्धि॥ ५३
ततोऽन्धको मारुतचन्द्रभास्करान्
साध्यान् सरुद्राश्विवसून् महोरगान्।
यान् यान्शरेण स्पृशते पराक्रमी
पराङ्मुखांस्तान्कृतवान् रणाजिरात्॥ ५४
ततो विजित्यामरसैन्यमुग्र
सेन्द्रं सरुद्रं सयमं ससोमम्।
संपूज्यमानो दनुपुंगवैस्तु
तदाऽन्धको भूमिमुपाजगाम॥ ५५

Being burnt the demon roared abundantly and fearfully in the same way as an elephant in rut overpowered by a lion and afflicted with pain screams in the forest (47)

Hearing the sound, the chief of the demons with eyes turned red with anger said, "Ah! What is this? Who has possibly conquered Maya and the demon Śambara in the battle?" (48)

Then the soldiers of the demons told their lord, "Here is he being consumed by fire. Come and save him By none else can fire be put out in the field of battle" (49)

O great sage, the son of Hiraṇyākṣa being thus goaded violently, chased Agni with the Parigha club raised and saying, 'Stay, Stay.' (50)

Hearing the words of Andhaka the imperishable one, who was angry, speedily pulled out and crushed the demon on the ground On this Andhaka attacked Agni. (51)

With the best of weapons he struck Agni in his head Being hurt, Agni chased Andhaka violently, leaving Śambara (52)

Andhaka too struck him when he was about to attack him on the head with a Parigha club Agni beaten by the king of the demons left the battlefield, frightened (57)

Then Vāyu, Candra, Sūrya, the Sādhyas, Rudra, the Aśvins, the Vasus and the great serpents whomsoever the valiant Andhaka smit with his arrows, he compelled to turn his face away from the battlefield (54)

Then defeating the mighty army of the gods and the gods Indra, Rudra, Yama and Soma and being honoured by the great demons, Andhaka returned to the earth (55)

आसाद्य भूमिं करदान् नरेन्द्रान्
कृत्वा वशे स्थाप्य चराचरं च ।
जगत्समग्रं प्रविवेश धीमान्
पातालमग्र्यं पुरमश्मकाह्वम् ॥ ५६

तत्र स्थितस्यापि महाऽसुरस्य
गन्धर्वविद्याधरसिद्धसंघाः ।
सहाप्सरोभिः परिचारणाय
पातालमभ्येत्य समावसन्त ॥ ५७

इति श्रीवामनपुराणे दशमोऽध्याय ॥१०॥

Having reached the earth the wise Andhaka made kings pay him tribute and brought the entire moving and stationary world under his control He then entered the foremost city of Patala known as Aśmaka (56)

When the great warrior was residing there, parties of Gandharvas, Vidyadharas and Siddhas with the Apsarases came to the nether world and remained there to render service to him (57)

Thus ends the Tenth Chapter in the Vamana Purāna—10

११

नारद उवाच ।
यदेतद् भवता प्रोक्तं सुकेशिनगरोऽम्बरात् ।
पातितो भुवि सूर्येण तत्कदा कुत्र कुत्र च ॥ १
सुकेशीति च कश्चासौ केन दत्तः पुरोऽस्य च ।
किमर्थं पातितो भूम्यामाकाशाद् भास्करेण हि ॥ २
पुलस्त्य उवाच ।
शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम् ।
यथोक्तवान् स्वयम्भूर्मां कथ्यमानां मयाऽनघ ॥ ३
आसीन्निशाचरपतिर्विद्युत्केशीति विश्रुतः ।
तस्य पुत्रो गुणज्येष्ठः सुकेशिरभवत्ततः ॥ ४
तस्य तुष्टस्तथेशानः पुरमाकाशचारिणम् ।
प्रादादजेयत्वमपि शत्रुभिश्चाप्यवध्यताम् ॥ ५
स चापि शंकरात् प्राप्य वरं गगनगं पुरम् ।
रेमे निशाचरैः सार्द्धं सदा धर्मपथि स्थितः ॥ ६

11

Naradasaid You have said that the city of Sukeśi was thrown down from the sky to the earth by Sūrya When and where did it happen ? (1)

Who was this Sukeśi ? Who gave him the city and why was it thrown down from the sky on the earth by Sūrya ? (2)

Pulastya said O Sinless One, listen attentively to the ancient story being narrated by me, as it was related to me by Brahman (3)

There was a king of the demons well known as Vidyutkeśin To him was born a a son of great excellence, Sukeśi (4)

Pleased with him, Śiva gave a city moving about in the sky and conferred upon him the boon that he could neither be conquered nor slain by his enemies (5)

Having been favoured by Śankara with

स कदाचिद् गतोऽरण्यं मागधं राक्षसेश्वरः।
तत्राश्रमांस्तु ददृशे ऋषीणां भावितात्मनाम्॥ ७
महर्षीन् स तदा दृष्ट्वा प्रणिपत्याभिवाद्य च।
प्रत्युवाच ऋषीन् सर्वान् कृतासनपरिग्रहः॥ ८
सुकेशिरुवाच।
प्रष्टुमिच्छामि भवतः संशयोऽयं हृदि स्थितः।
कथयन्तु भवन्तो मे न चैवाज्ञापयाम्यहम्॥ ९
किंस्विच्छ्रेयः परे लोके किमु चेह द्विजोत्तमाः।
केन पूज्यस्तथा सत्सु केनासौ सुखमेधते॥ १०
पुलस्त्य उवाच।
इत्थं सुकेशिवचनं निशम्य परमर्षयः।
प्रोचुर्विमृश्य श्रेयोऽर्थमिह लोके परत्र च॥ ११
ऋषय ऊचुः।
श्रूयतां कथयिष्यामस्तव राक्षसपुंगव।
यद्धि श्रेयो भवेद् वीर इह चामुत्र चाव्ययम्॥ १२
श्रेयो धर्मः परे लोके इह च क्षणदाचर।
तस्मिन् समाश्रितः सत्सु पूज्यस्तेन सुखी भवेत्॥ १३
सुकेशिरुवाच।
किंलक्षणो भवेद् धर्मः किमाचरणसत्क्रियः।
यमाश्रित्य न सीदन्ति देवाद्यास्तु तदुच्यताम्॥ १४
ऋषय ऊचुः।
देवानां परमो धर्मः सदा यज्ञादिकाः क्रियाः।
स्वाध्यायवेदवेत्तृत्वं विष्णुपूजारतिः स्मृता॥ १५
दैत्यानां बाहुशालित्वं मात्सर्यं युद्धसत्क्रिया।
वेदनं नीतिशास्त्राणां हरभक्तिरुदाहृता॥ १६
सिद्धानामुदितो धर्मो योगयुक्तिरनुत्तमा।
स्वाध्यायं ब्रह्मविज्ञानं भक्तिर्द्वाभ्यामपि स्थिरा॥ १७

an aerial city as a boon he lived happily together with other demons, remaining on the path of virtue (6)

The chief of the demons once went to a forest of Magadha and saw there the hermitages of holy sages (7)

Then seeing the great sages, he fell at their feet and offered them respectful salutations, sitting down, he addressed the sages (8)

Sukeśi said I desire to put a question for there is a doubt in my mind Kindly remove it But I do not command you (9)

O great sages, what is a blessing most excellent in the other world as well as in this? By what is one honoured among the virtuous and by what does one get happiness? (10)

Pulastya said The great sages hearing these words of Sukeśi reflected for a moment and told him what was the highest blessing, both here and hereafter (11)

The sages said Listen, O great demon, we shall tell you what is the greatest and inexhaustible bliss both here and hereafter (12)

O demon, righteousness is the supreme bliss in the next and this world One who resorts to it is honoured among the virtuous and by it he attains happiness (13)

Sukeśi said What are the characteristics of Dharma and what conduct and good action are peculiar to it, following which even gods and others like them do not suffer Please tell me that (14)

The sages said The performance of sacrifices and other like things, recitation and knowledge of the Vedas and worship of and devotion to lord Viṣṇu have been laid down as the supreme religion of the gods. (15)

Physical valour, hostility, warfare, hospitality, knowledge of politics and ethics and devotion to Śiva have been prescribed as the supreme religion of the demons (16)

Practice of abstract meditation of the highest type, recitation of the Vedas, knowledge of the Supreme Being, and constant devotion above the two, have been indicated

उत्कृष्टोपासनं ज्ञेयं नृत्यवाद्येषु वेदिता ।
सरस्वत्यां स्थिरा भक्तिर्गान्धर्वो धर्म उच्यते ॥ १८

विद्याधरत्वमतुलं विज्ञानं पौरुषे मतिः ।
विद्याधराणां धर्मोऽयं भवान्यां भक्तिरेव च ॥ १९

गन्धर्वविद्यावेदित्वं भक्तिर्भानौ तथा स्थिरा ।
कौशल्यं सर्वशिल्पानां धर्मः किंपुरुषः स्मृतः ॥ २०

ब्रह्मचर्यममानित्व योगाभ्यासरतिर्दृढा ।
सर्वत्र कामचारित्वं धर्मोऽयं पैतृकः स्मृतः ॥ २१

ब्रह्मचर्यं यताशित्वं जप्यं ज्ञानं च राक्षस ।
नियमाद्धर्मवेदित्वमार्षो धर्मः प्रचक्ष्यते ॥ २२

स्वाध्यायं ब्रह्मचर्यं च दानं यजनमेव च ।
अकार्पण्यमनायासं दयाऽहिंसा क्षमा दमः ॥ २३

जितेन्द्रियत्वं शौचं च माङ्गल्यं भक्तिरच्युते ।
शंकरे भास्करे देव्यां धर्मोऽयं मानवः स्मृतः ॥ २४

धनाधिपत्यं भोगानि स्वाध्यायं शंकरार्चनम् ।
अहंकारमशौण्डीर्यं धर्मोऽयं गुह्यकेष्विति ॥ २५

परदारावमर्शित्वं पारक्येऽर्थे च लोलुपा ।
स्वाध्यायं त्र्यम्बके भक्तिर्धर्मोऽयं राक्षसः स्मृतः ॥ २६

अविवेकमथाज्ञानं शौचहानिरसत्यता ।
पिशाचानामयं धर्मः सदा चामिषगृध्नुता ॥ २७

योनयो द्वादशैवैतास्तासु धर्माश्च राक्षस ।
ब्रह्मणा कथिताः पुण्या द्वादशैव गतिप्रदाः ॥ २८

सुकेशिरुवाच ।

भवद्भिरुक्ता ये धर्माः शाश्वता द्वादशाव्ययाः ।

as the religion of the Siddhas. (17)

Intense religious meditation, mastery over dance and instrumental music, stead-fast devotion to the goddess of learning are said to be the religion of the Gandharvas (18)

Mastery over learning, unsurpassed worldly experience, faith in heroism, devotion to Bhavānī constitute the religion of the Vidhyādharas. (19)

Mastery over the science and art of music, constant devotion to Sūrya, and skill in the various arts are laid down as the religion of the Kinnaras. (20)

Celibacy, absence of pride, strong desire to practise meditation and power to move at will have been declared as the religion of the Pitrs. (21)

O demon, celibacy, controlled eating, muttering of prayers, knowledge, and observance of the prescribed course of conduct according to law are known as the religion of the Ṛṣis. (22)

Recitation of the Vedas, continence, charity, worship, benevolence, ease, compassion, non-violence, forgiveness, control of the senses, self-restraint, purity, auspiciousness and devotion to Śaṅkara, Surya, and Bhavānī are indicated as the religion of man (23, 24)

Mastery of wealth, enjoyment, study of the Vedas, worship of Śaṅkara, egoism, aggressiveness are the religion of the Yakṣas (25)

Aggressiveness towards others' wives and greed of others' wealth, recitation of the Vedas and devotion to Śiva are the characteristics of the Rākṣasas (26)

Indiscrimination, ignorance, impurity, untruth, flesh eating at all times are the characteristic qualities of the Piśācas (27)

O demon, these are the twelve births and their characteristics as indicated by Brahman. These twelve secure progress (28)

Sukeśi said you have stated the twelve eternal and immutable virtues Kindly indicate the virtues characteristic of human

तत्र ये मानवा धर्मास्तान् भूयो वक्तुमर्हथ ॥ २९
ऋषय ऊचुः ।
शृणुष्व मनुजादीनां धर्मास्तु क्षणदाचर ।
ये वसन्ति महीपृष्ठे नरा द्वीपेषु सप्तसु ॥ ३०
योजनानां प्रमाणेन पञ्चाशत्कोटिरायता ।
जलोपरि महीयं हि नौरिवास्ते सरिज्जले ॥ ३१
तस्योपरि च देवेशो ब्रह्मा शैलेन्द्रमुत्तमम् ।
कर्णिकाकारमत्युच्चं स्थापयामास सत्तम ॥ ३२
तस्येमां निर्ममे पुण्यां प्रजां देवश्चतुर्दिशम् ।
स्थानानि द्वीपसंज्ञानि कृतवांश्च प्रजापति. ॥ ३३
तत्र मध्ये च कृतवाञ्जम्बूद्वीपमिति श्रुतम् ।
तल्लक्षं योजनानां च प्रमाणेन निगद्यते ॥ ३४
ततो जलनिधी रौद्रो बाह्यतो द्विगुणः स्थितः ।
तस्यापि द्विगुणः प्लक्षो बाह्यत. संप्रतिष्ठितः ॥ ३५
ततस्त्विक्षुरसोदश्च बाह्यतो वलयाकृतिः ।
द्विगुण. शाल्मलिद्वीपो द्विगुणोऽस्य महोदधेः ॥ ३६
सुरोदो द्विगुणस्तस्य तस्माच्च द्विगुणः कुश. ।
घृतोदो द्विगुणश्चैव कुशद्वीपात् प्रकीर्तितः ॥ ३७
घृतोदाद् द्विगुणः प्रोक्त. क्रौञ्चद्वीपो निशाचर ।
ततोऽपि द्विगुण. प्रोक्त. समुद्रो दधिसंज्ञित. ॥ ३८
समुद्राद् द्विगुणः शाक शाकाद् दुग्धाब्धिरुत्तमः ।
द्विगुणः संस्थितो यत्र शेषपर्यङ्कगो हरिः ।
एते च द्विगुणा सर्वे परस्परमपि स्थिताः ॥ ३९
चत्वारिंशदिमाः कोट्यो लक्षाश्च नवति. स्मृताः ।
योजनानां राक्षसेन्द्र पञ्च चाति सुविस्तृताः ।
जम्बूद्वीपात् समारभ्य यावत्क्षीराब्धिरन्ततः ॥ ४०
तस्माच्च पुष्करद्वीपः स्वादूदस्तदनन्तरम् ।
कोट्यश्चतस्रो लक्षाणां,द्विपञ्चाशच्च राक्षस ॥ ४१

beings from among them (29)

The sages said O demon, listen to the virtues of man and similar other beings, who dwell on the surface of the earth and the seven continents (30)

This earth of ours, fifty crores Yojanas in extent rests on water, like a boat on the water of a river (31)

Above it the Lord of gods, Brahman established a great mountain of high altitude appearing like the pericarp of a lotus, O virtuous one (32)

The god Brahman then created this holy progeny to reside in all the quarters and arranged the regions inhabited by them in continents (33)

In the middle he placed the well known Jambūdvipa which is said to be one lac yojanas in extent (34)

Then stood the Fearful ocean which was its double in extent and then stood Plakṣa dvīpa which was its double externally (35)

And its double was the Ocean of Cane Juice, round in external shape and Śālmalidvipa was the double of the great Ocean (36)

Its double was the Ocean of Wine and its twice in extent was the Kuśa continent The Ocean of Clarified Butter is known to be the double of the Kuśa continent (37)

O demon, the Krauñca continent is the double of the Ocean of Clarified Butter The Ocean known as the Ocean of Curd is the double of it (38)

The Śaka continent is the double of the Ocean of Curd and the great Milk Ocean the double of the Śāka continent Herein reclines Hari on Śeṣa as his couch O king of demons, beginning with Jambudvipa and ending with the milk ocean all these double of each other, are known to be forty crores and ninety five lacs of yojanas in extent (39, 40)

After it is Puṣkaradvipa and Svadūda comes after it, with a space of four crores and fifty two lacs of yojanas in extent between them (41)

पुष्करद्वीपमानोऽयं तावदेव तथोदधि. ।
लक्षमण्डकटाहेन समन्तादभिपूरितम् ॥ ४२
एवं द्वीपास्त्विमे सप्त पृथग्धर्माः पृथक्क्रियाः ।
गदिष्यामस्तव वय शृणुष्व त्वं निशाचर ॥ ४३
प्लक्षादिषु नरा वीर ये वसन्ति सनातनाः ।
शाकान्तेषु न तेष्वस्ति युगावस्था कथचन ॥ ४४
मोदन्ते देववत्तेषां धर्मो दिव्य उदाहृतः ।
कल्पान्ते प्रलयस्तेषा निगद्येत महाभुज ॥ ४५
ये जनाः पुष्करद्वीपे वसन्ते रौद्रदर्शने ।
पैशाचमाश्रिता धर्मं कर्मान्ते ते विनाशिनः ॥ ४६

सुकेशिरुवाच ।

किमर्थं पुष्करद्वीपो भवद्भिः समुदाहृतः ।
दुर्दर्शः शौचरहितो घोरः कर्मान्तनाशकृत् ॥ ४७

ऋषय ऊचु. ।

तस्मिन् निशाचर द्वीपे नरका. सन्ति दारुणाः ।
रौरवाद्यास्ततो रौद्रः पुष्करो घोरदर्शनः ॥ ४८

सुकेशिरुवाच ।

कियन्त्येतानि रौद्राणि नरकाणि तपोधनाः ।
कियन्मात्राणि मार्गेण का च तेषु स्वरूपता ॥ ४९

ऋषय ऊचु. ।

शृणुष्व राक्षसश्रेष्ठ प्रमाणं लक्षणं तथा ।
सर्वेषां रौरवादीनां संख्या या त्वेकविंशतिः ॥ ५०
द्वे सहस्रे योजनानां ज्वलिताङ्गारविस्तृते ।
रौरवो नाम नरक' प्रथमः परिकीर्त्तितः ॥ ५१
तप्तताम्रमयी भूमिरधस्ताद्वह्नितापिता ।
द्वितीयो द्विगुणस्तस्मान्महारौरव उच्यते ॥ ५२
ततोऽपि द्विःस्थितस्थान्यस्तामिस्रो नरकः स्मृतः ।

This is the measure of Puskaradvipa and the same is of the ocean One lac yojanas is completely covered on all sides by the shell of the egg of Brahman. (42)

Thus these continents are seven and they have their own peculiarities and conduct. I shall describe them to you Listen to them, O demon (43)

O brave warrior men who are residing in the Plakṣa and other continents from time immemorial have no Yuga system of any kind prevailing among them to the end of Śakadvipa (44)

They enjoy like the gods, and it is said that their peculiarities are divine. O mighty one, their dissolution comes at the end of the creation, we are told (45)

Those who reside in Puṣkaradvipa which is fearful to look at have resorted to the demoniac way of living They perish at the end of the creation (46)

Sukeśi said Why has the Puṣkaradvipa been described by you as fearful to look at, void of any sense of purity, terrible and destroying the merits of actions ? (47)

The sages said O demon, in that continent there are dreadful hells, such as the Raurava Therefore Puṣkara is said to be fearful and of dreadful aspect (48)

Sukeśi said. How many are the fearful hells, O great ascetics, and of what measure by the approaches to them and what are their true nature (49)

The sages said O great demon, listen the measures and peculiarities of the hells, Raurava and others, which are twenty one in number. (50)

Of them the first is the hell known as Raurava, which is two thousand yojanas, spread over with burning charcoal (51)

The Second, its double, is a region of molten copper heated from below by fire and known as Mahāraurava (52)

The next one, the double of the previous one, is known as the Tāmisra hell and the

अन्धतामिस्रको नाम चतुर्थो द्विगुणः परः ॥ ५३
ततस्तु कालचक्रेति पञ्चमः परिगीयते ।
अप्रतिष्ठं च नरकं घटीयन्त्रं च सप्तमम् ॥ ५४
असिपत्रवनं चान्यत्सहस्राणि द्विसप्ततिः ।
योजनानां परिख्यातमष्टमं नरकोत्तमम् ॥ ५५
नवमं तप्तकुम्भं च दशमं कूटशाल्मलिः ।
करपत्रस्तथैवोक्तस्तथाऽन्यः श्वानभोजनः ॥ ५६

संदंशो लोहपिण्डश्च करम्भसिकता तथा ।
घोरा क्षारनदी चान्या तथान्यः कृमिभोजनः ।
तथाऽष्टादशमी प्रोक्ता घोरा वैतरणी नदी ॥ ५७
तथाऽपर. शोणितपूयभोजनः
क्षुराग्रधारो निशितश्च चक्रकः ।
संशोषणो नाम तथाप्यनन्तः
प्रोक्तास्तवैते नरकाः सुकेशिन् ॥ ५८

इति श्रीवामनपुराणे एकादशोऽध्याय ॥११॥

१२

सुकेशिरुवाच ।
कर्मणा नरकानेतान् केन गच्छन्ति वै कथम् ।
एतद् वदन्तु विप्रेन्द्राः परं कौतूहलं मम ॥ १

ऋषय ऊचु. ।
कर्मणा येन येनेह यान्ति शालकटंकट ।
स्वकर्मफलभोगार्थं नरकान् मे शृणुष्व तान् ॥ २

fourth, the double of the former, is known as Andha-tāmisraka. (53)

After it, the fifth is called the Kālacakra The next one the sixth, is the Apratiṣṭha hell and the seventh the Ghatīyantra. (54)

The next, Asipatravana reputed as being seventy two thousand Yojanas in extent is the most important eighth hell (55)

The ninth is Taptakumbha and the tenth Kūtaśalmalı In a similar manner the next one is called Karapatra, and Śvīna-bhojana is another. (56)

Others are Sandaṃśa, Lohapiṇda, Karambhasikata, Ghora Kṣāranadı andKrmibhojana. The eighteenth is the fearful Vaitaraṇī river (57)

Still another is the Soṇitapūya-bhojana Cakraka as sharp as the point of a razor Samśosana is another hell and so is Ananta I have described to you, O Sukeśin, the hells. (58)

Thus ends the Eleventh Chapter in the Vamana Purāna–11

12

Sukeśi said What action leads to these hells and in what manner? Please tell me this, O venerable Brāhmaṇas. Great is my curiosity about it. (1)

The sages said : O Sukeśi, listen from us the actions by the performance of which one goes to the hells to undergo the suffering caused by such actions (2)

वेददेवद्विजातीनां यैर्निन्दा सततं कृता ।
ये पुराणेतिहासार्थान् नाभिनन्दन्ति पापिनः ॥ ३
गुरुनिन्दाकरा ये च मखविघ्नकराश्च ये ।
दातुर्निवारका ये च तेषु ते निपतन्ति हि ॥ ४
सुहृद्दम्पतिसोदर्यस्वामिभृत्यपितासुतान् ।
याज्योपाध्याययोर्यैश्च कृतो भेदोऽधर्ममिथ. ॥ ५
कन्यामेकस्य दत्त्वा च ददत्यन्यस्य येऽधमा. ।
करपत्रेण पाट्यन्ते ते द्विधा यमकिंकरै. ॥ ६
परोपतापजनकाश्चन्दनोशीरहारिणः ।
बालव्यजनहर्त्तारः करम्भसिकताश्रिताः ॥ ७
निमन्त्रितोऽन्यतो भुङ्क्ते श्राद्धे दैवे सपैतृके ।
स द्विधा कृष्यते मूढस्तीक्ष्णतुण्डै. खगोत्तमैः ॥ ८
मर्माणि यस्तु साधूनां तुदन् वाग्भिर्निकृन्तति ।
तस्योपरि तुदन्तस्तु तुण्डैस्तिष्ठन्ति पत्त्रिणः ॥ ९
यः करोति च पैशुन्यं साधूनामन्यथामतिः ।
वज्रतुण्डनखा जिह्वामाकर्षन्तेऽस्य वायसा. ॥ १०
मातापितृगुरूणां च येऽवज्ञां चक्रुरुद्धता. ।
मज्जन्ते पूयविण्मूत्रे त्वप्रतिष्ठे ह्यधोमुखाः ॥ ११
देवताऽतिथिभूतेषु भृत्येष्वभ्यागतेषु च ।
अभुक्तवत्सु येऽश्नन्ति बालपित्रग्निमातृषु ॥ १२
दुष्टासृक्पूयनिर्यासं भुञ्जते त्वधमा इमे ।
सूचीमुखाश्च जायन्ते क्षुधार्त्ता गिरिविग्रहाः ॥ १३
एकपङ्क्त्युपविष्टाना विषमं भोजयन्ति ये ।
विड्भोजनं राक्षसेन्द्र नरकं ते व्रजन्ति च ॥ १४

Those who always censure the Vedas, gods and Brahmanas, and the sinners who do not respect the teachings of the Purāṇas and Itihasas, those who find fault with their preceptors, those who hinder the performance of sacrifices, those who prevent donors from making gifts—all fall in these hells (3 4)

Those who bring about estraugement of friends, of husbands and their wives, of brothers, of masters and servants, and fathers and sons, the sacrificer and his instructor out of wicked motives alone, those vile creatures, promising to give their daughters in marriage to one subsequently get *them married with others*—all these are split into two with a saw by the servants of Yama (5, 6)

Those who cause suffering to others, who steal sandal wood, the fragrant Uśīra and chowrie go to the Karambha-Sikata hell (7)

The fool who, invited to dine on the occasion of Daiva and Paitṛka Śrāddha, dines elsewhere is split into two by sharp-beaked large birds (8)

On him who afflicts the hearts of the good by using piercing words perch birds striking him with their beaks (9)

He who with a vitiated mind calumniates the good has his tongue drawn out by crows of thunderbolt like beaks and claws (10)

Those haughty creatures who treat their mother, father and preceptor with contempt are immersed in the condemned hell of pus, excrement and urine having their faces turned downwards (11)

The vile creatures who dine without offering food to the gods, guests, and spirits, servants, visitors, children, their parents, fire and the divine mothers—they feed upon the foul fluid of blood and pus and become needle-mouthed bulky in size and are ever afflicted with hunger (12, 13)

O chief of demons, they who serve different kinds of dishes to different people seated in the same row go to the hell called Vidbhojana (14)

एकसार्थप्रयात ये पश्यन्त्वर्थिनं नराः ।
असंविभज्य भुञ्जन्ति ते यान्ति श्लेष्मभोजनम् ॥ १५

गोब्राह्मणाग्नयः स्पृष्टा यैरुच्छिष्टैः क्षपाचर ।
क्षिप्यन्ते हि करास्तेषां तप्तकुम्भे सुदारुणे ॥ १६

सूर्येन्दुतारका दृष्टा यैरुच्छिष्टैश्च कामत. ।
तेषां नेत्रगतो वह्निर्धम्यते यमकिंकरै. ॥ १७

मित्रजायाथ जननी ज्येष्ठो भ्राता पिता स्वसा ।
जामयो गुरवो वृद्धा यैः संस्पृष्टाः पदा नृभिः ॥ १८

बद्धाङ्घ्रयस्ते निगडैर्लोहैर्वह्निप्रतापितैः ।
क्षिप्यन्ते रौरवे घोरे ह्याजानुपरिदाहिनः ॥ १९

पायसं कृशरं मांसं वृथा भुक्तानि यैर्नरैः ।
तेषामयोगुडास्तप्ताः क्षिप्यन्ते वदनेऽद्भुताः ॥ २०

गुरुदेवद्विजातीनां वेदानां च नराधमैः ।
निन्दा निशामिता यैस्तु पापानामिति कुर्वताम् ॥ २१

तेषां लोहमयाः कीला वह्निवर्णाः पुनः पुनः ।
श्रवणेषु निखन्यन्ते धर्मराजस्य किंकरैः ॥ २२

प्रपादेवद्विजागारान् विप्रवेश्मसभामठान् ।
कूपवापीतडागांश्च भङ्क्त्वा निघ्नंसयन्ति ये ॥ २३

तेषां विलपतां चर्म देहत. क्रियते पृथक् ।
कर्त्तिकाभिः सुतीक्ष्णाभिः सुरौद्रैर्यमकिंकरैः ॥ २४

गोब्राह्मणार्कमग्निं च ये वै मेहन्ति मानवाः ।
तेषां गुदेन चान्त्राणि विनिःकृन्तन्ति वायसाः ॥ २५

स्वपोषणपरो यस्तु परित्यजति मानवः ।
पुत्रभृत्यकलत्रादिबन्धुवर्गमकिञ्चनम् ।

Men who starting in a group on a journey enjoy food without sharing it with one who is desirous of it go to the Śleṣmabhojana hell (15)

O demon, those who after being polluted touch the cow, the Brāhmana and fire have their hands thrown into dreadfully hot pitchers (16)

The fire in their eyes is blown out by the servants of Yama who have seen voluntarily Sūrya, Candra and the Tarakas in an impure condition (17)

Those men who have touched the wife of a friend, his mother, elder brother, father, sister, daughter or a female relative, teachers, elders with their foot, have their ankles bound with iron chains heated in fire and are hurled into the frightful Raurava hell, with their legs burning as far as the knees. (18, 19)

Those men who have consumed rice boiled in milk, rice cooked with sesamum, and meat, without offering them to the deity have thrust into their mouth awfully hot iron balls (20)

Those mean fellows who listen to the words of disparagement spoken about the preceptor, gods, the Brāhmaṇas and the Vedas by wicked critics have red hot iron nails driven again and again into their ears by the servants of Yama (21, 22)

They who devastate by pulling down Prapās providing drinking water to travellers, temples trees in a garden, dwelling of the Brahmanas, assembly halls and monasteries, and destroy wells, tanks and ponds have their skin stripped of their bodies with very sharp knives by the dreadful servants of Yama, they wailing pitiably (23, 24)

Men who urinate facing a cow, Brāhmana, and fire have their entrails cut asunder through their anus by crows (25)

The man who while engaged in maintaining himself forsake his sons, servants, wife, brothers and relatives, in an utterly destitute

दुर्भिक्षे सम्भ्रमे चापि स श्वभोज्ये निपात्यते ॥ २६
शरणागतं ये त्यजन्ति ये च बन्धनपालकाः ।
पतन्ति यन्त्रपीडे ते ताड्यमानास्तु किंकरैः ॥ २७
क्लेशयन्ति हि विप्रादीन् ये ह्यकर्मसु पापिनः ।
ते पिष्यन्ते शिलापेषे शोष्यन्तेऽपि च शोषकैः ॥ २८
न्यासापहारिणः पापा बध्यन्ते निगडैरपि ।
क्षुत्क्षामाः शुष्कताल्वोष्ठाः पात्यन्ते वृश्चिकाशने ॥ २९
पर्वमैथुनिनः पापाः परदाररताश्च ये ।
ते वह्नितप्ताः कूटाग्रामालिङ्गन्ते च शाल्मलीम् ॥ ३०
उपाध्यायमधःकृत्य यैरधीतं द्विजाधमैः ।
तेषामध्यापको यश्च स शिलां शिरसा वहेत् ॥ ३१
मूत्रश्लेष्मपुरीषाणि यैरुत्सृष्टानि वारिणि ।
ते पात्यन्ते च विण्मूत्रे दुर्गन्धे पूयपूरिते ॥ ३२
श्राद्धातिथेयमन्योन्यं यैर्भुक्तं भुवि मानवैः ।
परस्परं भक्षयन्ते मांसानि स्वानि बालिशाः ॥ ३३
वेदवह्निगुरुत्यागी भार्यापित्रोस्तथैव च ।
गिरिशृङ्गादधःपातं पात्यन्ते यमकिंकरैः ॥ ३४
पुनर्भूपतयो ये च कन्याविध्वंसकाश्च ये ।
तद्गर्भश्राद्धभुग् यश्च कृमीन्भक्षेत्पिपीलिकाः ॥ ३५
चाण्डालादन्त्यजाद्वापि प्रतिगृह्णाति दक्षिणाम् ।
याजको यजमानश्च सोऽश्मान्तः स्थूलकीटकः ॥ ३६
पृष्ठमांसाशिनो मूढास्तथैवोत्कोचजीविनः ।
क्षिप्यन्ते वृकभक्षे ते नरके रजनीचर ॥ ३७
स्वर्णस्तेयी च ब्रह्मघ्नः सुरापो गुरुतल्पगः ।

condition, during days of famine and agitation, are thrown into the Śvabhojya hell (26)

Men who leave them who have taken shelter with them and who keep others in confinement in jails, fall in the Yantrapīḍa hell and are flogged by the servants of king Yama. (27)

Those wicked fellows who in the absence of any work molest Brahmanas and others are crushed in a stone and muller and are dried up by fire (28)

Sinners who repudiate deposits are chained in fetters, emaciated by hunger, and with perched palate and lips are thrown into the Vṛścikaśana hell (29)

Those *sinners are made to embrace* red hot clubs with sharp pikes on it in the Salmali *hell*, who indulge in sexual intercourse on holy days and who are attached to other men's wives (30)

The fallen Brahmaṇa who while studying with his teacher makes him sit below him and occupies a seat higher than his—the student and the teacher, each has to carry a piece of stone on his head (31)

Those who make water, cast phlegm and void excrement in water are hurled down into the Vinmūtra hell, emitting bad smell and full of pus (32)

Those fools who mutually partake of the offerings made here in hospitality on the occasion of Śrāddhas are made to devour each other's flesh. (33)

He who forsakes the Vedas, sacrificial fire, preceptor, wife, and parents, is hurled down from the peaks of mountains by the servants of Yama (34)

Those who remarry widows and those that defile unmarried girls, and the ancestors *of the offsprings of such unions are made to* eat worms and ants. (35)

He who accepts Dakṣiṇa from Cāṇḍalas or Śudras the priest and the person employing the priest to perform a sacrifice,—every one of them is born as a big insect inside stone slabs (36)

Back-biters and fools who accept bribes, O demon, are thrown into the Vṛkabhakṣa hell (37)

A stealer of gold, murderer of a Brahmaṇa, a drunkard, one who violates his teacher's

तथा गोभूमिहर्त्तारो गोस्त्रीबालहनाश्च ये ॥ ३८

एते नरा द्विजा ये च गोषु विक्रयिणस्तथा ।
सोमविक्रयिणो ये च वेदविक्रयिणस्तथा ॥ ३९

कृटसम्यास्त्वशौचाश्च नित्यनैमित्तनाशकाः ।
कृटसाक्ष्यप्रदा ये च ते महारौरवे स्थिताः ॥ ४०

दशवर्षसहस्राणि तावत् तामिस्रके स्थिताः ।
तावच्चैवान्धतामिस्रे असिपत्रवने ततः ॥ ४१

तावच्चैव घटीयन्त्रे तप्तकुम्भे ततः परम् ।
प्रपातो भवते तेषां यैरिदं दुष्कृत कृतम् ॥ ४२

ये त्वेते नरका रौद्रा रौरवाद्यास्तवोदिताः ।
ते सर्वे क्रमशः प्रोक्ताः कृतघ्ने लोकनिन्दिते ॥ ४३

यथा सुराणां प्रवरो जनार्दनो
यथा गिरीणामपि शैशिराद्रिः ।
यथायुधानां प्रवरं सुदर्शनं
यथा खगानां विनतातनूजः ।
महोरगाणां प्रवरोऽप्यनन्तो
यथा च भूतेषु मही प्रधाना ॥ ४४

नदीषु गङ्गा जलजेषु पद्मं
सुरारिमुख्येषु हराङ्घ्रिभक्तः ।
क्षेत्रेषु यद्वत्कुरुजङ्गलं वरं
तीर्थेषु यद्वत् प्रवरं पृथूदकम् ॥ ४५

सरस्सु चैवोत्तरमानसं यथा
वनेषु पुण्येषु हि नन्दनं यथा ।
लोकेषु यद्वत्सदनं विरिञ्चेः
सत्यं यथा धर्मविधिक्रियासु ॥ ४६

यथाऽश्वमेधः प्रवरः क्रतूनां
पुत्रो यथा स्पर्शवतां वरिष्ठः ।
तपोधनानामपि कुम्भयोनिः

bed, one who takes away cows and wrongfully occupies the land of another man and the murderer of cows, women and children —these men, and Brāhmanas who sell cows and Soma and teach the Vedas for remuneration, cheats, unholy persons, people who have abandoned the Nitya and Naimittika actions, and false witnesses, remain in the Mahāraurava hell (38, 39, 40)

They remain in the Tamisraka hell for ten thousand years, for an equal duration in the Andhatamisra hell and in the Asipatravana, for an equally long period in the Ghatiyantra, and afterwards in the Taptakumbha Those who commit this sin have their fall. (41, 42)

Raurava and other dreadful hells, which I have described to you have all been indicated in the same order in the cases of the ungrateful and the calumniator. (43)

As Viṣṇu is the most exalted of gods, the Himalayas of the mountains, the Sudarśana of weapons, Garuda of birds, Ananta of the large serpents, the earth of the elements, the Gangā of the rivers, the lotus of the water-born objects, the devotee of Śiva among the chief Asuras, Kurujāṅgala is the best of the sacred places, Pṛthūdaka of the places of pilgrimage (44, 45)

As Uttaramanasa is the best of the lakes, Nandana of the holy forests, Brahman's mansion of the divisions of the universe, truth of religious injunctions and actions (46)

As Aśvamedha is the best of the sacrifices, the son of the dear ones, Agastya of the

श्रुतिर्वरा यद्वदिहागमेषु ॥ ४७
मुख्यः पुराणेषु यथैव मात्स्यः
स्वायंभुवोक्तिस्त्वपि संहितासु ।
मनुः स्मृतीनां प्रवरो यथैव
तिथीषु दर्शो विषुवेषु दानम् ॥ ४८
तेजस्विनां यद्वदिहार्क उक्तो
ऋक्षेषु चन्द्रो जलधिर्ह्रदेषु ।
भवान् यथा राक्षससत्तमेषु
पाशेषु नागस्तिमितेषु बन्धः ॥ ४९
धान्येषु शालिर्द्विपदेषु विप्रः
चतुष्पदे गौः श्वपदां मृगेन्द्रः ।
पुष्पेषु जाती नगरेषु काञ्ची
नारीषु रम्भा श्रमिणां गृहस्थः ॥ ५०
कुशस्थली श्रेष्ठतमा पुरेषु
देशेषु सर्वेषु च मध्यदेशः ।
फलेषु चूतो मुकुलेष्वशोकः
सर्वौषधीनां प्रवरा च पथ्या ॥ ५१
मूलेषु कन्दः प्रवरो यथोक्तो
व्याधिष्वजीर्णं क्षणदाचरेन्द्र ।
श्वेतेषु दुग्धं प्रवरं यथैव
कार्पासिकं प्रावरणेषु यद्वत् ॥ ५२
कलासु मुख्या गणितज्ञता च
विज्ञानमुख्येषु यथेन्द्रजालम् ।
शाकेषु मुख्या त्वपि काकमाची
रसेषु मुख्यं लवणं यथैव ॥ ५३
तुङ्गेषु तालो नलिनीषु पम्पा
वनौकसेष्वेव च ऋक्षराजः ।
महीरुहेष्वेव यथा वटश्च
यथा हरो ज्ञानवतां वरिष्ठः ॥ ५४
यथा सतीनां हिमवत्सुता हि
यथार्जुनीनां कपिला वरिष्ठा ।
यथा वृषाणामपि नीलवर्णो
यथैव सर्वेष्वपि दुःसहेषु ।
दुर्गेषु रौद्रेषु निशाचरेश

ascetics, the Vedas of the Āgamas (47)

As the Matsya-Purāna is the best of the Purāṇas, Svāyambhuvasamhitā of the Samhitās, Manusmṛti of the Smṛtis, Amāvasyā of the lunar days, Charity of the Visuvas; (48)

As Surya is the best of the shining ones, Candra of the Nakṣatras, the Ocean of the reservoirs of water, *as you are of the chief* demons, the Nagapaśa of the bonds, the bandha of the stimitas, rice of the cereals, the Brāhmana of men, the cow of the quadrupeds, the lion of the beasts of prey, the jasmine of the flowers, Kañci of the cities, Rambhā of women, the householder of the members of the four Aśramas, (49, 50)

As Kuśasthali is the best of the fortified towns, the Madhyadeśa of countries, the mango of the fruits, the Aśoka of the buds, the Harītaki of the herbs; (51)

O prince of demons, as the bulbous *root* is the best of the roots, indigestion of the diseases, milk of the white objects, cotton cloth of the cloths, Arithmetic of the arts, magic is the best of sciences, Kakamāci of the vegetables, salt of the flavours, the palm of the lofty trees, the Pampā of the lotus ponds, Ṛkṣarāja among the wild animals, the Banian of trees, Śiva of the learned; (52, 53, 54)

As the daughter of Himavat is the best of the chaste women, Kapila is the best of the cows, the blue coloured among bulls, so among all the unbearable, impassable and dreadful hells Vaitarani is the worst O

नृपातनं वैतरणी प्रधाना ॥ ५५
पापीयसां तद्वदिह कृतघ्नः
सर्वेषु पापेषु निशाचरेन्द्र ।
ब्रह्मघ्नगोघ्नादिषु निष्कृतिर्हि

विद्येत नैवास्य तु दुष्टचारिणः ।
न निष्कृतिश्चास्ति कृतघ्नवृत्तेः
सुहृत्कृतं नाशयतोऽब्दकोटिभिः ॥ ५६

इति श्रीवामनपुराणे द्वादशोऽध्यायः ॥ १२ ॥

१३

सुकेशिरुवाच ।
भवद्भिरुदिता घोरा पुष्करद्वीपसंस्थितिः ।
जम्बूद्वीपस्य संस्थानं कथयन्तु महर्षयः ॥ १
ऋषय ऊचुः ।
जम्बूद्वीपस्य संस्थानं कथ्यमानं निशामय ।
नवभेदं सुविस्तीर्णं स्वर्गमोक्षफलप्रदम् ॥ २
मध्ये त्विलावृतो वर्षो भद्राश्वः पूर्वतोऽद्भुतः ।
पूर्वं उत्तरतश्चापि हिरण्यो राक्षसेश्वर ॥ ३
पूर्वदक्षिणतश्चापि किंनरो वर्ष उच्यते ।
भारतो दक्षिणे प्रोक्तो हरिर्दक्षिणपश्चिमे ॥ ४
पश्चिमे केतुमालश्च रम्यकः पश्चिमोत्तरे ।
उत्तरे च कुरुवर्षः कल्पवृक्षसमावृतः ॥ ५
पुण्या रम्या नवैवैते वर्षाः शालकटंकट ।
इलावृताद्या ये चाष्टौ वर्षं मुक्त्वैव भारतम् ॥ ६

chief of demons, so is the ungrateful of the sinners. (55)

Similarly, O king of demons, the ungrateful is the worst of sinners and ingratitude the worst of sins. There is absolution from sin for a murderer of a Brāhmaṇa or a cow, but not of this depraved character. And there is no absolution even in a crore of years for an ungrateful fellow who spoils the good deeds of a friend. (56)

Thus ends the Twelfth Chapter in the Vāmana-Purāṇa—12.

13

Sukeśi said: You have described the tremendous configuration of Puṣkaradvīpa. O great sages, state the configuration of Jambudvīpa. (1)

The sages said: Listen the configuration of Jambudvīpa being described as consisting of nine divisions, widely extensive and able to bestow heaven and liberation as reward. (2)

In the middle there is the Ilāvṛta Varṣa, the wonderful Bhadrāśva in the east, and in the East-north is Hiranya, O chief of demons. In the East-south is the Kinnara Varṣa. Bhārata is said to lie in the South and Hari is in the South-west. Ketumāla is in the West and Ramyaka lies in North-west. Kuruvarṣa is in the North, surrounded by Campaka trees. In the North-east is situated Kimpuruṣa Varṣa. O Śālakaṭaṅkata, these are the nine holy and pleasant continents. Ilāvṛta etc, are eight if we leave out Bhāratavarṣa. Among them there is no

न तेष्वस्ति युगावस्था जरामृत्युभयं न च ।
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः ।
विपर्ययो न तेष्वस्ति नोत्तमाधममध्यमा. ॥ ७
यदेतद् भारतं वर्षं नवद्वीपं निशाचर ।
सागरान्तरिताः सर्वे अगम्याश्च परस्परम् ॥ ८
इन्द्रद्वीपः कसेरुमांस्ताम्रवर्णो गभस्तिमान् ।
नागद्वीपः कटाहश्च सिंहलो वारुणस्तथा ॥ ९
अयं तु नवमस्तेषा द्वीपः सागरसंवृत. ।
कुमाराख्यः परिख्यातो द्वीपोऽयं दक्षिणोत्तरः ॥ १०
पूर्वे किराता यस्यान्ते पश्चिमे यवना. स्थिताः ।
आन्ध्रा दक्षिणतो वीर तुरुष्कास्त्वपि चोत्तरे ॥ ११
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्तरवासिनः ।
इज्यायुद्धवणिज्याद्यैः कर्मभिः कृतपावनाः ॥ १२
तेषां संव्यवहारश्च एभिः कर्मभिरिष्यते ।
स्वर्गापवर्गप्राप्तिश्च पुण्यं पापं तथैव च ॥ १३
महेन्द्रो मलय. सह्यः शुक्तिमान् ऋक्षपर्वतः ।
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः ॥ १४
तथान्ये शतसाहस्रा भूधरा मध्यवासिनः ।
विस्तारोच्छ्रायिणो रम्या विपुलाः शुभसानवः ॥ १५
कोलाहलः सवैभ्राजो मन्दरो दुर्दराचलः ।
वातंधमो वैद्युतश्च मैनाकः सरसस्तथा ॥ १६
तुङ्गप्रस्थो नागगिरिस्तथा गोवर्धनाचलः ।
उज्जायनः पुष्पगिरिरर्बुदो रैवतस्तथा ॥ १७
ऋष्यमूकः सगोमन्तश्चित्रकूटः कृतस्मरः ।
श्रीपर्वतः कोङ्कणश्च शतशोऽन्येऽपि पर्वताः ॥ १८
तैर्विमिश्रा जनपदा म्लेच्छा आर्याश्च भागशः ।

division of aeons and no apprehension of oldage and death Their final emancipation is easy, inborn, abundantly happy and realised without any effort There is no calamity among them neither is there the distinction of the best, worst and the medium They are all separated from each other by seas and mutually inaccessible (3-8)

Indradvipa, Kaserumān, Tāmravarṇa, Gabhastimān, Nāgadvipa and Kaṭāha, Siṃhala as well as Vāruṇa This continent which is surrounded by the sea and situated North South is called Kumāra and is the ninth among them On the Eastern frontier there are the Kirātas and in the Western are the Yavanas The Andhrās are in the South, O hero, and Turuṣkas in the North Brāhmaṇas, Kshatriyas, Vaiśyas, Śūdras and the mixed castes, have been sanctified by sacrifices, battles, commerce and such other actions. Their intercourses were determined by these actions, as were attainment of heaven and liberation and similar were Virtue and Vice Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣa, Vindhya, Pāriyātra are the seven principal mountains And there are hundred thousand intervening mountains, extensive high, huge and pleasant, are the Kolāhala, Vaibhrāja, Mandara, Durdara, Vātamdhama, Vaidyuta, Maināka, Sarasa, Tungaprastha, Nāgagiri, Govardhanāscala, Ujjāyana Puṣpagiri, Arbuda, Raivata, Ṛṣyamūka, Gomanta, Citrakūta, Krtasmara, Śriparvata, Konkaṇa and hundreds of others. Mixed with them are the Janapadas, which are Mleccha and Arya according to division. I will now tell you the important rivers that irrigate

तैः पीयन्ते सरिच्छ्रेष्ठा यास्ताः सम्यङ् निशामय ॥ १९
सरस्वती पञ्चरूपा कालिन्दी सहिरण्वती ।
शतद्रुश्चन्द्रिका नीला वितस्तैरावती कुहूः ॥ २०
मधुरा हाररावी च उशीरा धातुकी रसा ।
गोमती धूतपापा च बाहुदा सदृषद्वती ॥ २१
निश्चिरा गण्डकी चित्रा कौशिकी च वधूसरा ।
सरयूश्च सलौहित्या हिमवत्पादनिःसृताः ॥ २२
वेदस्मृतिर्वेदसिनी वृत्रघ्नी सिन्धुरेव च ।
पर्णाशा नन्दिनी चैव पावनी च मही तथा ॥ २३
पारा चर्मण्वती लूपी विदिशा वेणुमत्यपि ।
सिप्रा ह्यवन्ती च तथा पारियात्राश्रयाः स्मृताः ॥ २४
शोणो महानदश्चैव नर्मदा सुरसा कृपा ।
मन्दाकिनी दशार्णा च चित्रकूटापवाहिका ॥ २५
चित्रोत्पला वै तमसा करमोदा पिशाचिका ।
तथान्या पिप्पलश्रोणी विपाशा वञ्जुलावती ॥ २६
सत्सन्तजा शुक्तिमती मञ्जिष्ठा कृत्तिमा वसुः ।
ऋक्षपादप्रसूता च तथान्या बलवाहिनी ॥ २७
शिवा पयोष्णी निर्विन्ध्या तापी सनिषधावती ।
वेणा वैतरणी चैव सिनीबाहुः कुमुद्वती ॥ २८
तोया चैव महागौरी दुर्गन्धा वाशिला तथा ।
विन्ध्यपादप्रसूताश्च नद्यः पुण्यजलाः शुभाः ॥ २९
गोदावरी भीमरथी कृष्णा वेणा सरस्वती ।
तुङ्गभद्रा सुप्रयोगा वाह्या कावेरिरेव च ॥ ३०
दुग्धोदा नलिनी रेवा वारिसेना कलस्वना ।
एतास्त्वपि महानद्यः सह्यपादविनिर्गताः ॥ ३१
कृतमाला ताम्रपर्णी वञ्जुला चोत्पलावती ।
सिनी चैव सुदामा च शुक्तिमत्प्रभवास्त्विमाः ॥ ३२
सर्वाः पुण्याः सरस्वत्यः पापप्रशमनास्तथा ।
जगतो मातरः सर्वाः सर्वाः सागरयोषितः ॥ ३३
अन्याः सहस्रशश्चात्र क्षुद्रनद्यो हि राक्षस ।
सदाकालवहाश्चान्याः प्रावृट्कालवहास्तथा ।
उदङ्मध्योद्भवा देशाः पिबन्ति स्वेच्छया शुभाः ॥ ३४

them. Listen to them correctly.
(9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19)

Sarasvatī, Pañcarūpā, Kālındī, Hıranvatı, Śatadru, Candrıkā, Nīlā, Vıtastā, Aırāvatī, Kuhū, Madhurā, Hārarāvı, Usırā, Dhātuki, Rasā, Gomatı, Dhūtapāpā, Bāhudā, Drsadvatı, Nıścırā, Gandakı, Cıtrā, Kauśıkı, Vadhūsarā, Sarayu, and Lauhıtyā, ıssue from the foot of the Hımālayas (20–22)

Vedasmṛtı, Vedasınī, Vṛtraghnı, Sındhu, Parṇāśā, Nandını, Pāvanı, Mahı, Pārā, Carmanvatı, Lūpı, Vıdıśā, Venumatı, Śıprā, and Avantı are well-known as dependent on the Pārıyātras. (23–24)

Śoṇa, Mahānada, Narmadā, Surasā, Kṛpā, Mandākını, Daśārṇā, Cıtrakūṭa, Apavāhıkā, Cıtrotpalā, Tamasā, Karamodā, *Pıśācıkā and others—Pıppalaśronı*, Vıpāśā, Vanjulāvatı, Satsantajā, Śuktımatı, Mañjıṣṭhā, Kṛttımā and Vasu and other swiftly *flowing rıvers rıse at the foot of the Ṛkṣa.* (25, 26, 27)

Śıvā, Payosnī, Nırvındhyā, Tāpı, Nışadhāvatı, Venā, Vaıtaranı, Sınībāhu, Kumudvatı, Toyā, Mahāgaurı, Durgandhā, Vāsılā are the auspıcıous rıvers of holy water that take their rıse ın the Vındhya Mountaıns. (28, 29)

Godāvarı, Bhımarathı, Krsṇā, Venā, Sarasvatı, Tungabhadrā, Suprayogā, Vāhyā, Kāverı, Dugdhodā, Nalını, Revā, Vārısenā, Kalasvanā—these great rıvers rıse at the foot of the Sahya mountaıns. (30, 31)

Krtamālā, Tāmraparṇı, Vañjulā, Utpalāvatī, Sını and Sudāmā have their sources ın the Śaktımat mountaıns. All these rıvers are holy and destroy sın. They are the *mothers of the world and are all wıves of the* ocean. (32, 33)

मत्स्याः कुशट्टाः कुणिकुण्डलाश्च
पाञ्चालकाश्याः सह कोसलाभिः ॥ ३५
वृकाः शबरकौवीराः सभूलिङ्गा जनास्त्विमे ।
शकाश्चैव समशका मध्यदेश्या जनास्त्विमे ॥ ३६
वाह्लीका वाटधानाश्च आभीराः कालतोयकाः ।
अपरान्तास्तथा शूद्राः पह्लवाश्च सखेटकाः॥ ३७
गान्धारा यवनाश्चैव सिन्धुसौवीरमद्रकाः ।
शातद्रवा ललित्थाश्च पारावतसमूषकाः ॥ ३८
माठरोदकधाराश्च कैकेया दशमास्तथा ।
क्षत्रियाः प्रातिवैश्याश्च वैश्यशूद्रकुलानि च ॥ ३९
काम्बोजा दरदाश्चैव वर्बरा ह्यङ्गलौकिकाः ।
चीनाश्चैव तुषाराश्च बहुधा बाह्यतोदराः ॥ ४०
आत्रेयाः सभरद्वाजाः प्रस्थलाश्च दशेरकाः ।
लम्पकास्तावकारामाः शूलिकास्तङ्गणैः सह ॥ ४१
औरसाश्चालिमद्राश्च किरातानां च जातयः ।
तामसाः क्रममासाश्च सुपार्श्वाः पुण्ड्रकास्तथा ॥ ४२
कुलूताः कुहुका ऊर्णास्तूणीपादाः सकुक्कुटाः ।
माण्डव्या मालवीयाश्च उत्तरापथवासिनः ॥ ४३
अङ्गा वङ्गा मुद्गरवास्त्वन्तर्गिरिबहिर्गिराः ।
तथा प्रवङ्गा वाङ्गेया मांसादा बलदन्तिकाः ॥ ४४
ब्रह्मोत्तरा प्राविजया भार्गवाः केशबर्बराः ।
प्राग्ज्योतिषाश्च शूद्राश्च विदेहास्ताम्रलिप्तकाः ॥ ४५
माला मगधगोनन्दाः प्राच्या जनपदास्त्विमे ।
पुण्ड्राश्च केरलाश्चैव चौडाः कुल्याश्च राक्षस ॥ ४६
जातुषा मूषिकादाश्च कुमारादा महाशकाः ।
महाराष्ट्रा माहिषिकाः कालिङ्गाश्चैव सर्वशः ॥ ४७
आभीराः सह नैषीका आरण्याः शबराश्च ये ।
बलिन्ध्या विन्ध्यमौलेया वैदर्भा दण्डकैः सह ॥ ४८
पौरिकाः सौशिकाश्चैव अश्मका भोगवर्द्धनाः ।
वैषिकाः कुन्दला अन्ध्रा उद्भिदा नलकारकाः ।

There are others, thousands of smaller perennial rivers, O demon, and others flowing in the rainy seasons, easily irrigating the fortunate countries which are situated in the midst of water (34)

Matsya, Kuśaṭṭa, Kuṇi, Kuṇḍala, Pañcāla, Kāśī, Kosala, Vṛka, Śabara, Kauvīra, Sabhūliṅga, Śaka, Samaśaka, are the Janapadas of the Madhyadeśa (35, 36)

Vāhlīka Vātadhāna, Ābhīra, Kālatoyaka Aparānta, Śudra, Pahlava, Khetaka, Gāndhāra, Yavana, Sindhu, Sauvīra, Madraka, Śatadrava, Lalittha, Pārāvata, Mūṣaka, Māṭhara, Udakadhāra, Kaikeya, Daśama, Kṣatriya, Vaiśya and Śudra families in place of the Vaisyas, Kāmboja, Darada, Barbara, Angalaukika, Cīna, Tuṣāra, others living outside inhabited territories Atreya, Bharadvāja, Prasthala, Daśeraka, Lampaka, Tavaka, Rāma, Śūlika, Tangaṇa, Aurasa, Ālimadra, and the Kirata Tribes, the Tamasa, Kramamāsa, Supārśva, Pundraka, Kulūta, Kuhuka, Urṇa, Tūṇipāda, Kukkuṭa, Māṇḍavya, and Mālavīya are the dwellers of the Uttarāpatha (37-43)

Aṅga, Vaṅga, Mudgarava, Antargiri, Bahirgira, Pravaṅga, Vaṅgeya, Māṃsāda, Baladantika, Brahmottara, Prāvijaya, Bhargava, Keśabarbara, Prāgjyotiṣa, Śūdra, Videha, Tāmraliptaka, Māla, Magadha and Gonanda are the Janapadas of the East. (44-46b)

O demon, Puṇḍra, Kerala, Cauḍa, Kulya, Jātuṣa, Mūṣikāda, Kumārāda, Mahāśaka, Mahārāṣṭra, Māhiṣaka, Kāliṅga, Ābhīra, Naiṣīka, Āraṇya, Śabara, Balindhyā, Vindhya, Mauleya, Vaidarbha, Daṇḍaka, Paurika and Śauśika, Aśmaka, Bhoga-

दाक्षिणात्या जनपदास्त्विमे शालकटङ्कट ॥ ४९
सूर्पारका कारिवना दुर्गास्तालीकटैः सह ।
पुलीयाः ससिनीलाश्च तापसास्तामसास्तथा ॥ ५०
कारस्करास्तु रमिनो नासिक्यान्तरनर्मदाः ।
भारकच्छाः समाहेयाः सह सारस्वतैरपि ॥ ५१
वात्सेयाश्च सुराष्ट्राश्च आवन्त्याश्चार्बुदैः सह ।
इत्येते पश्चिमामाशां स्थिता जानपदा जनाः ॥ ५२
कारुषाश्चैकलव्याश्च मेकलाश्चोत्कलैः सह ।
उत्तमर्णा दशार्णाश्च भोजाः किंकवरैः सह ॥ ५३
तोशला कोशलाश्चैव त्रैपुराश्चैल्लिकास्तथा ।
तुरुसास्तुम्बराश्चैव वहनाः नैषधैः सह ॥ ५४
अनूपास्तुण्डिकेराश्च वीतहोत्रास्त्ववन्तयः ।
सुकेशे विन्ध्यमूलस्थास्त्विमे जनपदाः स्मृताः ॥ ५५
अथो देशान् प्रवक्ष्यामः पर्वताश्रयिणस्तु ये ।
निराहारा हंसमार्गाः कुपथास्तङ्गणाः खशाः ॥ ५६
कुथप्रावरणाश्चैव ऊर्णाः पुण्याः सहूहुकाः ।
त्रिगर्ताश्च किराताश्च तोमराः शिशिराद्रिकाः ॥ ५७

इमे तवोक्ता विषयाः सुविस्तराद्
द्वीपे कुमारे रजनीचरेश ।
एतेषु देशेषु च देशधर्मान्
संकीर्त्यमानाञ् शृणु तत्त्वतो हि ॥ ५८

इति श्रीवामनपुराणे त्रयोदशोऽध्याय ॥१३॥

१४

ऋषय ऊचुः ।
अहिंसा सत्यमस्तेयं दानं क्षान्तिर्दमः शमः ।
अकार्पण्यं च शौचं च तपश्च रजनीचर ॥ १
दशाङ्गो राक्षसश्रेष्ठ धर्मोऽसौ सार्ववर्णिकः ।

vardhana, Vaiṣika, Kundala, Andhra, Udbhida and Nalakāraka are the Janapadas of the South, O demon. (46c-49)

Sūrpāraka, Kārivana, Durga, Tālīkaṭa, Pulīya, Śaśinila, Tāpasa, Tāmasa, Kāraskara, Ramin, Nāsikyāntara, Narmadā, Bhārakaccha, Māheya, Sārasvata, Vātseya, Surāṣtra, Avantya, and Arbuda—these are the people of the Janapadas situated in the West. (50, 51, 52)

Kāruṣa, Aikalavya, Mekala, Utkala, Uttamarṇa, Daśārṇa, Bhoja, Kimkavara, Toṣala, Kosala, Traipura and the Caillika, Turuṣa, Tumbara, Vahana, Naiṣadha, Anūpa, Tundikera, Vītihotra, Avanti are, O Śukesin, the Janapadas situated at the foot of the Vindhya mountains (54, 55)

I shall now tell you the Janapadas of the mountainous region, Nirāhāra, Hamsamārga, Kupatha, Tañgana, Khasa, Kuthaprāvarana, Urṇa, Punya, Hūhuka, Trigarta, Kirāta, Tomara, and people of the Himalayas. (56, 57)

I have described in detail the territories in the Kumāradvipa, O chief of the demons Now listen to the local customs of these countries being narrated by me accurately. (58)

Here ends the Thirteenth chapter in the Vāmana-Purāna—13.

14

The sages said: Non violence, truth, non-stealing, charity, forbearance, self restraint, tranquility, non miserliness, purity, and austerity, O great demon, constitute the ten limbed Dharma to be followed by all castes. The duties appertaining to different stations

ब्राह्मणस्यापि विहिता चातुराश्रम्यकल्पना ॥ २

सुकेशिरुवाच ।

विप्राणां चातुराश्रम्यं विस्तरान्मे तपोधनाः ।
आचक्षध्वं न मे तृप्तिः शृण्वतः प्रतिपद्यते ॥ ३

ऋषय ऊचुः ।

कृतोपनयनः सम्यग् ब्रह्मचारी गुरौ वसेत् ।
तत्र धर्मोऽस्य यस्तं च कथ्यमानं निशामय ॥ ४
स्वाध्यायोऽथाग्निशुश्रूषा स्नानं भिक्षाटनं तथा ।
गुरोर्निवेद्य तच्चाद्यमनुज्ञातेन सर्वदा ॥ ५
गुरोः कर्मणि सोद्योगः सम्यक्प्रीत्युपपादनम् ।
तेनाहूत. पठेच्चैव तत्परो नान्यमानस. ॥ ६
एकं द्वौ सकलान् वापि वेदान् प्राप्य गुरोर्मुखात् ।
अनुज्ञातो वरं दत्त्वा गुरवे दक्षिणां तत' ॥ ७
गार्हस्थ्याश्रमकामस्तु गार्हस्थ्याश्रममावसेत् ।
वानप्रस्थाश्रमं वाऽपि चतुर्थं स्वेच्छयात्मनः ॥ ८
तत्रैव वा गुरोर्गेहे द्विजो निष्ठामवाप्नुयात् ।
गुरोरभावे तत्पुत्रे तच्छिष्ये तत्सुत विना ॥ ९
शुश्रूषन् निरभीमानो ब्रह्मचर्याश्रमं वसेत् ।
एवं जयति मृत्युं स द्विजः शालकटङ्कट ॥ १०
उपावृत्तस्ततस्तस्माद् गृहस्थाश्रमकाम्यया ।
असमानर्षिकुलजां कन्यामुद्वहेद् निशाचर ॥ ११
स्वकर्मणा धनं लब्ध्वा पितृदेवातिथीनपि ।
सम्यक् संप्रीणयेद् भक्त्या सदाचाररतो द्विजः ॥ १२

सुकेशिरुवाच ।

सदाचारो निगदितो युष्माभिर्मम सुव्रताः ।
लक्षणं श्रोतुमिच्छामि कथयध्वं तमद्य मे ॥ १३

of life as the Āśrama Dharmas have been prescribed for the Brāhmaṇa also. (1, 2)

Sukeśi said O great sages, tell me in detail the duties that have been prescribed for the four stages of life of the Brāhmanas. My thirst for knowledge has not been quenched by what I have heard till now. (3)

The sages said: After the investiture of the sacred thread, the student, bound to celibacy, should reside in the Gurukula, duly observing the duties and rules of student life, which I am going to tell you Hear them mentioned— (4)

Study of the Vedas, tending the sacred fire, bath, going about begging alms and eating the food, after offering it to the teacher and with his permission, active exertion to render service constantly to the teacher and thereby afford his pleasure in the proper way On being called for by the teacher he should study with devotion and undiverted attention. (5, 6)

Having acquired one, two, or all the Vedas by hearing them from the teacher, and getting the permission of the teacher and offering him his fee, he should enter the householder's stage with the desire of leading the life of a householder, or else enter the stage of recluse or the Sannyāsin, as he likes (7, 8)

Or the Brāhmaṇa may obtain permanent residence in the house of the Guru as a Naiṣṭhika celibate, with devotion to the Guru, in his absence to his son or if there is no son to his disciple. (9)

He should lead the life of a celibate, being free from conceit and rendering service to the Guru. O demon thus the Brāhmaṇa overcomes death (10)

Then completing the stage, and desiring to lead the householder's life, he should marry, O demon, a bride of a dissimilar Ṛṣi and family (11)

He should then earn money by his own effort and duly propitiate the Manes, gods and guests with devotion and remaining attached to good conduct (12)

Sukeśi said O holy ones, you have

ऋषय ऊचुः ।
सदाचारो निगदितस्तव योऽस्माभिरादरात् ।
लक्षणं तस्य वक्ष्यामस्तच्छृणुष्व निशाचर ॥ १४
गृहस्थेन सदा कार्यमाचारपरिपालनम् ।
न ह्याचारविहीनस्य भद्रमत्र परत्र च ॥ १५
यज्ञदानतपांसीह पुरुषस्य न भूतये ।
भवन्ति यः समुल्लङ्घ्य सदाचारं प्रवर्तते ॥ १६
दुराचारो हि पुरुषो नेह नामुत्र नन्दते ।
कार्यो यत्नः सदाचारे आचारो हन्त्यलक्षणम् ॥ १७
तस्य स्वरूपं वक्ष्यामः सदाचारस्य राक्षस ।
शृणुष्वैकमनास्तच्च यदि श्रेयोऽभिवाञ्छसि ॥ १८
धर्मोऽस्य मूलं धनमस्य शाखा
पुष्पं च कामः फलमस्य मोक्षः ।
असौ सदाचारतरुः सुकेशिन्
संसेवितो येन स पुण्यभोक्ता ॥ १९
ब्राह्मे मुहूर्ते प्रथमं विबुध्ये-
दनुस्मरेद् देववरान् महर्षीन् ।
प्राभातिकं मङ्गलमेव वाच्यं
यदुक्तवान् देवपतिस्त्रिनेत्रः ॥ २०
सुकेशिरुवाच ।
किं तदुक्तं सुप्रभातं शङ्करेण महात्मना ।
प्रभाते यत् पठन्मर्त्यो मुच्यते पापबन्धनात् ॥ २१
ऋषय ऊचुः ।
श्रूयतां राक्षसश्रेष्ठ सुप्रभातं हरोदितम् ।
श्रुत्वा स्मृत्वा पठित्वा च सर्वपापैः प्रमुच्यते ॥ २२
ब्रह्मा मुरारिस्त्रिपुरान्तकारी
भानुः शशी भूमिसुतो बुधश्च ।
गुरुश्च शुक्रः सह भानुजेन

described good conduct to me I want now to hear their characteristics Kindly tell them to me today (13)

The sages said Good conduct we have declared to you out of regard for you We shall now state their characteristics O demon, listen to them (14)

The householder should ever be devoted to the observance of good conduct, for there is no prosperity here or hereafter for him who trangresses the laws of good conduct (15)

Sacrifice, charity and austerity do not conduce here to the prosperity of one who transgresses good conduct (16)

A man of bad conduct can not be happy here or hereafter. Effort should be made to preserve good conduct Good conduct destroys evils (17)

O demon, we shall now tell you the true nature of good conduct Listen with undivided attention if you desire prosperity. (18)

Peity is the root of good conduct, wealth its branch, desire its flower, and emancipation its fruit. He who resorts to this tree of good conduct, O Sukeśin, is blessed. (19)

One should rise early in the Brāhma Muhūrta and call to his mind great deities and sages, and recite the morning benediction delivered by Śaṅkara, the Lord of gods (20)

Sukeśi said What is that morning benediction delivered by the great Śaṅkara, by reciting which in the early morning, a mortal is freed from the bondage of sins (21)

The sages said O chief of demons, hear the morning benediction as delivered by Śaṅkara, by hearing, remembering and reciting which one is relieved of sins. (22)

May Brahman, Viṣṇu, Śaṅkara, Sūrya, Candra, Maṅgala, Budha, Guru, Śukra and

कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २३
भृगुर्वसिष्ठः क्रतुरङ्गिराश्च
मनुः पुलस्त्यः पुलहः सगौतमः ।
रैभ्यो मरीचिश्च्यवनो ऋभुश्च
कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २४
सनत्कुमारः सनकः सनन्दनः
सनातनोऽप्यासुरिपिङ्गलौ च ।
सप्त स्वराः सप्त रसातलाश्च
कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २५
पृथ्वी सगन्धा सरसास्तथाऽऽपः
स्पर्शश्च वायुर्ज्वलनः सतेजाः ।
नभः सशब्दं महता सहैव
यच्छन्तु सर्वे मम सुप्रभातम् ॥ २६
सप्तार्णवाः सप्त कुलाचलाश्च
सप्तर्षयो द्वीपवराश्च सप्त ।
भूरादि कृत्वा भुवनानि सप्त
ददन्तु सर्वे मम सुप्रभातम् ॥ २७

इत्थं प्रभाते परमं पवित्रं
पठेत् स्मरेद्वा शृणुयाच्च भक्त्या ।
दुःस्वप्ननाशोऽनघ सुप्रभातं
भवेच्च सत्यं भगवत्प्रसादात् ॥ २८
ततः समुत्थाय विचिन्तयेत
धर्मं तथार्थं च विहाय शय्याम् ।
उत्थाय पश्चाद्धरिरित्युदीर्य
गच्छेत् तदोत्सर्गविधिं हि कर्तुम् ॥ २९
न देवगोब्राह्मणवह्निमार्गे
न राजमार्गे न चतुष्पथे च ।
कुर्यादथोत्सर्गमपीह गोष्ठे
पूर्वापरां चैव समाश्रितो गाम् ॥ ३०
ततस्तु शौचार्थमुपाहरेन्मृदं
गुदे त्रयं पाणितले च सप्त ।
तथोभयोः पञ्च चतुस्तथैकां
लिङ्गे तथैकां मृदमाहरेत ॥ ३१
नान्तर्जलाद्राक्षस मूषिकस्थलात्

and Śani make this morning auspicious for me. (23)

May Bhṛgu, Vasiṣṭha, Kratu, Angiras, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana and Ṛbhu usher in an auspicious morning for me (24)

May Sanatkumāra, Sanaka, Sanandana, Sanātana, Asuri and Pingala, the seven Svaras and the seven Rasātalas make my morning auspicious. (25)

May the earth with its fragrance, water its flavours, wind its touch, fire its luminosity, sky its sound, together with Mahat confer upon me an auspicious morning. (26)

May the seven Oceans, the seven Kulaparvatas, the Saptarṣis, the seven large continents, the seven planes Bhū and others, confer on me an auspicious morning (27)

Thus if a man recites, calls to mind, and hears, with devotion in the morning the Suprabhāta benediction, O sinless one, surely will then the evil effect of bad dreams be destroyed by the grace of god (28)

Waking up and leaving the bed he should reflect upon Dharma and Artha, and standing up and uttering the name, 'Hari' should he go to evacuate. (29)

He should take care not to ease on the way leading to gods, cows, Brāhmaṇas, and fire, on the royal road, and on the crossway, in the cowpen and turning his face to the eastern or western direction. (30)

Then should he apply earth for purification thrice to the anus, seven times to the palm of the left hand and then ten times to both, and once to the genital (31)

O demon, earth from inside the water and

शौचावशिष्टा शरणात् तथान्या।
वल्मीकमृच्चैव हि शौचनाय
ग्राह्या सदाचारविदा नरेण ॥ ३२
उदङ्मुखः प्राङ्मुखो वापि विद्वान्
प्रक्षाल्य पादौ भुवि संनिविष्टः।
समाचमेदद्भिरफेनिलाभि-
रादौ परिमृज्य मुखं द्विरद्भिः ॥ ३३
ततः स्पृशेत्खानि शिरः करेण
संध्यामुपासीत ततः क्रमेण।
केशांस्तु संशोध्य च दन्तधावनं
कृत्वा तथा दर्पणदर्शनं च ॥ ३४
कृत्वा शिरःस्नानमथाङ्गिकं वा
संपूज्य तोयेन पितॄन् सदेवान्।
होमं च कृत्वालभनं शुभानां
कृत्वा बहिर्निर्गमनं प्रशस्तम् ॥ ३५
दूर्वादधिसर्पिरथोदकुम्भं

from the hole of the rat, earth left over after use and from inside the house, from an anthill should not be used for absolution by a man who is conversant with good conduct. (32)

The man who knows all these should wash his feet and sit down on the ground facing the North or the East, and earlier, washing his face twice should sip foamless water (33)

Then should he touch his sense organs and head with his hand and perform Sandhya, in the due course, after having dressed his hair, cleansed his teeth, and seen his face in a mirror (34)

It is desirable for him to go out only after he has bathed his head or limbs and offered water to the Manes and gods, performed Homa and touched auspicious objects (35)

He should then touch Dūrvāgrass, curd,

धेनुं सवत्सां वृषभं सुवर्णम्।
मृद्गोमयं स्वस्तिकमक्षतानि
लाजामधु ब्राह्मणकन्यकां च ॥ ३६
श्वेतानि पुष्पाण्यथ शोभनानि
हुताशनं चन्दनमर्कबिम्बम्।
अश्वत्थवृक्षं च समालभेत
ततस्तु कुर्यान्निजजातिधर्मम् ॥ ३७
देशानुशिष्टं कुल धर्ममग्र्यं
स्वगोत्रधर्मं न हि संत्यजेत।
तेनार्थसिद्धिं समुपाचरेत
नासत्प्रलापं न च सत्यहीनम् ॥ ३८
न निष्ठुर नागमशास्त्रहीनं
वाक्यं वदेत्साधुजनेन येन।
निन्द्यो भवेन्नैव च धर्मभेदी
संगं न चासत्सु नरेषु कुर्यात् ॥ ३९
संध्यासु वर्ज्यं सुरतं दिवा च

ghee, a pitcher of water, a cow and her calf, a bull, gold, earth, cowdung, the Svastika, Akṣata rice, fried rice, honey, and a Brahmana girl, white and auspicious flowers, fire, Sandal the rays of the sun, the Peepal tree, and perform the duties peculiar to his caste (36, 37)

He should not give up the duties and conduct *peculiar to his country, the chief* duties and conduct characteristic of his family and those prescribed for his clan. Thereby should he attain the fulfilment of the desired object He should neither talk uselessly nor speak the untruth, to the good, words which are cruel and against the Vedas and the Śāstras, by which he becomes censurable, nor should he break religious laws and associate with the wicked (38, 39)

O hero, he should not indulge in sexual

सर्वासु योनीषु परावलासु।
आगारशून्येषु महीतलेषु
रजस्वलास्वेव जलेषु वीर ॥ ४०
वृथाऽटनं वृथा दानं वृथा च पशुमारणम्।
न कर्त्तव्यं गृहस्थेन वृथा दारपरिग्रहम् ॥ ४१
वृथाऽटनान्नित्यहानिर्वृथादानाद्धनक्षयः
वृथा पशुघ्न. प्राप्नोति पातकं नरकप्रदम् ॥ ४२
संतत्या हानिरश्लाघ्या वर्णसंकरतो भयम्।
भेतव्यं च भवेल्लोके वृथादारपरिग्रहात् ॥ ४३
परस्वे परदारे च न कार्या बुद्धिरुत्तमै.।
परस्व नरकायैव परदाराश्च मृत्यवे ॥ ४४
नेक्षेत् परस्त्रिय नग्ना न सभापेत तस्करान्।
उदक्यादर्शनं स्पर्शं संभाप च विवर्जयेत् ॥ ४५
नैकासने तथा स्थेयं सोदर्या परजायया।
तथैव स्यान्न मातुश्च तथा स्वदुहितुस्त्वपि ॥ ४६
न च स्नायीत नै नग्नो न शयीत कदाचन।
दिग्वाससोऽपि न तथा परिभ्रमणमिष्यते ॥
भिन्नासनभाजनादीन् दूरतः परिवर्जयेत् ॥ ४७
नन्दासु नाभ्यङ्गमुपाचरेत
क्षौरं च रिक्तासु जयासु मांसम्।
पूर्णासु योषित्परिवर्जयेत
भद्रासु सर्वाणि समाचरेत ॥ ४८
नाभ्यङ्गमर्के न च भूमिपुत्रे
क्षौरं च शुक्रे रविजे च मांसम्।

intercoures at morning and evening twilight, with all animals, with others' wife, in regions of the earth void of residential buildings with women in their monthly course, and within water (40)

Strolling about idly, purposeless charity, killing animals on occasions other than Śrāddha and Sacrifice, and improper marriage should not be indulged in by a householder (41)

Strolling about idly brings about interruption in the performance of the daily and compulsory religious duties, purposeless charity causes loss of money, unnecessary killing of animals produces sin and leads to hell. (42)

Improper marriage brings about issuelessness which is not desirable, and keeps people in constant dread of the birth of Varṇaśaṅkara From improper marriages is produced fear in this world (43)

The good should not covet other's money and wife, as the former leads to hell, and the latter to death. (44)

One should not look at another's wife in a *naked state, nor carry on conversation* with a thief, and should avoid the sight, touch and greeting of a woman in her courses (45)

One should not occupy the same seat with one's sister, another man's wife, one's own mother and daughter (46)

He should neither bathe nor lie down naked *It is not desirable that he should* roam about naked Broken seat and utensils should be shunned from a distance (47)

On the first, sixth and eleventh days of a lunar fortnight, anointing should not be practised, shaving should be avoided on the fourth, ninth and fourteenth days, approaching one's wife on the days of the fifth, tenth and *full moon days* He can however perform all the above during the second, seventh and twelfth days of the lunar fortnight. (48)

Anointing on Sundays, and Tuesdays,

बुधेषु योषिन्न समाचरेत
शेषेषु सर्वाणि सदैव कुर्यात् ॥ ४९
चित्रासु हस्ते श्रवणे च तैलं
क्षौरं विशाखास्वभिजित्सु वर्ज्यम् ।
मूले मृगे भाद्रपदासु मांसं
योषिन्मघाकृत्तिकयोत्तरासु ॥ ५०
सदैव वर्ज्यं शयनमुदक्शिराम्
तथा प्रतीच्यां रजनीचरेश ।
भुञ्जीत नैवेह च दक्षिणामुखो
न च प्रतीच्यामभिभोजनीयम् ॥ ५१
देवालयं चैत्यतरुं चतुष्पथ
विद्याधिकं चापि गुरुं प्रदक्षिणम् ।
माल्यान्नपानं वसनानि यत्नतो
नान्यैर्धृतांश्चापि हि धारयेद् बुधः ॥ ५२
स्नायाच्छिरःस्नानतया च नित्यं
न कारणं चैव विना निशासु ।
ग्रहोपरागे स्वजनापयाते
मुक्त्वा च जन्मर्क्षगते शशाङ्के ॥ ५३
नाभ्यङ्गितं कायमुपस्पृशेच
स्नातो न केशान् विधुनीत चापि ।
गात्राणि चैवाम्बरपाणिना च
स्नातो विमृज्याद् रजनीचरेश ॥ ५४
वसेच देशेषु सुराजकेषु
सुसंहितेष्वेव जनेषु नित्यम् ।
अक्रोधना न्यायपरा अमत्सराः
कृषीवला ह्योषधयश्च यत्र ॥ ५५
न तेषु देशेषु वसेत बुद्धिमान्
सदा नृपो दण्डरुचिस्त्वशक्तः ।
जनोऽपि नित्योत्सवबद्धवैरः
सदा जिगीषुश्च निशाचरेन्द्र ॥ ५६

इति श्रीवामनपुराणे चतुर्दशोऽध्याय ॥ १४ ॥

shaving on Fridays and meat-eating on Saturdays should not be practised Approaching a woman should not be indulged in on Wednesdays and on the remaining days he can do anything at any time. (49)

On Citrā, Hasta and Śravana oil is prohibited, on Viśakhā and Abhijit, shaving, On Mūla, Mrga and Bhādrapada meat is disallowed, and on Magha, Krttikā and Uttarā the wife should not be approached Lying with the head towards the North and West should be avoided, O chief of demons. It is not proper to dine facing the South nor should one eat facing the West One should avoid circumbulating temples from the right, trees standing by the side of streets, cross-ways and own's senior in learning, and the preceptor A wise man should take care not to use garlands, food, drink and clothes used by others (50, 51, 52)

He should bathe his head daily, but not in the night without any special reason for doing so—except on the occasion of an eclipse, the demise of his own relatives, and on the entry of the moon in to the Naksatra of one's birth Moreover an anointed body should not be touched and the hair should not be shaken and the body should not be cleansed immediately after bath with the cloth worn or the hand alone, O chief of demons (53, 54)

One should always reside in a well-governed country and among people who are united among themselves, at a place where people are not irksome, are just, and maliceless and where there are farmers and grains of all kinds (55)

One should not live in countries where the king is without sympathy and takes pleasure in punishing and where people are given to merry-making and are rivalrous and dominating. (56)

Thusends the Fourteenth Chapter in the Vamana Purana—14

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ऋषय ऊचुः ।
यच्च वर्ज्यं महाबाहो सदाधर्मस्थितैर्नरैः ।
यद्भोज्यं च समुद्दिष्टं कथयिष्यामहे वयम् ॥ १
भोज्यमन्नं पर्युषितं स्नेहाक्तं चिरसंभृतम् ।
अस्नेहा व्रीहयः श्लक्ष्णा विकाराः पयसस्तथा ॥ २
शशकः शल्यको गोधा श्वाविधो मत्स्यकच्छपौ ।
तद्वद् द्विदलकादीनि भोज्यानि मनुरब्रवीत् ॥ ३
मणिरत्नप्रवालानां तद्वन्मुक्ताफलस्य च ।
शैलदारुमयानां च तृणमूलौषधान्यपि ॥ ४
शूर्पधान्याजिनाना च सहतानां च वाससाम् ।
वल्कलानामशेषाणामम्बुना शुद्धिरिष्यते ॥ ५
सस्नेहानामथोष्णेन तिलकल्केन वारिणा ।
कार्पासिकानां वस्त्राणां शुद्धिः स्यात्सह भस्मना ॥ ६
नागदन्तास्थिशृङ्गाणां तक्षणाच्छुद्धिरिष्यते ।
पुनः पाकेन भाण्डानां मृन्मयानां च मेध्यता ॥ ७
शुचि भैक्षं कारुहस्तः पण्यं योषिन्मुखं तथा ।
रथ्यागतमविज्ञातं दासवर्गेण यत्कृतम् ॥ ८
वाक्प्रशस्तं चिरातीतमनेकान्तरितं लघु ।
चेष्टितं बालवृद्धानां बालस्य च मुखं शुचि ॥ ९
कर्मान्ताङ्गारशालासु स्तनंधयसुताः स्त्रियः ।
वाग्विप्रुषो द्विजेन्द्राणां संतप्ताश्चाम्बुबिन्दवः ॥ १०
भूमिर्विशुध्यते खातदाहमार्जनगोक्रमैः ।
लेपादुल्लेखनात् सेकाद् वेश्म संमार्जनार्चनात् ॥ ११
केशकीटावपन्नेऽन्ने गोघ्राते मक्षिकान्विते ।

15

The sages said We propose to tell you, O mighty armed one, what food is prohibited and what is fit to be eaten (1)

Rice cooked well with oil or ghee, even if it be stored for a long time is fit to be eaten Rice without any oil or ghee, and delicate preparations of milk, meat of the rabbit, porcupine, aligator, hedgehog, fish and tortoise, pulses and similar other things are fit to be eaten, said Manu (2, 3)

Purification of gems, jewels, corals, pearls, articles made of stone and wood, grass, roots, and herbs, the winnowing basket, rice and the skin of a black antelope, and brand new cloths, barks of all varieties should be made, with water (4, 5)

Purification of oily substances should be done with hot dough made of ground sesamum, and of woollen and cotton textiles with a mixture of ashes. (6)

An earthen ware is purified by re-baking Food obtained by begging, the hand of an artisan, vendible commodity exposed for sale in the market, the mouth of a woman, articles brought by the main road, unfamiliar articles anything executed by menial servants, articles highly spoken of, of a long duration, intervened by many, light, as also action of children and old men, and the mouth of the baby—are all pure (9)

The store of grain, charcoal, sucklings, women, sprays from the mouth of Brāhmaṇas and drops of hot water are pure. (10)

Earth is purified by scraping, scorching and sweeping and by cows staying on it for one day and night, smearing with cowdung, scratching, *sprinkling of cow's urine*, and a house by sweeping and worship of a deity (11)

On food defiled by hair and insects, smelt at by cows, containing flies, earth, water,

मृदम्बुभस्मक्षाराणि प्रक्षेप्तव्यानि शुद्धये ॥ १२
औदुम्बराणां चाम्लेन क्षारेण त्रपुसीसयोः ।
भस्माम्बुभिश्च कांस्यानां शुद्धिः प्लावो द्रवस्य च ॥ १३
अमेध्याक्तस्य मृत्तोयैर्गन्धापहरणेन च ।
अन्येषामपि द्रव्याणां शुद्धिर्गन्धापहारतः ॥ १४
मातुः प्रस्रवणे वत्सः शकुनिः फलपातने ।
गर्दभो भारवाहित्वे श्वा मृगग्रहणे शुचिः ॥ १५
रथ्याकर्दमतोयानि नावः पथि तृणानि च ।
मारुतेनैव शुद्ध्यन्ति पक्वेष्टकचितानि च ॥ १६
शृतं द्रोणाढकस्यान्नममेध्याभिप्लुतं भवेत् ।
अग्रमुद्धृत्य सन्त्याज्यं शेषस्य प्रोक्षणं स्मृतम् ॥ १७

ashes and alkali should be scattered for purification (12)

Tin and zinc should be purified with alkali, utensils of copper with acid, bell metal with ashes and water, and of liquids by their straining (13)

Purification of objects polluted by ordure should be done by earth and water till the foul smell goes With the application of the same purifying materials till the foul smell leaves, purification of other things can also be brought about (14)

The child is pure when it sucks the mother's breast, a bird when it makes the fruit fall, a donkey when it carries load, and a dog when it catches a deer. (15)

The road, mud, water, boats and grass on the road are purified by the wind, and so are piles of baked bricks (16)

If the cooked food of the Droṇa and Aḍhaka measure becomes impure by con tamination with something foul, for its purification the top portion should be thrown out and on the remainder sprinkling of water is ordained (17)

उपवासं त्रिरात्रं वा दूषितान्नस्य भोजने ।
अज्ञाते ज्ञातपूर्वे च नैव शुद्धिर्विधीयते ॥ १८
उदक्याश्वाननग्नांश्च सूतिकान्त्यावसायिनः ।
स्पृष्ट्वा स्नायीत शौचार्थं तथैव मृतहारिणः ॥ १९
सस्नेहमस्थि संस्पृश्य सवासाः स्नानमाचरेत् ।
आचम्यैव तु निःस्नेह गामालभ्यार्कमीक्ष्य च ॥ २०
न लङ्घयेत्पुरीषासृक्ष्ठीवनोद्वर्त्तनानि च ।
गृहादुच्छिष्टविण्मूत्रे पादाम्भांसि क्षिपेद् बहिः ॥ २१
पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिणि ।
स्नायीत देवखातेषु सरोह्रदसरित्सु च ॥ २२
नोद्यानादौ विकालेषु प्राज्ञस्तिष्ठेत् कदाचन ।

For eating polluted food out of ignorance fast for one night or three nights is prescribed. In case of previous knowledge no purification is possible (18)

By touching a woman in menses, a dog, a naked man, a woman recently delivered, and untouchables, one should take a bath for purification, as also those that carry dead bodies (19)

One should bathe with the clothes on for having touched a bone to which fat adheres, if it is without fat, he should sip water, touch a cow and look at the Sun (20)

One should not cross excrement, blood and sputum, fragrant unguents used in rubbing and cleaning the body. The leavings, excrement and urine and the water in which the feet of revered persons have been washed, should be thrown out of the house. (21)

One should not bathe in the waters of another man's pond without throwing out five handfuls of water One should bathe in natural ponds lakes, pools, and rivers The wise should never stay in gardens etc. on improper occasions, should not

नालपेद् जनविद्विष्टं वीरहीनां तथा स्त्रियम् ॥ २३
देवतापितृसच्छास्त्रयज्ञवेदादिनिन्दकैः ।
कृत्वा तु स्पर्शमालापं शुद्ध्यतेऽर्कावलोकनात् ॥ २४
अभोज्याः सूतिकापण्ढमार्जाराखुश्वकुक्कुटाः ।
पतितापविद्धनग्नाश्चाण्डालाद्यधमाश्च ये ॥ २५

सुकेशिरुवाच ।

भवद्भिः कीर्तिताऽभोज्या य एते सूतिकादयः ।
अमीषां श्रोतुमिच्छामि तत्त्वतो लक्षणानि हि ॥ २६

ऋषय ऊचुः ।

ब्राह्मणी ब्राह्मणस्यैव याऽवरोधत्वमागता ।
तावुभौ सूतिकेत्युक्तौ तयोरन्नं विगर्हितम् ॥ २७
न जुहोत्युचिते काले न स्नाति न ददाति च ।
पितृदेवार्चनाद्धीनः स पण्ढः परिगीयते ॥ २८
दम्भार्थं जपते यश्च तप्यते यजते तथा ।
न परत्रार्थमुद्युक्तो स मार्जारः प्रकीर्तितः ॥ २९
विभवे सति नैवात्ति न ददाति जुहोति च ।
तमाहुराखुं तस्यान्नं भुक्त्वा कृच्छ्रेण शुद्ध्यति ॥ ३०
यः परेषां हि मर्माणि निकृन्तन्निव भाषते ।
नित्यं परगुणद्वेषी स श्वान इति कथ्यते ॥ ३१
सभागतानां यः सभ्यः पक्षपातं समाश्रयेत् ।
तमाहुः कुक्कुटं देवास्तस्याप्यन्नं विगर्हितम् ॥ ३२
स्वधर्मं यः समुत्सृज्य परधर्मं समाश्रयेत् ।
अनापदि स विद्वद्भिः पतितः परिकीर्त्यते ॥ ३३
देवत्यागी पितृत्यागी गुरुभक्त्यरतस्तथा ।
गोब्राह्मणस्त्रीवधकृदपविद्धः स कीर्त्यते ॥ ३४
येषां कुले न वेदोऽस्ति न शास्त्रं नैव च व्रतम् ।

address a man disliked by the public and a widowed and issueless woman. (22, 23)

One touching and talking with the denouncers of deities, Manes, holy scriptures, sacrifices, the Vedas etc is purified by looking at the Sun (24)

One should not accept food from a Sutikā Sandha, a Mārjāra, an Ākhu, a Śvāna, a Kukkuta, the Patita, Apaviddha, and Nagna, the Cāndāla and Adhama creatures (25)

Śukeśi said · 'You have stated that one should not accept food from Sūtikā etc. I want to hear their peculiar characteristics as accurately as possible.' (26)

The sages said "The Brāhmaṇa woman and the Brāhmaṇa man whom she corrupts, both of them are called Sūtikā. Their food is prohibited (27)

"One who does not offer oblations at the right time, does not bathe, does not give in charity, and abandons worshipping the Manes and gods, is called a Saṇḍha. (28)

"He who mutters sacred words, performs austerities and sacrifices hypocritically, and never thinks of the other world is called a Mārjāra. (29)

"He who does not enjoy, give in charity, and offer oblations in sacrifices, even in days of prosperity is called an Ākhu One eating his food is purified by performing a Krcchra. (30)

"He who speaks piercing the vital parts, as it were, of others, and who is ever envious of other's excellence is called a Śvāna. (31)

"The member of an assembly who behaves in a spirit of partisanship in an open meeting is called a Kukkuṭa by gods His food is prohibited. (32)

"The man who in time other than that of adversity abandons his duty and adopts the religious polity of others has been declared Patita. (33)

"He who forsakes gods, Manes, and the preceptor, and murders a cow, Brāhmaṇa and woman is called an Apaviddha. (34)

"Those men in whose family there is neither Veda, nor Śāstra, and no vow is kept

ते नग्ना. कीर्तिता: सद्भिस् तेषामन्नं विगर्हितम् ॥ ३५
आशार्तानामदाता च दातुश्च प्रतिषेधक ।
शरणागत यस्त्यजति स चाण्डालोऽधमो नरः ॥ ३६
यो बान्धवैः परित्यक्तः साधुभिर्ब्राह्मणैरपि ।
कुण्डाशी यश्च तस्यान्नं भुक्त्वा चान्द्रायणं चरेत् ॥ ३७
यो नित्यकर्मणो हानिं कुर्यान्नैमित्तिकस्य च ।
भुक्त्वान्नं तस्य शुद्ध्येत त्रिरात्रोपोषितो नर. ॥ ३८
गणकस्य निषादस्य गणिकाभिषजोस्तथा ।
कदर्यस्यापि शुद्ध्येत त्रिरात्रोपोषितो नरः ॥ ३९
नित्यस्य कर्मणो हानिः केवलं मृतजन्मसु ।
न तु नैमित्तिकोच्छेदः कर्त्तव्यो हि कथचन ॥ ४०

are calledNagna by the good. Their food is prohibited (35)

The man who gives hope but does not fulfil it, stands in the way of the donor making a gift, and abandons them who take shelter with him is a Cāṇḍāla (36)

He who eats the food of one who has been abandoned by relatives, good people and Brāhmaṇas, and one who depends on an adulterine for livelihood, should perform Cāndrāyaṇa for eating his food (37)

One eating the food of a man who neglects the daily religious duties and the occasional rites is purified by keeping fast for three consecutive nights (38)

One eating the food of an astrologer, a hunter, a harlot, a physician, and a miser is purified by keeping fast for three nights (39)

A breach in the performance of the daily religious duties is permissible only on the occasion of death and birth, but the occasional rites should under no circumstances be renounced. (40)

On the occasion of the birth of a child the father should have a full bath It is so

जाते पुत्रे पितु. स्नानं सचैलस्य विधीयते ।
मृते च सर्वबन्धूनामित्याह भगवान् भृगुः ॥ ४१
प्रेताय सलिलं देयं बहिर्दग्ध्वा तु गोत्रजैः ।
प्रथमेऽह्नि चतुर्थे वा सप्तमे वाऽस्थिसंचयम् ॥ ४२
ऊर्ध्वं संचयनात्तेषामङ्गस्पर्शो विधीयते ।
सोदकैस्तु क्रिया कार्या संशुद्धैस्तु सपिण्डजैः ॥ ४३
विषोद्बन्धनशस्त्राम्बुवह्निपातमृतेषु च ।
बाले प्रव्राजि संन्यासे देशान्तरमृते तथा ॥ ४४
सद्यः शौचं भवेद्वीर तचाप्युक्तं चतुर्विधम् ।
गर्भस्रावे तदेवोक्तं पूर्णकालेन चेतरे ॥ ४५
ब्राह्मणानामहोरात्र क्षत्रियाणां दिनत्रयम् ।

prescribed And on the death of a member of the family, all the relatives It is so ordained by the venerable Bhrgu. (41)

The dead body should be burnt outside the village. Then the nearest relatives should offer water oblations to the dead. On the next day or the fourth or seventh day bones should be collected (42)

After the collection of bones, touching of their limbs has been ordained by relatives having libations of water to the Manes in common, and by those connected by the offering of the funeral rice ball to the deceased ancestors, completely purified, Śrāddha should be performed (43)

In case of death due to poisoning, hanging, being hurt by weapons, water, fire, and fall from a height, on the death of a child, a wandering mendicant, and a man in a distant place immediate purification takes place O hero. Immediate purification has been spoken of as of four kinds It has also been indicated in abortion And the rest are purified at the conclusion of the period (44, 45)

For Brāhmaṇas the impurity lasts for

षड्रात्रं चैव वैश्यानां शूद्राणां द्वादशाह्निकम् ॥ ४६
दशद्वादशमासार्द्धमाससङ्ख्यैर्दिनैश्च तैः ।
स्वाः स्वाः कर्मक्रियाः कुर्युः सर्वे वर्णा यथाक्रमम् ॥ ४७
प्रेतमुद्दिश्य कर्त्तव्यमेकोद्दिष्टं विधानत. ।
सपिण्डीकरणं कार्यं प्रेते आवत्सरान्नरैः ॥ ४८
तत. पितृत्वमापन्ने दर्शपूर्णादिभिः शुभैः ।
प्रीणनं तस्य कर्त्तव्य यथा श्रुतिनिदर्शनात् ॥ ४९
पितुरर्थे समुद्दिश्य भूमिदानादिक स्वयम् ।
कुर्याद्येनास्य सुप्रीताः पितरो यान्ति राक्षस ॥ ५०
यद् यदिष्टतमं किंचिद् यचास्य दयित गृहे ।
तत्तद् गुणवते देय तदेवाक्षयमिच्छता ॥ ५१
अध्येतव्या त्रयी नित्य भाव्य च विदुषा सदा ।
धर्मतो धनमाहार्यं यष्टव्यं चापि शक्तितः ॥ ५२
यच्चापि कुर्वतो नात्मा जुगुप्सामेति राक्षस ।
तत् कर्त्तव्यमशङ्केन यन्न गोप्य महाजने ॥ ५३
एवमाचरतो लोके पुरुषस्य गृहे सत. ।
धर्मार्थकामसप्राप्तिः परत्रेह च शोभनम् ॥ ५४
एष तूद्देशत प्रोक्तो गृहस्थाश्रम उत्तमः ।
वानप्रस्थाश्रम धर्मं प्रवक्ष्यामोऽवधार्यताम् ॥ ५५
अपत्यसततिं दृष्ट्वा प्राज्ञो देहस्य चानतिम् ।
वानप्रस्थाश्रम गच्छेदात्मनः शुद्धिकारणम् ॥ ५६
तत्रारण्योपभोगैश्च तपोभिश्चात्मकर्षणम् ।
भूमौ शय्या ब्रह्मचर्यं पितृदेवातिथिक्रिया ॥ ५७
होमस्त्रिषवण स्नान जटावल्कलधारणम् ।

one day and one night, for Kṣatriyas three days, for Vaiśyas six nights, and for Śūdras twelve days (46)

"Men of the all the castes should perform the Śraddha ceremony in the usual manner after ten, twelve, and fifteen days in their due order, and according to their own practice. (47)

'The Ekoddista should be performed for the dead according to the prescribed manner At the end of the year should the Sapindikarana be performed (48)

"After that on his attaining Pitṛtva he should be propitiated with virtuous Darśa, Purna etc according to the direction of the Vedas (49)

"O demon, land gold or silver should be dedicated to the Pitrs so that they are pleased and go to a better plane, pleased on the performer of the Śraddha (50)

He should bestow on deserving men whatever the dead person liked most and which were his favourites during his life time, with the desire of rendering them inexhaustible. (51)

"A learned man should study the three Vedas and ponder over them, and remaining firmly on the path of righteousness earn money and perform sacrifices to the best of his ability (52)

"O demon, one should perform dauntless ly such action in doing which the soul does not feel aversion and for which one need not hide from the public (53)

"A man behaving in this manner even though staying at home, attains merit, wealth, fulfilment of desires and excellence both here and hereafter" (54)

We have briefly described to you the most exalted stage of the householder We now propose to describe the Vanaprastha stage Listen attentively (55)

The wise man who sees sons of his sons and observes the decline of his body, should enter the stage of the Vanaprastha for the purification of his soul There in the forest he should live using forest products and prac tising austerities and self mortification, lying down on the bare earth, practising celibacy, worshipping the Manes, gods, and guests (56, 57)

Offering oblations in fire bathing thrice, performing Sandhyā wearing matted hair and bark garment, using oily substances produced in the forest, this is the Vāna prastha way of life (58)

Discarding all contacts, practising celi

वन्यस्नेहनिषेवित्वं वानप्रस्थविधिस्त्वयम् ॥ ५८
सर्वसङ्गपरित्यागो ब्रह्मचर्यममानिता ।
जितेन्द्रियत्वमावासे नैकस्मिन् वसतिश्चिरम् ॥ ५९
अनारम्भस्तथाहारो भैक्षान्नं नातिकोपिता ।
आत्मज्ञानावबोधेच्छा तथा चात्मावबोधनम् ॥ ६०
चतुर्थे त्वाश्रमे धर्मा अस्माभिस्ते प्रकीर्तिताः ।
वर्णधर्माणि चान्यानि निशामय निशाचर ॥ ६१
गार्हस्थ्यं ब्रह्मचर्यं च वानप्रस्थं त्रयाश्रमाः ।
क्षत्रियस्यापि कथिता ये चाचारा द्विजस्य हि ॥ ६२
वैखानसत्वं गार्हस्थ्यमाश्रमद्वितयं विशः ।
गार्हस्थ्यमुत्तमं त्वेकं शूद्रस्य क्षणदाचर ॥ ६३
स्वानि वर्णाश्रमोक्तानि धर्माणीह न हापयेत् ।
यो हापयति तस्यासौ परिकुप्यति भास्करः ॥ ६४
कुपितः कुलनाशाय ईश्वरो रोगवृद्धये ।
भानुर्वै यतते तस्य नरस्य क्षणदाचर ॥ ६५
तस्मात् स्वधर्मं न हि संत्यजेत
न हापयेच्चापि हि नात्मवंशम् ।
यः संत्यजेच्चापि निजं हि धर्मं
तस्मै प्रकुप्येत दिवाकरस्तु ॥ ६६
पुलस्त्य उवाच ।
इत्येवमुक्तो मुनिभिः सुकेशी
प्रणम्य तान् ब्रह्मनिधीन् महर्षीन् ।
जगाम चोत्पत्य पुरं स्वकीयं
मुहुर्मुहुर्धर्ममवेक्षमाणः ॥ ६७

इति श्रीवामनपुराणे पञ्चदशोऽध्याय ॥ १५ ॥

bacy, humility, and due control of the senses, and not residing long in one place. (59)

Practising detachment abstaining from activity, subsisting on food obtained by begging, not indulging in too much anger, desiring to attain the true knowledge of the self and self-realisation and self instruction (60)

These Dharmas which we have explained to you are also meant for the fourth (the Sannyāsa) stage. Now, O demon, listen to the duties of the four castes, and other duties. (61)

The rules of conduct of the householder, the student and the forest-dweller prescribed for the Brāhmaṇa have also been indicated for the Kṣatriya (62)

The rules of conduct of the householder and the recluse, and the two Āśramas have been laid down for the Vaiśya. Only one, the householder's Āśrama, which is the best of all, is for the Śūdra, O demon (63)

No man in this world should give up the conduct peculiar to his caste and stage of life. He incurs the wrath of Sūrya who forsakes the duties of his own specific caste. (64)

The offended god Sūrya strives to destroy his family and subjects him to increased diseases, O demon. (65)

Therefore one should not renounce his religion, nor should he bring about the destruction of his own family. On him Sūrya becomes angry who abandons his duties. (66)

Pulastya said Hearing these words of the sages, Sukeśi bowed down to the holy and exalted sages, reflected upon his duties again and again and leaping into the sky, returned to his city. (67)

Thus ends the Fifteenth Chapter in the Vāmana-Purāṇa–15.

१६

पुलस्त्य उवाच ।
ततः सुकेशिर्देवर्षे गत्वा स्वपुरमुत्तमम् ।
समाहूयाब्रवीत् सर्वान् राक्षसान् धार्मिकं वचः ॥ १
अहिंसा सत्यमस्तेयं शौचमिन्द्रियसंयमः ।
दानं दया च क्षान्तिश्च ब्रह्मचर्यममानिता ॥ २
शुभा सत्या च मधुरा वाङ् नित्यं सत्क्रिया रतिः ।
सदाचारनिषेवित्वं परलोकप्रदायकाः ॥ ३
इत्यूचुर्मुनयो मह्यं धर्ममाद्य पुरातनम् ।
सोहमाज्ञापये सर्वान् क्रियतामविकल्पतः ॥ ४
पुलस्त्य उवाच ।
ततः सुकेशिवचनात् सर्व एव निशाचराः ।
त्रयोदशाङ्गं ते धर्मं चक्रुर्मुदितमानसाः ॥ ५
ततः प्रवृद्धिं सुतरामगच्छन्त निशाचराः ।
पुत्रपौत्रार्थसंयुक्ताः सदाचारसमन्विताः ॥ ६
तज्ज्योतिस्तेजसस्तेषां राक्षसानां महात्मनाम् ।
गन्तुं नाशक्नुवन् सूर्यो नक्षत्राणि न चन्द्रमाः ॥ ७
ततस्त्रिभुवने ब्रह्मन् निशाचरपुरोऽभवत् ।
दिवा चन्द्रस्य सदृशः क्षणदायां च सूर्यवत् ॥ ८
न ज्ञायते गतिर्व्योम्नि भास्करस्य ततोऽम्बरे ।
शशाङ्कमिति तेजस्त्वादमन्यन्त पुरोत्तमम् ॥ ९
स्वं विकासं विमुञ्चन्ति निशामिति व्यचिन्तयन् ।
कमलाकरेषु कमला मित्रमित्यवगम्य हि ।
रात्रौ विकसिता ब्रह्मन् विभूतिं दातुमीप्सवः ॥ १०
कौशिका रात्रिसमयं बुद्ध्वा निरगमन् किल ।

16

Pulastya said O Nārada, reaching his grand city and inviting all the demons in an assembly, Sukeśi made the following pious announcement (1)

"Non violence, truth, non-stealing, purity, control of the senses, charity, compassion, forbearance, continence, absence of pride, true, auspicious and sweet speech and steady devotion to good action and good moral conduct lead to heaven" (2, 3)

"The sages have described to me the primary and primeval Dharma which I command you all to practise without any hesitation" (4)

Pulastya said Being commanded by Sukeśi, the demons, all of them, began then to practise Dharma in all its thirteen aspects with delight (5)

By the observance of the above Dharma the demons gained in power, prosperity, progeny and wealth. (6)

Due to the brilliance of the lustre of the mighty demons, Sūrya, Candra, and the Nakṣatras were unable to move about (7)

O Brāhman, in all the three worlds the city of the demons appeared like Candra during the day time and Sūrya in the night (8)

Thereafter the movement of the Sun in the sky could not be observed The grand city of the demons in the sky was taken to be the Moon due to its brilliance (9)

O Brahman, the lotuses in the lakes did not bloom thinking that it was still night But taking it to be the Sun, lotuses blossomed in the night desiring to bestow dignity. (10)

Owls actually came out thinking it to be

तान् वायसास्तदा ज्ञात्वा दिवा निघ्नन्ति कौशिकान् ॥ ११
स्नातकास्त्वापगास्वेव स्नानजप्यपरायणाः ।
आकण्ठमग्नास्तिष्ठन्ति रात्रौ ज्ञात्वाऽथ वासरम् ॥ १२
न व्ययुज्यन्त चक्राश्च तदा वै पुरदर्शने ।
मन्यमानास्तु दिवसमिदमुच्चैर्ब्रुवन्ति च ॥ १३
नूनं कान्ताविहीनेन केनचिच्चक्रपक्षिणा ।
उत्सृष्टं जीवितं शून्ये फूत्कृत्य सरितस्तटे ॥ १४
ततोऽनुकृपयाविष्टो विवस्वांस्तीव्ररश्मिभिः ।
संतापयञ्जगत् सर्वं नास्तमेति कथंचन ॥ १५
अन्ये वदन्ति चक्राह्वो नूनं कश्चिन् मृतो भवेत् ।
तत्कान्तया तपस्तप्तं भर्तृशोकार्त्तया ततः ॥ १६
आराधितस्तु भगवांस्तपसा वै दिवाकरः ।
तेनासौ शशिनिर्जेता नास्तमेति रविर्ध्रुवम् ॥ १७
यज्विनो होमशालासु सह ऋत्विग्भिरध्वरे ।
प्रावर्त्तयन्त कर्माणि रात्रावपि महामुने ॥ १८
महाभागवताः पूजां विष्णोः कुर्वन्ति भक्तितः ।
रवौ शशिनि चैवान्ये ब्रह्मणोऽन्ये हरस्य च ॥ १९
कामिनश्चाप्यमन्यन्त साधु चन्द्रमसा कृतम् ।
यदियं रजनी रम्या कृता सततकौमुदी ॥ २०
अन्येऽब्रुवँल्लोकगुरुरस्माभिश्चक्रभृद् वशी ।
निर्व्याजेन महागन्धैरर्चितः कुसुमैः शुभैः ॥ २१
सह लक्ष्म्या महायोगी नभस्यादिचतुष्टयम् ।
अशून्यशयना नाम द्वितीया सर्वकामदा ॥ २२
तेनासौ भगवान् प्रीतः प्रादाच्छयनमुत्तमम् ।
अशून्यं च महाभोगैरनम्लानमितशेखरम् ॥ २३
अन्येऽब्रुवन् ध्रुवं देव्या रोहिण्या शशिनः क्षयम् ।

night, and crows taking it to be day began to kill them (11)

Taking it to be day, bathers in the night remained immersed in rivers as far as their necks, engaged in bathing and muttering prayers (12)

The Cakravākas did not separate, because they took the night for the day seeing the brilliance of the city, and began to say loudly (13)

"It appears some Cakravāka bird separated from his beloved, gave up his life on the lonely bank of a river, sobbing' (14)

'Since then, moved to pity the Sun does not set, on any account, and continues warming the entire world with his hot rays" (15)

Others said, "Perhaps some Cakravāka is dead Alas! his beloved, afflicted by grief for her husband, practised penance" (16)

The Lord Sūrya was propitiated by the austerity Due to it, surely Sūrya the vanquisher of Candra does not set (17)

Sacrificers together with the Ṛtvik priests continued their activities in the sacrifice within the sacrificial hall, even in the night, O great sage. (18)

The great devotees of Lord Viṣṇu worshipped him with devotion, while others adored Sūrya, Candra, Brahman and Śiva. (19)

And the lovers thought that a good thing was done by Candra in that the night was rendered enjoyable by being made perpetually illuminated with moonshine (20)

Others observed, "We worshipped Viṣṇu the Mighty Lord of the world honestly with the most highly fragrant and auspicious flowers. (21)

"With Lakṣmī we have worshipped the great Yogin for four months beginning with Śrāvaṇa, during which fell the Dvitīyā known as Aśūnya Śayanā able to fulfil all desires (22)

"Pleased with it the Lord has given us the best couch to lie upon, which is an inexhaustible store of enjoyment and whose glory does not fade away" (23)

Others said 'Seeing the decline of Candra the venerable Rohiṇī began to practise

दृष्ट्वा तप्तं तपो घोरं रुद्राराधनकाम्यया ॥ २४
पुण्यायामक्षयाष्टम्यां वेदोक्तविधिना स्वयम् ।
तुष्टेन शंभुना दत्तं वरं चास्यै यदृच्छया ॥ २५
अन्येऽब्रुवन् चन्द्रमसा ध्रुवमाराधितो हरिः ।
व्रतेनेह त्वखण्डेन तेनाखण्डः शशी दिवि ॥ २६
अन्येऽब्रुवञ्छशाङ्केन ध्रुवं रक्षा कृतात्मनः ।
पदद्वयं समभ्यर्च्य विष्णोरमिततेजसः ॥ २७
तेनासौ दीप्तिमांश्चन्द्रः परिभूय दिवाकरम् ।
अस्माकमानन्दकरो दिवा तपति सूर्यवत् ॥ २८
लक्ष्यते कारणैरन्यैर्बहुभिः सत्यमेव हि ।
शशाङ्कनिर्जितः सूर्यो न विभाति यथा पुरा ॥ २९
यथामी कमलाः श्लक्ष्णा रणद्भृङ्गगणावृताः ।
विकचाः प्रतिभासन्ते जातः सूर्योदयो ध्रुवम् ॥ ३०

terrible austerity with a view to propitiate Śiva on the holy Aksaya Astamī and in accordance with the procedure declared by the Vedas A boon was spontaneously conferred on her by Śiva who was pleased at this." (24, 25)

Others said "Hari has certainly been propitiated by Candra with this Akhanda vow. Hence is Candra undisturbed in the sky" (26)

Others said : "Safety has certainly been secured by Candra by adoring the feet of Viṣnu whose glory is unbounded (27)

"Candra has become effulgent by vanquishing Surya and shines like him during day time pleasing us. (28)

"For many other reasons it truly appears that overpowered by Candra Sūrya does not shine as he used to do before. (29)

"As these delicate lotuses, with humming bees crowding over them, appear open the rise of Sūrya must have taken place (30)

यथा चामी विभासन्ति विकचाः कुमुदाकराः ।
अतो विज्ञायते चन्द्र उदितश्च प्रतापवान् ॥ ३१
एवं संभाषतां तत्र सूर्यो वाक्यानि नारद ।
अमन्यत किमेतद्धि लोको वक्ति शुभाशुभम् ॥ ३२
एवं संचिन्त्य भगवान् दध्यौ ध्यानं दिवाकरः ।
आसमन्ताज्जगद् ग्रस्तं त्रैलोक्यं रजनीचरैः ॥ ३३
ततस्तु भगवाञ्ज्ञात्वा तेजसोऽप्यसहिष्णुताम् ।
निशाचरस्य वृद्धिं तामचिन्तयत योगवित् ॥ ३४
ततोऽज्ञासीच्च तान् सर्वान् सदाचाररताञ्शुचीन् ।
देवब्राह्मणपूजासु संसक्तान् धर्मसंयुतान् ॥ ३५
ततस्तु रक्षःक्षयकृत् तिमिरद्विपकेसरी ।
महांशुनखरः सूर्यस्तद् वधातमचिन्तयत् ॥ ३६
ज्ञातवांश्च ततश्छिद्रं राक्षसानां दिवस्पतिः ।

"As these blossomed red lotuses are shining it is clear that the mighty Candra has risen." (31)

O Nārada, while people were talking like this, Sūrya thought within himself, "What is it that is being declared good and bad by people ?" (32)

Thus reflecting the glorious Sūrya became absorbed in the thought that the universe has been swallowed entirely by the Rākṣasas. (33)

Then the glorious deity, the practiser of Yoga coming to know the unbearability of the vigour and prosperity of the demons, began to reflect within himself (34)

Subsequently, he learnt that they were all wedded to good conduct, were pure and devoted to the worship of gods and Brāhmanas and endowed with virtue (35)

Thereafter the Sun the uprooter of the demons, the lion for the elephant of darkness, possessed of claws of brilliant rays, began to think about their annihilation. (36)

The Sun, the Lord of heaven then

स्वधर्मविच्युतिर्नाम सर्वधर्मविघातकृत् ॥ ३७
ततः क्रोधाभिभूतेन भानुना रिपुभेदिभिः ।
भानुभी राक्षसपुरं तद् दृष्ट च यथेच्छया ॥ ३८
स भानुना तदा दृष्टः क्रोधाध्मातेन चक्षुषा ।
निपपाताम्बराद् भ्रष्टः क्षीणपुण्य इव ग्रहः ॥ ३९
पतमानं समालोक्य पुरं शालकटङ्कटः ।
नमो भवाय शर्वाय इदमुच्चैरुदीरयत् ॥ ४०
तमाक्रन्दितमाकर्ण्य चारणा गगनेचराः ।
हा हेति चुक्रुशुः सर्वे हरभक्तः पतत्यसौ ॥ ४१
तच्चारणवचः शर्वः श्रुतवान् सर्वगोऽव्ययः ।
श्रुत्वा संचिन्तयामास केनासौ पात्यते भुवि ॥ ४२
ज्ञातवान् देवपतिना सहस्रकिरणेन तत् ।
पातितं राक्षसपुरं ततः क्रुद्धस्त्रिलोचनः ॥ ४३
क्रुद्धस्तु भगवन्तं तं भानुमन्तमपश्यत ।
दृष्टमात्रस्त्रिणेत्रेण निपपात ततोऽम्बरात् ॥ ४४
गगनात् स परिभ्रष्टः पथि वायुनिषेविते ।
यदृच्छया निपतितो यन्त्रमुक्तो यथोपलः ॥ ४५
ततो वायुपथान्मुक्तः किंशुकोज्ज्वलविग्रहः ।
निपपातान्तरिक्षात् स वृतः किन्नरचारणैः ॥ ४६
चारणैर्वेष्टितो भानुः प्रविभात्यम्बरात् पतन् ।
अर्द्धपक्वं यथा तालात् फलं कपिभिरावृतम् ॥ ४७
ततस्तु ऋषयोऽभ्येत्य प्रत्यूचुर्भानुमालिनम् ।
निपतस्व हरिक्षेत्रे यदि श्रेयोऽभिवाञ्छसि ॥ ४८
ततोऽब्रवीत् पतन्नेव विवस्वांस्तांस्तपोधनान् ।
किं तत् क्षेत्रं हरेः पुण्यं वदध्वं शीघ्रमेव मे ॥ ४९
तमूचुर्मुनयः सूर्यं शृणु क्षेत्रं महाफलम् ।

came to know that deviation from duty was the weak point of the demons which would lead them to the destruction of their virtues (37)

Then overpowered with anger, Sūrya began to look at that city of the demons as much as he liked with the aid of rays potent to create discord. (38)

Being seen by Sūrya with eyes swollen with anger, the city dropped down from the sky and fell like a planet that has exhausted its stock of merit (39)

Then the demon Sukeśi, seeing the city fall said aloud, "My salutation to Bhava, Śarva" (40)

Hearing the loud sound the heavenly bards exclaimed, "Alas ! this devotee of Śiva is falling down" (41)

Then the imperishable and omnipresent Śiva heard the wailing of the bards, and hearing, began to reflect, "By whom is he being thrown down ?" (42)

He came to know that it was by Sūrya the Thousand-rayed, Lord of the gods that the city of the demons has been thrown down. This enraged the Three-eyed god Śaṅkara (43)

Angrily he cast his glance at the glorious Sūrya As soon as he was seen by Śiva, he fell down from the sky. (44)

Dropping from the sky he fell easily on the path frequented by the wind, like a stone released from a catapult. (45)

Then dropping down from the atmosphere, he of physique as brilliant as the Kiṃśuka fell down from the sky with the Kinnaras and bards surrounding him (46)

After his fall Sūrya with the bards surrounding him appeared like a half-ripe fruit fallen from the palmyra and surrounded by monkeys. (47)

Then the Ṛṣis approached Sūrya and said to him, "Drop down in the region of Hari if you desire welfare" (48)

The falling Sūrya said to the ascetics, "Please tell me, without loss of any time, what land is holy to Hari" (49)

The sages said to Sūrya, "Know the

साम्प्रतं वासुदेवस्य भावि तच्छंकरस्य च ॥ ५०
योगशायिनमारभ्य यावत् केशवदर्शनम् ।
एतत् क्षेत्रं हरेः पुण्यं नाम्ना वाराणसी पुरी ॥ ५१
तच्छ्रुत्वा भगवान् भानुर्भवनेत्राग्नितापितः ।
वरणायास्तथैवास्यास्त्वन्तरे निपपात ह ॥ ५२
ततः प्रदह्यति तनौ निमज्यास्यां लुलद् रविः ।
वरणायां समभ्येत्य न्यमज्जत यथेच्छया ॥ ५३
भूयोऽसिं वरणां भूयो भूयोऽपि वरणामसिम् ।
लुलंस्त्रिणेत्रवह्न्यार्तो भ्रमतेऽलातचक्रवत् ॥ ५४
एतस्मिन्नन्तरे ब्रह्मन् ऋषयो यक्षराक्षसाः ।
नागा विद्याधराश्चापि पक्षिणोऽप्सरसस्तथा ॥ ५५
यावन्तो भास्कररथे भूतप्रेतादयः स्थिताः ।
तावन्तो ब्रह्मसदनं गता वेदयितुं मुने ॥ ५६
ततो ब्रह्मा सुरपतिः सुरैः सार्धं समभ्यगात् ।
रम्यं महेश्वरावासं मन्दरं रविकारणात् ॥ ५७
गत्वा दृष्ट्वा च देवेशं शंकरं शूलपाणिनम् ।
प्रसाद्य भास्करार्थाय वाराणस्यामुपानयत् ॥ ५८
ततो दिवाकरं भूयः पाणिनादाय शंकरः ।
कृत्वा नामास्य लोलेति रथमारोपयत् पुनः ॥ ५९
आरोपिते दिनकरे ब्रह्माऽभ्येत्य सुकेशिनम् ।
सबान्धवं सनगरं पुनरारोपयद् दिवि ॥ ६०
समारोप्य सुकेशिं च परिष्वज्य च शंकरम् ।
प्रणम्य केशवं देवं वैराजं स्वगृहं गतः ॥ ६१
एवं पुरा नारद भास्करेण
पुरं सुकेशेर्भुवि सन्निपातितम् ।
दिवाकरो भूमितले भवेन

region which is holy to Visnu now and to Śiva in future" (50)

The land beginning with Yogaśayi and extending as far as Keśava is holy to Hari, and is known by the name of Vārānasi (51)

Hearing it the Lord Surya who was afflicted by the fire of the eyes of Śiva fell down between the Varunā and Asi (52)

Burnt by the fire of the eyes of Śiva, the restless Sūrya immersed in the Asi and reaching Varunā, he had a dip in it as freely as he liked. (53)

Grown restless by the affliction caused by the fire of the eyes of Śiva, he moved again to the Asi and then to the Varuna, again to the Varuṇā and then to the Asi, like a fire brand (54)

In the meantime, O Brahman, Ṛsis, Yaksas, Rākṣas, Nagas, Vidyādharas, Khagas, and Apsarases, Bhutas, Pretas, as many of them as were on the chariot of Sūrya, went to the place of Brahman to apprise of the happening, O sage (55, 56)

Then Brahman, the Lord of the gods went to Mandara the pleasant abode of Śiva, for the sake of Surya taking the gods with him. (57)

Going there and seeing Śaṅkara the Trident-holding, Lord of gods and propitiating Him in favour of Sūrya, they brought him to Vārāṇasi. (58)

Then taking Sūrya by the hand, Śaṅkara named Him Lola and got him seated in the chariot (59)

Installing Sūrya on the chariot, Brahman, approached Sukeśi and took him back again to heaven together with his relatives and his city (60)

Having lifted Sukeśi, embracing Śaṅkara and bowing down to Lord Visnu, Brahman went back to his own Vairāja place (61)

O Nārada, thus in olden days the city of Sukeśi was thrown down on the earth by Surya, and Sūrya, consumed by the fire of

क्षिप्तस्तु दृष्ट्या न च संप्रदग्धः ॥ ६२
आरोपितो भूमितलाद् भवेन
भूयोऽपि भानुः प्रतिभासनाय ।
स्वयंभुवा चापि निशाचरेन्द्रस्
त्वारोपितः खे सपुरः सबन्धुः ॥ ६३

इति श्रीवामनपुराणे षोडशोऽध्यायः ॥१६॥

१७

नारद उवाच ।
यानेतान् भगवान् प्राह कामिभिः शशिनं प्रति ।
आराधनाय देवाभ्यां हरीशाभ्यां वदस्व तान् ॥ १
पुलस्त्य उवाच ।
शृणुष्व कामिभिः प्रोक्तान् व्रतान् पुण्यान् कलिप्रिय ।
आराधनाय शर्वस्य केशवस्य च धीमतः ॥ २
यदा त्वाषाढी संयाति व्रजते चोत्तरायणम् ।
तदा स्वपिति देवेशो भोगिभोगे श्रियः पतिः ॥ ३
प्रतिसुप्ते विभौ तस्मिन् देवगन्धर्वगुह्यकाः ।
देवानां मातरश्चापि प्रसुप्ताश्चाप्यनुक्रमात् ॥ ४
नारद उवाच ।
कथयस्व सुरादीनां शयने विधिमुत्तमम् ।
सर्वमनुक्रमेणैव पुरस्कृत्य जनार्दनम् ॥ ५
पुलस्त्य उवाच ।
मिथुनाभिगते सूर्ये शुक्लपक्षे तपोधन ।
एकादश्यां जगत्स्वामी शयनं परिकल्पयेत् ॥ ६

his eye was hurled down on the earth by Śaṅkara (62)

Sūrya in his turn was raised from the earth by Śaṅkara to shine again brilliantly. The chief of the demons was reinstalled in heaven by Brahman, together with his city and relatives (63)

Thus ends the Sixteenth Chapter, in the Vāmana Purāṇa—16.

17

Nārada said Please tell me those vows which your venerable self described to Candra for the propitiation of the gods Viṣṇu and Śaṅkara, by pleasure seekers (1)

Pulastya said O Nārada, hear the holy vows that have been laid down for the propitiation of the all knowing Śiva and Viṣṇu by the pleasure seeking people (2)

When Aṣāḍha commences and Uttarāyaṇa passes away then the Lord of gods, Nārāyaṇa goes to sleep on his couch of the hood of the serpent Ananta (3)

On the Lord's retiring to bed, gods, Gandharvas, Yakṣas, and the mothers of the gods fall asleep in their sequence (4)

Nārada said Please tell in due order the excellent manner of their going to sleep, commencing with Nārāyaṇa. (5)

Pulastya said O sage on the Ekādaśī of the bright half of Aṣāḍha when the Sun enters the Mithuna (Gemini) constellation, the Lord of the universe gets ready for sleep (6)

शेषाहिभोगपर्यङ्कं कृत्वा संपूज्य केशवम् ।
कृत्वोपवीतकं चैव सम्यक्संपूज्य वै द्विजान् ॥ ७
अनुज्ञां ब्राह्मणेभ्यश्च द्वादश्यां प्रयतः शुचिः ।
लब्ध्वा पीताम्बरधरः स्वस्ति निद्रां समानयेत् ॥ ८
त्रयोदश्यां ततः कामः स्वपते शयने शुभे ।
कदम्बानां सुगन्धानां कुसुमैः परिकल्पिते ॥ ९
चतुर्दश्यां ततो यक्षाः स्वपन्ति सुखशीतले ।
सौवर्णपङ्कजकृते सुखास्तीर्णोपधानके ॥ १०
पौर्णमास्यामुमानाथ. स्वपते चर्मसंस्तरे ।
वैयाघ्रे च जटाभारं समुद्ग्रन्थ्यान्यचर्मणा ॥ ११
ततो दिवाकरो राशिं संप्रयाति च कर्कटम् ।
ततोऽमराणां रजनी भवते दक्षिणायनम् ॥ १२
ब्रह्मा प्रतिपदि तथा नीलोत्पलमयेऽनघ ।
तल्पे स्वपिति लोकानां दर्शयन् मार्गमुत्तमम् ॥ १३
विश्वकर्मा द्वितीयायां तृतीयायां गिरेः सुता ।
विनायकश्चतुर्थ्यां तु पञ्चम्यामपि धर्मराट् ॥ १४
षष्ठ्यां स्कन्दः प्रस्वपिति सप्तम्यां भगवान् रविः ।
कात्यायनी तथाष्टम्यां नवम्यां कमलालया ॥ १५
दशम्यां भुजगेन्द्राश्च स्वपन्ते वायुभोजनाः ।
एकादश्यां तु कृष्णायां साध्या ब्रह्मन् स्वपन्ति च ॥ १६
एष क्रमस्ते गदितो नभादौ स्वपने मुने ।
स्वपत्सु तत्र देवेषु प्रावृट्कालः समाययौ ॥ १७
कङ्काः समं बलाकाभिरारोहन्ति नगोत्तमान् ।
वायसाश्चापि कुर्वन्ति नीडानि ऋषिपुंगव ।
वायसाश्च स्वपन्त्येते ऋतौ गर्भभरालसाः ॥ १८
यस्यां तिथ्यां प्रस्वपिति विश्वकर्मा प्रजापतिः ।

Having made a couch of the hood of the serpent Śesa and offered worship to Nārāyana after investing him with the sacred thread and duly honouring Brāhmanas and obtaining their permission on Dvādaśı, should one, alert, holy, and clad in yellow garments bring about sleep with comfort. (7–8)

On Trayodaśı, Kāma goes to sleep on an auspicious bed made of fragrant Kadamba flowers (9)

On Caturdaśı, the Yaksas go to sleep on beds, enjoyably cold made of gold lotuses and equipped with cushions and pillows (10)

On Pūrnımā, Śaṅkara goes to sleep on a bed of tiger's skin having covered his matted hair with another piece of skin (11)

When the Sun enters the constellation of Karkaṭa then it is the night of the gods known as Dakṣināyana (12)

O sinless one, then on Pratipad, Brahman goes to sleep on a bed consisting of blue lotuses, after having pointed out to people the best path (13)

On Dvitīyā Viśvakarman and on Tṛtīyā Parvatī, on Caturthī Ganeśa, on Pañcamī Yama, on Sasthī Kārtikeya, on Saptamī sleeps the Lord Sūrya, on Aṣṭamī Kātyāyanī, on Navamī Lakṣmī, on Dasamī the lord of serpents who subsists on air goes to sleep, on Ekādaśī of the dark fortnight, the Sādhyas sleep, O Brahman. (14–16)

O sage, I have told you the order of the sleep in the month of Śrāvana onwards The gods were still sleeping when the rainy season made is appearance (17)

Kaṅkas along with the Balākas began to ascend the high mountains, and crows too, O great sage, began to build their nests The female crows, languid due to their being in the family way, went to sleep in this season On the Tithi on which the patriarch Viśvakarman went to sleep that Dvitīyā,

द्वितीया सा शुभा पुण्या अशून्यशयनोदिता ॥ १९
तस्यां विधायचर्य हरिं श्रीवत्साङ्कं चतुर्भुजम् ।
पर्यङ्कस्थं समं लक्ष्म्या गन्धपुष्पादिभिर्मुने ॥ २०
ततो देवाय शय्यायां फलानि प्रक्षिपेत् क्रमात् ।
सुरभीणि निवेद्येत्थं विज्ञाप्यो मधुसूदनः ॥ २१
यथा हि लक्ष्म्या न वियुज्यसे त्वं
त्रिविक्रमानन्त जगन्निवास ।
तथाऽस्त्वशून्यं शयनं सदैव
अस्माकमेवेह तव प्रमादात् ॥ २२
यथा त्वशून्यं तव देव तल्पं
समं हि लक्ष्म्या वरदाच्युतेश ।
सत्येन तेनामितवीर्य विष्णो
गार्हस्थ्यनाशो मम नास्तु देव ॥ २३
इत्युचार्य प्रणम्येशं प्रसाद्य च पुनः पुनः ।
नक्तं भुञ्जीत देवर्षे तैलक्षारविवर्जितम् ॥ २४
द्वितीयेऽह्नि द्विजाग्र्याय फलान् दद्याद् विचक्षणः ।
लक्ष्मीधरः प्रीयतां मे इत्युचार्य निवेदयेत् ॥ २५
अनेन तु विधानेन चातुर्मास्यव्रतं चरेत् ।
यावद् वृश्चिकराशिस्थः प्रतिभाति दिवाकरः ॥ २६
ततो विबुध्यन्ति सुराः क्रमशः क्रमशो मुने ।
तुलास्थेऽर्के हरिः कामः शिवः पश्चाद्विबुध्यते ॥ २७
तत्र दानं द्वितीयायां मूर्त्तिर्लक्ष्मीधरस्य तु ।
सशय्यास्तरणोपेता यथा विभवमात्मन. ॥ २८
एष व्रतस्तु प्रथम. प्रोक्तस्तव महामुने ।
यस्मिंश्चीर्णे वियोगस्तु न भवेदिह कस्यचित् ॥ २९
नभस्ये मासि च तथा या स्यात्कृष्णाष्टमी शुभा ।
युक्ता मृगशिरेणैव सा तु कालाष्टमी स्मृता ॥ ३०

auspicious and holy, is known as Aśūnya-śayanā (18–19)

On that day one should worship with sandal paste, flowers etc the Śrīvatsa marked, Four-armed Hari, resting, with his consort Lakṣmī on a couch, and throw fragrant fruits on the bed, one after another, dedicating them to the god Offer them in this manner he should pray to Narāyana. (20–21)

"As you are never separated from Lakṣmī, O Lord Nārāyana, should our bed never be vacant in the whole of our life by your grace" (22)

"As you are not separated from Lakṣmī, O Nārāyana, Lord of unlimited valour, Bestower of boons, by that virtue may my householder's life never come to an end" (23)

Saying this, saluting and propitiating him again and again should one, O Narada, take food without oil and salt, in the night. (24)

On the second day should the wise man offer a fruit to a revered Brāhmana saying, "May Narayana be pleased" (25)

The Caturmasya vow should be kept in the same way till the Sun appears stationed in the Vṛścika constellation (26)

Then the gods wake up one by one Nārāyana wakes up when the Sun is in Tulā (Libra) Kāma and Śiva wake up later (27)

On Dvitīyā the gift of an image of Narayana, together with a bed equipped with a cushion, should be made according to one's economic status. (28)

This is the first vow which has been described to you, O great sage, which being kept, there can never be separation from anybody in this world. (29)

In the same manner the auspicious Aṣṭamī of the dark fortnight which falls in the month of Śravana united with the Mṛgaśira constellation is known as the Kālāṣṭamī (30)

तस्यां सर्वेषु लिङ्गेषु तिथौ स्वपिति शंकरः।
वसते संनिधाने तु तत्र पूजाऽक्षया स्मृता ॥ ३१
तत्र स्नायीत वै विद्वान् गोमूत्रेण जलेन च।
स्नातः संपूजयेत् पुष्पैर्धत्तूरस्य त्रिलोचनम् ॥ ३२
धूपं केसरनिर्यासं नैवेद्यं मधुसर्पिषी।
प्रीयतां मे विरूपाक्षस्त्वित्युच्चार्य च दक्षिणाम्।
विप्राय दद्यान्नैवेद्यं सहिरण्यं द्विजोत्तम ॥ ३३
तद्वदाश्वयुजे मासि उपवासी जितेन्द्रियः।
नवम्यां गोमयस्नानं कुर्यात्पूजां तु पङ्कजैः।
धूपयेत् सर्जनिर्यासं नैवेद्यं मधुमोदकैः ॥ ३४
कृतोपवासस्त्वष्टम्यां नवम्यां स्नानमाचरेत्।
प्रीयतां मे हिरण्याक्षो दक्षिणा सतिला स्मृता ॥ ३५
कार्त्तिके पयसा स्नानं करवीरेण चार्चनम्।
धूपं श्रीवासनिर्यासं नैवेद्यं मधुपायसम् ॥ ३६
सनैवेद्यं च रजतं दातव्यं दानमग्रजे।
प्रीयतां भगवान् स्थाणुरिति वाच्यमनिष्ठुरम् ॥ ३७
कृत्वोपवासमष्टम्यां नवम्यां स्नानमाचरेत्।
मासि मार्गशिरे स्नानं दध्नार्चा भद्रया स्मृता ॥ ३८
धूपं श्रीवृक्षनिर्यासं नैवेद्यं मधुनौदनम्।
संनिवेद्या रक्तशालिर्दक्षिणा परिकीर्त्तिता।
नमोऽस्तु प्रीयतां शर्वस्त्विति वाच्यं च पण्डितैः ॥ ३९
पौषे स्नानं च हविषा पूजा स्यात्तगरैः शुभैः।
धूपो मधुकनिर्यासो नैवेद्यं मधु शष्कुली ॥ ४०
समुद्गा दक्षिणा प्रोक्ता प्रीणनाय जगद्गुरोः।
वाच्यं नमस्ते देवेश त्र्यम्बकेति प्रकीर्तयेत् ॥ ४१
माघे कुशोदकस्नानं मृगमदेन चार्च्चनम्।

On that Tithi sleeps Śankara in all the Liṅgas His merit is inexhaustible who attends upon him and worships him on that occasion (31)

Then the wise should bathe in cow's urine and water, and after taking his bath he should worship Śaṅkara with the white thorn Dhattūra flower (32)

He should incense with the extract of Kesara offer of honey and clarified butter, and give Dakṣiṇā saying, "May Lord Śiva be pleased with me" O great Brāhmana, he should make a gift of the articles offered, together with gold, to a Brāhmaṇa. Similarly in the month of Āśvina, keeping fast and remaining self controlled, he should bathe in cow-dung on Navami and perform worship with lotuses, incense with the exhudation of the Sarja (Sal) tree and make an offering of honey and sweets. (33–34)

Fasting on Aṣṭami, he should take his bath on Navami. He should mutter, "May Hiranyākṣa be pleased with me." The Dakṣiṇā is sesamum. (35)

In the month of Kārtika one should take bath in milk, worship with Karavira flowers, incense with the exhudation of Srivasa (Guggula), offer Naivedya of honey and rice cooked in milk, give silver coins as Dakṣiṇā to Brahmanas and mutter in sweet voice, "May it please Śiva" (36, 37)

Having kept fast on Aṣṭami, one should take bath on Navami It is prescribed that in the month of Agrahāyana one should bathe in curd and worship with Bhadrā flowers, incense with the exhudation of the Bela tree, offer Naivedya of rice cooked with honey, and give red rice as Dakṣiṇā Then the wise should say, "My salutations, May Śiva be pleased." (38, 39)

In the month of Pauṣa one should bathe in clarified butter, worship with auspicious Tagara flowers, incense with the extract of the Madhuka tree, offer Naivedya of honey and

धूपः कदम्बनिर्यासो नैवेद्यं सतिलोदनम् ॥ ४२
पयोभक्तं सनैवेद्यं सरुक्मं प्रतिपादयेत् ।
प्रीयतां मे महादेव उमापतिरितीरयेत् ॥ ४३
एवमेव समुद्दिष्टं षड्भिर्मासैस्तु पारणम् ।
पारणान्ते त्रिनेत्रस्य स्नपनं कारयेत्क्रमात् ॥ ४४
गोरोचनायाः सहिता गुडेन
देवं समालभ्य च पूजयेत ।
प्रीयस्व दीनोऽस्मि भवन्तमीश
मच्छोकनाशं प्रकुरुष्व योग्यम् ॥ ४५
ततस्तु फाल्गुने मासि कृष्णाष्टम्यां यतव्रत ।
उपवासं समुदितं कर्तव्यं द्विजसत्तम ॥ ४६
द्वितीयेऽह्नि ततः स्नानं पञ्चगव्येन कारयेत् ।
पूजयेत्कुन्दकुसुमैर्धूपयेत् चन्दनं त्वपि ॥ ४७
नैवेद्यं सघृतं दद्यात् ताम्रपात्रे गुडोदनम् ।
दक्षिणां च द्विजातिभ्यो नैवेद्यसहिता मुने ।
वासोयुगं प्रीणयेच्च रुद्रमुच्चार्य नामतः ॥ ४८
चैत्रे चोदुम्बरफलैः स्नानं मन्दारकार्चनम् ।
गुग्गुलुं महिषाख्यं च घृताक्तं धूपयेद् बुधः ॥ ४९
समोदकं तथा सर्पिः प्रीणनं विनिवेदयेत् ।
दक्षिणा च सनैवेद्यं मृगाजिनमुदाहृतम् ॥ ५०
नाट्येश्वर नमस्तेऽस्तु इदमुच्चार्य नारद ।
प्रीणनं देवनाथाय कुर्याच्छ्रद्धासमन्वितः ॥ ५१
वैशाखे स्नानमुदितं सुगन्धकुसुमाम्भसा ।
पूजनं शंकरस्योक्तं चूतमञ्जरिभिर्विभो ॥ ५२

cake, give Mudga beans as the prescribed Dakṣiṇā for the propitiation of the Lord of the Universe One should mutter, "O lord of gods, Trayambaka, salutation to you." (40, 41)

In Māgha one should bathe in water sprinkled with the Kusa grass, worship with musk, incense with the exbudation of the Kadamba tree, offer Naivedya of Tila and rice cooked together, give gold in Dakṣiṇā, Rice cooked in milk and articles offered as Naivedya should be given to a Brāhmana and "May it please the great god Siva" should be muttered In this manner, it has been indicated, the conclusion of the vow is reached after six months Then at the conclusion of the vow should the bath of Śiva be duly performed (42, 43, 44)

With Guda mixed with the Gorocana pigment should the god be touched and worshipped One should then say, "O Lord Śiva, I pray to you. I am helpless. Be pleased with me, put an end to all my sufferings." (45)

Then on the Astami of the dark fortnight of the month of Phālguna, O self controlled one, O best of Brāhmanas, a fast is to be observed according to prescription. (46)

Day after, the deity should be bathed in Pancagavya, viz. milk curd, clarified butter, cowdung and urine of a cow, worshipped with the Kunda flower and incensing should be done with sandal wood (47)

Rice mixed with clarified butter and Guda should be offered in a plate of copper. O sage, the Daksiṇā of two pieces of cloth and the Naivedya should be given to Brāhmanas. O respected one, he should mutter, "Rudra" for propitiation (48)

In Caitra a bath in water containing Udumbara, worship with Mandara flowers, incensing with Mahiṣa guggula mixed with ghee, and offering Naivedya of sweets and ghee should be made by a wise man The prescribed Dakṣiṇā of a deerskin, together

धूपं सर्जाज्यमुक्तं च नैवेद्यं सफलं घृतम् ।
नामजप्यमपीशस्य कालघ्नेति विपश्चिता ॥ ५३
जलकुम्भान् सनैवेद्यान् ब्राह्मणाय निवेदयेत् ।
सोपवीतान् सहान्नाद्यांस्तच्चित्तैस्तत्परायणैः ॥ ५४
ज्येष्ठे स्नानं चामलकैः पूजाऽर्ककुसुमैस्तथा ।
धूपयेत्तत्त्रिनेत्रं च आयत्या पुष्टिकारकम् ॥ ५५
सक्तूंश्च सघृतान् देवे दध्नाक्तान् विनिवेदयेत् ।
उपानद्युगलं छत्रं दानं दद्याच्च भक्तिमान् ॥ ५६
नमस्ते भगनेत्रघ्न पूष्णो दशननाशन ।
इदमुच्चारयेद्भक्त्या प्रीणनाय जगत्पतेः ॥ ५७
आषाढे स्नानमुदितं श्रीफलैरर्चनं तथा ।
धत्तूरकुसुमैः शुक्लैर्धूपयेत् सिल्हकं तथा ॥ ५८
नैवेद्याः सघृताः पूपाः दक्षिणा सघृता यवाः ।
नमस्ते दक्षयज्ञघ्न इदमुच्चैरुदीरयेत् ॥ ५९
श्रावणे मृगभोज्येन स्नानं कृत्वाऽर्चयेद्धरम् ।
श्रीवृक्षपत्रैः सफलैर्धूपं दद्यात् तथाऽगुरुम् ॥ ६०
नैवेद्यं सघृतं दद्यात् दधि पूपान् समोदकान् ।
दध्योदनं सकृसरं माषधानाः सशष्कुलीः ॥ ६१
दक्षिणां श्वेतवृषभं धेनुं च कपिलां शुभाम् ।
कनकं रक्तवसनं प्रदद्याद् ब्राह्मणाय हि ।
गङ्गाधरेति जप्तव्यं नाम शम्भोश्च पण्डितैः ॥ ६२
अमीभिः षड्भिरपरैर्मासैः पारणमुत्तमम् ।
एवं संवत्सरं पूर्णं संपूज्य वृषभध्वजम् ।
अक्षयान् लभते कामान् महेश्वरवचो यथा ॥ ६३

with the Naivedya should be offered with faith to Devanātha repeating, "O Lord of dramatic performance, Salutation be to you, O Nārada" (49, 50, 51)

As prescribed, bath in Vaiśākha is to be taken in water made fragrant with sweet-scented flowers O holy sage O self controlled one, the worship of Śaṅkara is to be performed with the mango blossoms, incensing with the extract of Sarja (Sal) tree mixed with ghee, offering fruits and ghee as Naivedya, and 'Kālaghna' the name of Śiva should be muttered by the wise Pitchers of water, Naivedya, sacred thread, together with food and other things should be offered to Brāhmaṇas, with attention and devotion centred on Him (52, 53, 54)

In Jyestha bath in water containing myrobalan fruits, worship with the Arka flowers, incensing with the Sarala tree which brings about prosperity, and offering of Naivedya of Saktu mixed with ghee and curd, to the god are prescribed. Gift of a pair of shoes and an umbrella should be made with devotion "Obeisance to you, O injurer of the eyes of Bhaga, and the uprooter of the teeth of Pūsan" should be muttered with devotion for the propitiation of the Lord of the universe (55, 56, 57)

In Āsādha, bath in water containing Bel, and worship with white thorn apple flowers, incensing with Silhaka, Naivedya of cakes prepared in ghee, and Dakṣiṇā of barley mixed with ghee are prescribed. "Salutation to you, the destroyer of the sacrifice of Daksa" should be repeated (58, 59)

In Śrāvana one should bathe in water containing Bhrṅgarāja, worship with Bel leaves and fruits, incense with agallochum, offer cakes, curd, sweets, rice mixed with curd, Kṛsara, Masadhāna, Saṣkuli as Naivedya, and offer a white bull, an auspicious brown Kapilā cow, gold and red cloth, as Dakṣiṇā to a Brāhmaṇa The wise should mutter, "Gangādhara", the name of Śiva (60, 61, 62)

Having completed the vow in another six months and performing a good Pāraṇa at its conclusion, he obtains the fulfilment of all his desires as assured by Śiva (63)

इदमुक्तं व्रतं पुण्यं सर्वाक्षयकरं शुभम् । स्वयं रुद्रेण देवर्षे तत्तथा न तदन्यथा ॥ ६४

इति श्रीवामनपुराणे सप्तदशोऽध्याय ॥१७॥

१८

पुलस्त्य उवाच ।

मासि चाश्वयुजे ब्रह्मन् यदा पद्मं जगत्पतेः ।
नाभ्या निर्याति हि तदा देवेष्वेतान्यथोऽभवन् ॥ १
कन्दर्पस्य कराग्रे तु कदम्बश्चारुदर्शनः ।
तेन तस्य परा प्रीतिः कदम्बेन विवर्द्धते ॥ २
यक्षाणामधिपस्यापि मणिभद्रस्य नारद ।
वटवृक्षः समभवत् तस्मिंस्तस्य रतिः सदा ॥ ३
महेश्वरस्य हृदये धत्तूरविटपः शुभः ।
सजातः स च शर्वस्य रतिकृत् तस्य नित्यशः ॥ ४
ब्रह्मणो मध्यतो देहाज्जातो मरकतप्रभः ।
खदिरः कण्टकी श्रेयानभवद्विश्वकर्मणः ॥ ५
गिरिजायाः करतले कुन्दगुल्मस्त्वजायत ।
गणाधिपस्य कुम्भस्थो राजते सिन्धुवारकः ॥ ६
यमस्य दक्षिणे पार्श्वे पालाशो दक्षिणोत्तरे ।
कृष्णोदुम्बरको रुद्राज्जात. क्षोभकरो वृषः ॥ ७
स्कन्दस्य बन्धुजीवस्तु रवेरश्वत्थ एव च ।

This holy and auspicious vow, powerful enough to make things indestructible has been declared by Śaṅkara himself, O Nārada It is as it has been declared and not otherwise (64)

Thus ends the Seventeenth Chapter in the Vāmana Purana—17

18

Pulastya said O Brāhmana when the lotus issued from the navel of the Lord of *the universe in the month of Āśvina, then* the following were produced in other gods (1)

In the forepart of the hand of Kandarpa originated the beautiful Kadamba. Hence is his pleasure greatly increased by Kadamba (2)

O Nārada, similarly from Manibhadra, the chief of the Yaksas, came into existence the Banyan tree Hence is he always delighted with it (3)

The auspicious white thorn apple tree grew on the chest of Maheśvara It is perpetually pleasing to Śaṅkara (4)

From the middle of the body of Brahman issued forth Khadira, lustrous as the emerald, and from the body of Viśvakarman came into being the excellent breadfruit tree (5)

In the palm of Pārvatī sprang up the Kunda thicket On the temple of Gaṇeśa, Sindhuvaraka thrives (6)

In the right side of Yama the Palāśa, and in the south north side, grew the black Udumbara From Rudra came into being the exciting Vṛṣa drug (7)

From Skanda came into being the

नमोऽस्तु ते पद्मनाभ पद्माधव महाद्युते ।
धर्मार्थकाममोक्षाणि त्वखण्डानि भवन्तु मे ॥ २१
विकासिपद्मपत्राक्ष यथाऽखण्डोऽसि सर्वतः ।
तेन सत्येन धर्माद्या अखण्डाः सन्तु केशव ॥ २२
एवं संवत्सरं पूर्णं सोपवासो जितेन्द्रियः ।
अखण्डं पारयेद् प्रज्ञन् व्रतं वै सर्ववस्तुषु ॥ २३
अस्मिश्चीर्णे व्रते व्यक्तं परितुष्यन्ति देवताः ।
धर्मार्थकाममोक्षाद्यास्त्वक्षयाः संभवन्ति हि ॥ २४
एतानि ते मयोक्तानि व्रतान्युक्तानि कामिभिः ।
प्रवक्ष्याम्यधुना त्वेतद्वैष्णवं पञ्जरं शुभम् ॥ २५
नमो नमस्ते गोविन्द चक्रं गृह्य सुदर्शनम् ।
प्राच्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २६

गदां कौमोदकीं गृह्य पद्मनाभामितद्युते ।
याम्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २७
हलमादाय सौनन्दं नमस्ते पुरुषोत्तम ।
प्रतीच्यां रक्ष मे विष्णो भवन्तं शरणं गतः ॥ २८
मुसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम् ।
उत्तरस्यां जगन्नाथ भवन्तं शरणं गतः ॥ २९
शार्ङ्गमादाय च धनुरस्त्रं नारायणं हरे ।
नमस्ते रक्ष रक्षोघ्न ऐशान्यां शरणं गतः ॥ ३०
पाञ्चजन्यं महाशङ्खमन्तर्बोध्यं च पङ्कजम् ।
प्रगृह्य रक्ष मां विष्णो आग्नेय्यां यज्ञसूकर ॥ ३१
चर्म सूर्यशतं गृह्य खड्गं चन्द्रमसं तथा ।
नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्ते नृकेसरिन् ॥ ३२

Then worshipping Padmanābha, the Lord of gods, the Master of the universe, O great sage, O righteous one, he should pray with the following Mantra, "Obeisance be to you, Padmanābha, the consort of Padmā, of extraordinary lustre. May my Dharma, Artha, Kāma and Mokṣa remain entire and whole as you are, O possessor of eyes resembling petals of a blossoming lotus, entire and whole. (19, 20, 21, 22)

Keeping fast, and being self-controlled for a whole year he should bring the unbroken vow to a conclusion with all kinds of things. On the successful conclusion of the vow gods are certainly propitiated, and Dharma, Artha, Kāma, Mokṣa, and so on become inexhaustible. (23, 24)

I have described to you vows which have been indicated for luxurious husbands. I shall tell you now the auspicious Viṣṇupañjara. (25)

"Salutation, salutation to you, O Govinda! Protect me in the East, holding the discus Sudarśana. I take refuge with you, O Viṣṇu. (26)

"O Viṣṇu, O Padmanābha, of unbounded glory, protect me in the South, holding the mace Kaumodakī. I take refuge with you. (27)

"O Puruṣottama, salutation be to you. Protect me in the West, holding the plough Saunanda. I take refuge with you. (28)

"O Puṇḍarīkākṣa, O Jagannātha, protect me in the North, holding the splendid club. I take refuge with you. (29)

O Hari, O destroyer of demons, protect *me in the North-East, holding the Śārṅga* bow and the Nārāyaṇa weapon. I take refuge with you. (30)

O Viṣṇu, O Yajñasūkara, protect me in the South-East holding the gre , conch Pāñcajanya and the lotus Antarbodhya. (31)

Holding the shield Sūryaśata and the sword Candramas, protect me in the South-West, O Narasiṃha of celestial appearance. (32)

कात्यायन्या. शमी जाता बिल्वो लक्ष्म्याः करेऽभवत् ॥ ८
नागाना पतये ब्रह्मन्छरस्तम्बो व्यजायत ।
वासुकेर्विस्तृते पुच्छे पृष्ठे दूर्वा सितासिता ॥ ९
साध्यानां हृदये जातो वृक्षो हरितचन्दनः ।
एवं जातेषु सर्वेषु तेन तत्र रतिर्भवेत् ॥ १०
तत्र रम्ये शुभे काले या शुक्लैकादशी भवेत् ।
तस्यां संपूजयेद् विष्णु तेन खण्डोऽस्य पूर्यते ॥ ११
पुष्पै. पत्रै. फलैर्वापि गन्धवर्णरसान्वितै. ।
ओषधीभिश्च मुख्याभिर्यावत्स्याच्छरदागमः ॥ १२
घृतं तिला व्रीहियवा हिरण्यकनकादि यत् ।
मणिमुक्ताप्रवालानि वस्त्राणि विविधानि च ॥ १३
रसानि स्वादुकट्वम्लकषायलवणानि च ।
तिक्तानि च निवेद्यानि तान्यखण्डानि यानि हि ॥ १४

तत्पूजार्थं प्रदातव्यं केशवाय महात्मने ।
यदा संवत्सरं पूर्णमखण्डं भवते गृहे ॥ १५
कृतोपवासो देवर्षे द्वितीयेऽहनि संयतः ।
स्नानेन तेन स्नायीत येनाखण्ड हि वत्सरम् ॥ १६
सिद्धार्थकैस्तिलैर्वापि तेनैवोद्वर्तनं स्मृतम् ।
हविषा पद्मनाभस्य स्नानमेव समाचरेत् ।
होमे तदेव गदितं दाने शक्तिर्निजा द्विज ॥ १७
पूजयेताथ कुसुमैः पादादारभ्य केशवम् ।
धूपयेद् विविधं धूप येन स्याद् वत्सरं परम् ॥ १८
हिरण्यरत्नवासोभिः पूजयेत जगद्गुरुम् ।
रागखाण्डवचोष्याणि हविष्याणि निवेदयेत् ॥ १९
तत. संपूज्य देवेशं पद्मनाभ जगद्गुरुम् ।
विज्ञापयेन्मुनिश्रेष्ठ मन्त्रेणानेन सुव्रत ॥ २०

Bandhujiva, from Ravi the Aśvattha, from Kātyāyani the Śami and the Bilva was produced in the hand of Lakṣmi (8)

O Brahman, for the lord of the serpents was produced the clump of reeds in the large tail, and the durvā grass, both white and non-white, sprang up in the back of Vāsuki (9)

In the heart of the Sādhyas was produced the Haritacandana tree Thus particular trees came to be the favourites of particular gods, due to their being produced in them (10)

On the bright Ekādaśi which falls during pleasant and auspicious time, should one worship Viṣṇu, so that its deficiency be removed (11)

With flowers, leaves, fruits of good scent, colour and juice and with the principal herbs and plants one should worship till the approach of Autumn (12)

Clarified butter, sesamum, rice, barley, gold, silver etc, gems, pearls, corals and various kinds of cloth, and liquids sweet pungent, sour, astringent, saltish, bitter should be offered without any break (13,14)

They should be offered to the exalted Keśava in his worship. When the year is thus completed, plenty reigns in the house (15)

O Nārada, keeping fast and remaining self controlled, one should bathe the next day in such a manner that the year may pass without any disturbance (16)

It is prescribed that for rubbing and cleaning the body, fragrant unguents should be prepared with white mustard or sesamum The bath of Nārāyaṇa should be performed with clarified butter The same has been prescribed in sacrifice, and in charity, O Brāhmaṇa according to one's capacity. (17)

Afterwards he should worship Keśava with flowers offering them first at His feet Various Kinds of incense should be used for fumigation, whereby the year may be the most distinguished (18)

The Lord of the universe should be worshipped with gold, jewels, and cloths, sweetmeats, and coṣya and haviṣya varieties of food should be offered to Him as Naivedya

नमोऽस्तु ते पद्मनाभ पद्माधव महाद्युते ।
धर्मार्थकाममोक्षाणि त्वखण्डानि भवन्तु मे ॥ २१
विकासिपद्मपत्राक्ष यथाऽखण्डोऽसि सर्वतः ।
तेन सत्येन धर्माद्या अखण्डाः सन्तु केशव ॥ २२
एवं संवत्सरं पूर्णं सोपवासो जितेन्द्रियः ।
अखण्ड पारयेद् ब्रह्मन् व्रतं वै सर्ववस्तुषु ॥ २३
अस्मिश्चीर्णे व्रते व्यक्तं परितुष्यन्ति देवताः ।
धर्मार्थकाममोक्षाद्यास्त्वक्षयाः संभवन्ति हि ॥ २४
एतानि ते मयोक्तानि व्रतान्युक्तानि कामिभिः ।
प्रवक्ष्याम्यधुना त्वेतद्वैष्णवं पञ्जरं शुभम् ॥ २५
नमो नमस्ते गोविन्द चक्रं गृह्य सुदर्शनम् ।
प्राच्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २६
गदां कौमोदकीं गृह्य पद्मनाभामितद्युते ।
याम्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २७
हलमादाय सौनन्दं नमस्ते पुरुषोत्तम ।
प्रतीच्यां रक्ष मे विष्णो भवन्तं शरणं गतः ॥ २८
मुसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम् ।
उत्तरस्यां जगन्नाथ भवन्तं शरणं गतः ॥ २९
शार्ङ्गमादाय च धनुरस्त्रं नारायणं हरे ।
नमस्ते रक्ष रक्षोघ्न ऐशान्यां शरणं गतः ॥ ३०
पाञ्चजन्यं महाशङ्खमन्तर्बोध्यं च पङ्कजम् ।
प्रगृह्य रक्ष मां विष्णो आग्नेय्यां यज्ञसूकर ॥ ३१
चर्म सूर्यशतं गृह्य खड्गं चन्द्रमसं तथा ।
नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्ते नृकेसरिन् ॥ ३२

Then worshipping Padmanābha, the Lord of gods, the Master of the universe, O great sage, O righteous one, he should pray with the following Mantra, "Obeisance be to you, Padmanabha, the consort of Padmā, of extraordinary lustre. May my Dharma, Artha, Kāma and Moksa remain entire and whole as you are, O possessor of eyes resembling petals of a blossoming lotus, entire and whole (19, 20, 21, 22)

Keeping fast, and being self-controlled for a whole year he should bring the unbroken vow to a conclusion with all kinds of things On the successful conclusion of the vow gods are certainly propitiated, and Dharma, Artha, Kāma, Mokṣa, and so on become in exhaustible (23, 24)

I have described to you vows which have been indicated for luxurious husbands I shall tell you now the auspicious Visnu-pañjara (25)

"Salutation, salutation to you, O Govinda! Protect me in the East, holding the discus Sudarśana I take refuge with you, O Viṣṇu (26)

"O Visnu, O Padmanābha, of unbounded glory, protect me in the South, holding the mace Kaumodakī I take refuge with you (27)

"O Purusottama, salutation be to you Protect me in the West, holding the plough Saunanda. I take refuge with you. (28)

"O Pundarīkāksa, O Jagannātha, protect me in the North, holding the splendid club I take refuge with you. (29)

O Hari, O destroyer of demons, protect me in the North-East, holding the Śārṅga bow and the Nārāyana weapon I take refuge with you. (30)

O Viṣṇu, O Yajñasūkara, protect me in the South-East holding the gre[illegible] conch Pāñcajanya and the lotus Antarbodhya. (31)

Holding the shield Sūryaśata and the sword Candramas, protect me in the South-West, O Narasiṁha of celestial appearance. (32)

वैजयन्तीं प्रगृह्य त्वं श्रीवत्सं कण्ठभूषणम् ।
वायव्यां रक्ष मां देव अश्वशीर्ष नमोऽस्तु ते ॥ ३३
वैनतेयं समारुह्य अन्तरिक्षे जनार्दन ।
मां त्वं रक्षाजित सदा नमस्ते त्वपराजित ॥ ३४
विशालाक्षं समारुह्य रक्ष मां त्वं रसातले ।
अकूपार नमस्तुभ्यं महामोह नमोऽस्तु ते ॥ ३५
करशीर्षाङ्घ्रिपर्वेषु तथाऽष्टबाहुपञ्जरम् ।
कृत्वा रक्षस्व मां देव नमस्ते पुरुषोत्तम ॥ ३६
एतदुक्तं भगवता वैष्णवं पञ्जरं महत् ।
पुरा रक्षार्थमीशेन कात्यायन्या द्विजोत्तम ॥ ३७
नाशयामास सा यत्र दानवं महिषासुरम् ।
नमरं रक्तबीजं च तथान्यान् सुरकण्टकान् ॥ ३८

नारद उवाच ।

काऽसौ कात्यायनी नाम या जघ्ने महिषासुरम् ।
नमरं रक्तबीजं च तथाऽन्यान् सुरकण्टकान् ॥ ३९
कश्चासौ महिषो नाम कुले जातश्च कस्य सः ।
कश्चासौ रक्तबीजाख्यो नमरः कस्य चात्मजः ।
एतद्विस्तरतस्तात यथावद् वक्तुमर्हसि ॥ ४०

पुलस्त्य उवाच ।

श्रूयतां संप्रवक्ष्यामि कथां पापप्रणाशिनीम् ।
सर्वदा वरदा दुर्गा येय कात्यायनी मुने ॥ ४१
पुराऽसुरवरौ रौद्रौ जगत्क्षोभकरावुभौ ।
रम्भश्चैव करम्भश्च द्वावास्तां सुमहाबलौ ॥ ४२
तावपुत्रौ च देवर्षे पुत्रार्थं तेपतुस्तपः ।
बहून् वर्षगणान् दैत्यौ स्थितौ पञ्चनदे जले ॥ ४३
तत्रैको जलमध्यस्थो द्वितीयोऽप्यग्निपञ्चमी ।
करम्भश्चैव रम्भश्च यक्षं मालवटं प्रति ॥ ४४
एकं निमग्नं सलिले ग्राहरूपेण वासवः ।

Holding the garland Vaijayanti and the ornament of the neck, Śrivatsa, O Lord Hayagriva, protect me in the North-West Salutation be to you (33)

O Janārdana, O Aparājita, O Ajita, riding Garuḍa, protect me constantly in the sky (34)

Mounting on Viśālākṣa, protect me in the nether world O Akūpāra, salutation be to you O Mahāmoha, salutation be to you (35)

Similarly assuming aṣṭabāhupañjara, protect me in the hand, head, ankle, etc, protect me, O Lord Purusottama, salutation be to you (36)

This Viṣṇupañjara was delivered by Śaṅkara in days of yore for the protection of Kātyāyani, O great Brahmana, when she killed the demon Mahiṣāsura, Namara and Raktabija and the other sources of vexation to the gods. (37, 38)

Nārada said Who is this Kātyāyani who killed Mahiṣāsura, Namara, Raktabija and other demons who annoyed the gods? (39)

Who is Mahiṣa and in whose family was he born? Who is Raktabija? Whose son is Namara? Please tell me all these in detail and accurately, O venerable one (40)

Pulastya said Listen the sin detroying story of Kātyāyani which I am narrating to you She is also known as Sarvadā, Varadā and Durga, O sage (41)

In olden days there were two dreadful demons, Rambha and Karambha, both of whom caused great disturbance in the world and were extremely powerful. Being issueless, O Nārada, they performed great austerities for the birth of sons for very many years, staying in the Pañcanada water (42,43)

One of them Karambha stood in water and the other Rambha in the midst of the Five Fires, concentrating on the Yakṣa Mālavaṭa (44)

When he dived in water Karambha was caught by the legs and carried away by

चरणाभ्यां समादाय निजघान यथेच्छया ॥ ४५
ततो भ्रातरि नष्टे च रम्भः कोपपरिप्लुतः ।
वह्नौ स्वशीर्षं संक्षिप्य होतुमैच्छन् महानलः ॥ ४६
ततः प्रगृह्य केशेषु खड्गं च रविसप्रभम् ।
छेत्तुकामो निजं शीर्षं वह्निना प्रतिषेधितः ॥ ४७
उक्तश्च मा दैत्यवर नाशयात्मानमात्मना ।
दुस्तरा परवध्याऽपि स्ववध्याऽप्यतिदुस्तरा ॥ ४८
यच्च प्रार्थयसे वीर तद्ददामि यथेप्सितम् ।
मा म्रियस्व मृतस्येह नष्टा भवति वै कथा ॥ ४९
ततोऽब्रवीद् वचो रम्भो वरं चेन्मे ददासि हि ।
त्रैलोक्यविजयी पुत्रः स्यान्मे त्वत्तेजसाऽधिकः ॥ ५०
अजेयो दैवतैः सर्वैः पुम्भिर्दैत्यैश्च पावक ।
महाबलो वायुरिव कामरूपी कृतास्त्रवित् ॥ ५१
तं प्रोवाच कविर्ब्रह्मन् बाढमेवं भविष्यति ।
यस्यां चित्तं समालम्बि करिष्यसि ततः सुतः ॥ ५२
इत्येवमुक्तो देवेन वह्निना दानवो ययौ ।
द्रष्टुं मालवटं यक्षं यक्षैश्च परिवारितम् ॥ ५३
तेषां पद्मनिधिस्तत्र वसते नान्यचेतनः ।
गजाश्च महिषाश्चाश्वा गावोऽजाविपरिप्लुताः ॥ ५४
तान् दृष्ट्वैव तदा चक्रे भावं दानवपार्थिवः ।
महिष्यां रूपयुक्तायां त्रिहायण्यां तपोधन ॥ ५५
सा समागाच्च दैत्येन्द्रं कामयन्ती तरस्विनी ।
स चापि गमनं चक्रे भवितव्यप्रचोदितः ॥ ५६
तस्यां समभवद् गर्भस्तां प्रगृह्याथ दानवः ।

Indra assuming the form of a crocodile, and killed at pleasure (45)

Rambha was enraged to find his brother killed and resolved to cut his own head off his shoulder and offer it as an oblation into the fire (46)

Grasping the hair of his head and taking a sword as brilliant as the Sun, he got ready to sever his head, he was prevented by Agni from doing so (47)

Agni said O great demon, do to not destroy your own self by yourself It is very difficult to absolve oneself of the sin of killing anybody, but it is very very difficult to rid oneself of the sin of killing himself (48)

O hero! I shall bestow upon you whatever you desire, to your satisfaction Do not therefore end your life. Of the dead in this world the whole story comes to an end (49)

Then Rambha said If you would confer a boon upon me, then bless me with a son, invincible in all the three worlds and outdoing even you in vigour (50)

O Agni, he should be invincible for gods men and demons, possessed of great strength like Vāyu, able to assume any form at any time, and well versed in weapons (51)

O Brahman, "Certainly it shall be so. O demon, you shall have the son from that female to which your heart is attached" (52)

Being thus assured by the god Agni, the demon went to see the Yaksa Mālavaṭa who was then surrounded by the Yaksas (53)

Among them lived Padmanidhi whose mind was not concentrated on anything else, there being elephants, horses, buffaloes, cows, goats and sheep around him (54)

After seeing them, the king of the demons, then became enamoured of a handsome she buffalo three years old, O sage. (55)

And she approached in haste the great demon desiring union with him, and he too, as fate would have it, responded by cohabiting (56)

In consequence she conceived The demon entered the nether world with her,

पातालं प्रविवेशाथ ततः स्वभवनं गतः ॥ ५७
दृष्टश्च दानवैः सर्वैः परित्यक्तश्च बन्धुभिः ।
अकार्यकारकेत्येवं भूयो मालवटं गतः ॥ ५८
साऽपि तेनैव पतिना महिषी चारुदर्शना ।
समं जगाम तत् पुण्यं यक्षमण्डलमुत्तमम् ॥ ५९
ततस्तु वसतस्तस्य श्यामा सा सुषुवे मुने ।
अजीजनत् सुतं शुभ्रं महिषं कामरूपिणम् ॥ ६०
ऋतुमतीं जातां महिषोऽन्यो ददर्श ह ।
सा चाभ्यगाद् दितिवरं रक्षन्ती शीलमात्मनः ॥ ६१
तमुन्नामितनासं च महिषं वीक्ष्य दानवः ।
खड्गं निष्कृष्य तरसा महिषं समुपाद्रवत् ॥ ६२
तेनापि दैत्यस्तीक्ष्णाभ्यां शृङ्गाभ्यां हृदि ताडितः ।
निर्भिन्नहृदयो भूमौ निपपात ममार च ॥ ६३
मृते भर्तरि सा श्यामा यक्षाणां शरणं गता ।
रक्षिता गुह्यकैः साध्वी निवार्य महिषं ततः ॥ ६४
ततो निवारितो यक्षैर्हयारिर्मदनातुरः ।
निपपात सरो दिव्यं ततो दैत्योऽभवन्मृतः ॥ ६५
नमरो नाम विख्यातो महाबलपराक्रमः ।
यक्षानाश्रित्य तस्थौ स कालयन् श्वापदान् मुने ॥ ६६
स च दैत्येश्वरो यक्षैर्मालवटपुरस्सरैः ।
चितामारोपितः सा च श्यामा तं चारुहत् पतिम् ॥ ६७
ततोऽग्निमध्यादुत्तस्थौ पुरुषो रौद्रदर्शनः ।
व्यद्रावयत् स तान् यक्षान् खड्गपाणिर्भयकरः ॥ ६८
ततो हतास्तु महिषाः सर्व एव महात्मना ।
ऋते संरक्षितारं हि महिषं रम्भनन्दनम् ॥ ६९
स नामतः स्मृतो दैत्यो रक्तबीजो महामुने ।
योऽजयत् सर्वतो देवान् सेन्द्ररुद्रार्कमारुतान् ॥ ७०

and then he went to his residence. (57)

And seen by all the demons and forsaken by relatives as doer of evil, he again paid a visit to Mālavaṭa (58)

The good-looking she-buffalo along with her husband visited the holy and far-famed society of the Yakṣas (59)

O sage while he was residing there the dark-complexioned she buffalo gave birth to a fair-complexioned buffalo capable of assuming any form at will (60)

There another buffalo chanced to see her during her monthly course She approached the great demon to save her chastity (61)

The demon seeing that buffalo of elevated nose, took out his sword speedily and chased him. (62)

He too in his turn struck the demon in the chest with his sharp horns. His chest rent, he fell on the ground and died (63)

On the death of her husband Śyāmā took shelter with the Yakṣas Chaste as she was, she was given protection by the Guhyakas, warding off the buffalo (64)

Being thus prevented, the buffalo who was love-sick fell into a charming lake and subsequently died After death he became a demon, Namara by name well-known as possessing great might and prowess, stayed there betaking himself with the Yakṣas after having driven away the beasts of prey, O sage (65,66)

And the king of demons was placed on the funeral pyre which the childless Śyāmā mounted along with her husband (67)

Then from the middle of the fire stood up a male being of dreadful appearance who chased the Yakṣas frightening with a sword in hand. (68)

That great warrior killed all the buffaloes except the protecting buffalo who was the son of Rambha (69)

O Great Sage, the demon known by the name of Raktabīja, conquered the gods, including Indra, Rudra, Sūrya and the Maruts. (70)

एवं प्रभावा दनुपुंगवास्ते
तेजोऽधिकस्तत्र बभौ हयारिः ।
राज्येऽभिषिक्तश्च महाऽसुरेन्द्रै-
र्विनिर्जितैः शम्बरतारकाद्यैः ॥ ७१

अशक्नुवद्भिः सहितैश्च देवैः
सलोकपालैः सहुताशभास्करैः ।
स्थानानि त्यक्तानि शशीन्द्रभास्करै-
र्धर्मश्च दूरे प्रतियोजितश्च ॥ ७२

इति श्रीवामनपुराणे अष्टादशोऽध्यायः ॥१८॥

१९

पुलस्त्य उवाच ।
ततस्तु देवा महिषेण निर्जिताः
स्थानानि संत्यज्य सवाहनायुधाः ।
जग्मुः पुरस्कृत्य पितामहं ते
द्रष्टुं तदा चक्रधरं श्रियः पतिम् ॥ १

गत्वा त्वपश्यंश्च मिथः सुरोत्तमौ
स्थितौ खगेन्द्रासनशंकरौ हि ।
दृष्ट्वा प्रणम्यैव च सिद्धिसाधकौ
न्यवेदयंस्तन्महिषादिचेष्टितम् ॥ २

प्रभोऽश्विसूर्येन्द्वनिलाग्निवेधसां
जलेशशक्रादिषु चाधिकारान् ।
आक्रम्य नाकात्तु निराकृता वयं
कृतावनिस्था महिषासुरेण ॥ ३

Of such valour were the chief demons, but from among them excelled the buffalo who had surpassing vigour He was installed in the kingdom by the great demons, Śambara, Tāraka and others, who were all overcome by him. (71)

Incapable of resisting him, the gods together with the guardians of the quarters of the globe, and Fire, the Sun, the Moon, and Indra, vacated their respective positions, and Dharma was abandoned for perverse talks. (72)

Thus ends the Eighteenth Chapter in the Vāmana-Purāṇa—18.

19

Pulastya said Being overpowered by Mahiṣa gods abondoned their abodes and with their carriers and weapons paid a visit to Nārāyana, the consort of Lakṣmī, under the leadership of Brahman. (1)

Going there, they saw the great gods Nārāyaṇa and Śaṅkara seated together. Seeing and saluting the two granters of perfection, they gave an account of the mischiefs of Mahiṣa and others (2)

They said, "O Lord, the rights and privileges of the Aśvins, Sūrya, Candra, Vāyu, Agni, Brahman, Varuṇa, Indra and others—having been assumed by the demon Mahiṣa,

एतद् भवन्तौ शरणागतानां
श्रुत्वा वचो ब्रूत हितं सुराणाम्।
न चेद् व्रजामोऽथ रसातलं हि
संकाल्यमाना युधि दानवेन ॥ ४
इत्थं मुरारिः सह शंकरेण
श्रुत्वा वचो विप्लुतचेतसस्तान्।
दृष्ट्वाऽथ चक्रे सहसैव कोपं
कालाग्निकल्पो हरिरव्ययात्मा ॥ ५
ततोऽनुकोपान्मधुसूदनस्य
सशंकरस्यापि पितामहस्य।
तथैव शक्रादिषु दैवतेषु
महर्द्धि तेजो वदनाद् विनिःसृतम् ॥ ६
तच्चैकतां पर्वतकूटसन्निभं
जगाम तेजः प्रवराश्रमे मुने।
कात्यायनस्याप्रतिमस्य तेन
महर्षिणा तेज उपाकृतं च ॥ ७
तेनर्षिसृष्टेन च तेजसा वृतं
ज्वलत्प्रकाशार्कसहस्रतुल्यम्।
तस्माच्च जाता तरलायताक्षी
कात्यायनी योगविशुद्धदेहा ॥ ८
माहेश्वराद् वक्त्रमथो बभूव
नेत्रत्रयं पावकतेजसा च।
याम्येन केशा हरितेजसा च
भुजास्तथाष्टादश संप्रजज्ञिरे ॥ ९
सौम्येन युग्मं स्तनयोः सुसंहतं
मध्यं तथैन्द्रेण च तेजसाऽभवत्।
ऊरू च जङ्घे च नितम्बसंयुते
जाते जलेशस्य तु तेजसा हि ॥ १०
पादौ च लोकप्रपितामहस्य
पद्माभिकोशप्रतिमौ बभूवतुः।

they have all been driven out of heaven and banished to the earth (3)

"Please give us a patient hearing and tell us gods who have taken shelter with you what is good for us Otherwise, we shall have to resort to the nether world on being vanquished by the demons. (4)

Then Viṣṇu together with Śaṅkara listened to the pitiable condition in which the gods were placed by the demons and realising the situation in which they were, the imperishable Viṣṇu flew into a rage like the fire at the time of dissolution, suddenly blazing up (5)

Afterwards due to the anger of Viṣṇu, Śaṅkara, Brahman and Indra issued from their face lustre of very high potency. (6)

O sage, the light coming of the body of these gods in the form of a peak of a mountain became united in the Āśrama of the unequalled Kātyāyana The great sage augmented its lustre with his own (7)

Being augmented by the lustre of the Ṛṣi, the lustre of the gods appeared as effulgent as a thousand suns shining at a time From it was born the charmingly beautiful Kātyāyanī with a body rendered holy by the practice of Yoga (8)

By that which was Śiva's light her face, and by Agni's light her three eyes were formed by Yama's light her hair, and by Viṣṇu's light her eighteen arms came into being (9)

By Moon's light were formed the two closely situated breasts By Indra's light her waist came into being, and by Varuṇa's light her thighs and shanks. (10)

By Brahman's light her lotus bud like feet came into being, by Adityas' light the

दिवाकराणामपि तेजसाऽङ्गुलीः
 कराङ्गुलीश्च वसुतेजसैव ॥ ११
प्रजापतीनां दशनाश्च तेजसा
 याक्षेण नासा श्रवणौ च मारुतात् ।
साध्येन च भ्रूयुगलं सुकान्तिमत्
 कन्दर्पबाणासनसन्निभं बभौ ॥ १२
तथर्षितेजोत्तममुत्तमं महन्-
 नाम्ना पृथिव्यामभवत् प्रसिद्धम् ।
कात्यायनीत्येव तदा बभौ सा
 नाम्ना च तेनैव जगत्प्रसिद्धा ॥ १३
ददौ त्रिशूलं वरदस्त्रिशूली
 चक्रं मुरारिर्वरुणश्च शङ्खम् ।
शक्तिं हुताशः श्वसनश्च चापं
 तूणौ तथाक्षय्यशरौ विवस्वान् ॥ १४
वज्रं तथेन्द्रः सह घण्टया च
 यमोऽथ दण्डं धनदो गदां च ।
ब्रह्माऽक्षमालां सकमण्डलुं च
 कालोऽसिमुग्रं सह चर्मणा च ॥ १५
हारं च सोमः सह चामरेण
 मालां समुद्रो हिमवान् मृगेन्द्रम् ।
चूडामणिं कुण्डलमर्द्धचन्द्रं
 प्रादात् कुठारं वसुशिल्पकर्त्ता ॥ १६
गन्धर्वराजो रजतानुलिप्तं
 पानस्य पूर्णं सदृशं च भाजनम् ।
भुजंगहारं भुजगेश्वरोऽपि
 अम्लानपुष्पामृतवः स्रजं च ॥ १७
तदाऽतितुष्टा सुरसत्तमानां
 अट्टाट्टहासं मुमुचे त्रिनेत्रा ।
तां तुष्टुवुर्देववराः सहेन्द्राः
 सविष्णुरुद्रेन्द्वनिलाग्निभास्कराः ॥ १८
नमोऽस्तु देव्यै सुरपूजितायै
 या संस्थिता योगविशुद्धदेहा ।

fingers of her toes and by the light of the Vasus the fingers of her hands. (11)

By the light of the Prajāpatis her teeth came into being, by the light of the Yakṣas her nose, by the light of Vāyu her ears, by the light of the Sādhyas her two charming eye brows resembling the bows of Kandarpa. (12)

Thence the best and great effulgence of the sage became known in the world by the name of Kātyāyanī, and she came to be known throughout the world by that name. (13)

To her the benevolent Trident-holding Śaṅkara presented a trident, Viṣṇu gave a discus, Varuṇa a conch, Agni a spear, Vāyu a bow, and the Sun two quivers full of arrows. (14)

Indra gave her a thunderbolt together with a bell. Yama gave a staff and Kubera a mace, Brahman gave a string of beads and a water-pot, Kāla a piercing sword together with a shield. (15)

The Moon gave her a necklace and a chowrie, the Ocean gave a garland, the mountain Himavat gave her a lion, a crest-jewel, a pair of ear-rings, a brilliant half-moon ornament and Viśvakarman gave her an axe. (16)

Kubera gave her a drinking cup full of wine and befitting her, Śeṣa, the lord of all serpents gave her a serpent-necklace and the Seasons gave her a garland of unfading flowers. (17)

Being highly pleased with the great gods, the Three-eyed goddess burst into a loud roar of laughter. The chief gods, Indra, Viṣṇu, Rudra, Candra, Vāyu, Agni and Sūrya among them propitiated her: (18)

"Salutation to the goddess, the worshipped of the gods, the Devī who abides in every-

निद्रास्वरूपेण मही वितत्य
तृष्णा त्रपा क्षुद् भयदाऽथ कान्तिः ॥ १९
श्रद्धा स्मृतिः पुष्टिरथो क्षमा च
छाया च शक्तिः कमलालया च ।
वृत्तिर्दया भ्रान्तिरथेह माया
नमोऽस्तु देव्यै भवरूपिकायै ॥ २०
ततः स्तुता देववरैर्मृगेन्द्र-
मारुह्य देवी प्रगताऽवनीध्रम् ।
विन्ध्यं महापर्वतमुच्चशृङ्गं
चकार यं निम्नतरं त्वगस्त्यः ॥ २१
नारद उवाच ।
किमर्थमद्रिं भगवानगस्त्य-
स्तं निम्नशृङ्गं कृतवान् महर्षिः ।
कस्मै कृते केन च कारणेन
एतद् वदस्वामलसत्त्ववृत्ते ॥ २२
पुलस्त्य उवाच ।
पुरा हि विन्ध्येन दिवाकरस्य
गतिर्निरुद्धा गगनेचरस्य ।
रविस्ततः कुम्भभवं समेत्य
होमावसाने वचनं बभाषे ॥ २३
समागतोऽहं द्विज दूरतस्त्वां
कुरुष्व मामुद्धरणं मुनीन्द्र ।
ददस्व दानं मम यन्मनीषितं
चरामि येन त्रिदिवेषु निर्वृतः ॥ २४
इत्थं दिवाकरवचो गुणसंप्रयोगि
श्रुत्वा तदा कलशजो वचनं बभाषे ।
दानं ददामि तव यन्मनसस्त्वभीष्टं
नार्थी प्रयाति विमुखो मम कश्चिदेव ॥ २५
श्रुत्वा वचोऽमृतमयं कलशोद्भवस्य
प्राह प्रभुः करतले विनिधाय मूर्ध्नि ।
एषोऽद्य मे गिरिवरः प्ररुणद्धि मार्गं
विन्ध्यस्य निम्नकरणे भगवन् यतस्व ॥ २६

thing on this earth in the form of sleep, who abides in all things in the form of thirst, modesty, hunger, fear and loveliness, faith, memory, nourishment, forgiveness, reflection, power, fortune, activity, compassion, error and illusion. Salutation be to the Devi who has assumed the form of the universe. (19,20)

Thus extolled by the great gods the Devi went, riding her lion to the Vindhya mountains, the great mountain of high peaks which was made to bend low by Agastya. (21)

Nārada said: Wherefore did the venerable sage Agastya make the peak of the mountain low? For whom and for what reason? Tell me all this, O possessor of purity and uprightness. (22)

Pulastya said: In days of yore the Vindhya obstructed the motion of the heavenly body the Sun. The Sun therefore approached the pitcher-born Agastya and spoke to him at the end of the sacrifice: (23)

"I have come to you, O Brahman, from a distance. O great sage, contrive my deliverance. Confer on me the gift prayed for, whereby I may move about happily in heaven." (24)

Thus hearing the significant words of the Sun, the pitcher-born Agastya said, "I shall bestow upon you the gift which is pleasing to your mind. No suppliant goes disappointed from me." (25)

Hearing the nectar-like words of the venerable pitcher-born Agastya, the Lord said placing the palms of the hands on the head, "This lofty mountain Vindhya has obstructed my path to-day. O venerable sage, please make effort to bend it low. (26)

इति रविवचनादथाह कुम्भजन्मा
कृतमिति विद्धि मया हि नीचशृङ्गम् ।
तव किरणजितो भविष्यते महीध्रो
मम चरणसमाश्रितस्य का व्यथा ते ॥ २७

इत्येवमुक्त्वा कलशोद्भवस्तु
सूर्यं हि संस्तूय विनम्य भक्त्या ।
जगाम संत्यज्य हि दण्डकं हि
विन्ध्याचलं वृद्धवपुर्महर्षिः ॥ २८

गत्वा वचः प्राह मुनिर्महीध्रं
यास्ये महातीर्थवरं सुपुण्यम् ।
वृद्धोस्म्यशक्तश्च तवाधिरोढुं
तस्माद् भवान् नीचतरोऽस्तु सद्यः ॥ २९

इत्येवमुक्तो मुनिसत्तमेन
स नीचशृङ्गस्त्वभवन्महीध्रः ।
समाक्रमच्चापि महर्षिमुख्यः
प्रोल्लङ्घ्य विन्ध्यं त्विदमाह शैलम् ॥ ३०

यावन्न भूयो निजमाव्रजामि
महाश्रमं धौतवपुः सुतीर्थात् ।
त्वया न तावत्त्विह वर्धितव्यं
नो चेद् विशप्स्येऽहमवज्ञया ते ॥ ३१

इत्येवमुक्त्वा भगवाञ्जगाम
दिशं स याम्यां सहसाऽन्तरिक्षम् ।
आक्रम्य तस्थौ स हि तां तदाशां
काले व्रजाम्यत्र यदा मुनीन्द्रः ॥ ३२

तत्राश्रमं रम्यतरं हि कृत्वा
संशुद्धजाम्बूनदतोरणान्तम् ।
तत्राथ निक्षिप्य विदर्भपुत्रीं
स्वमाश्रमं सौम्यमुपाजगाम ॥ ३३

ऋत्वावृतौ पर्वकालेषु नित्यं
तमम्बरे ह्याश्रममावसत् सः ।
शेषं च कालं स हि दण्डकस्थस्
तपश्चचारामितकान्तिमान् मुनिः ॥ ३४

Hearing these words of the Sun, the pitcher-born sage Agastya said, "Know it made low-crested by me. The mountain will be overcome by your rays. What can afflict you, now that you have taken the shelter of my feet ?" (27)

Saying this and praising Sūrya and saluting him devoutly, the old and great pitcher-born sage Agastya left Daṇḍaka and went to the Vindhya mountains. (28)

Going there the sage told the mountain, I propose to go on a pilgrimage to the holy and great Tīrtha. As I have become old I am unable to scale you. So bend low immediately. (29)

Being thus spoken to by the great sage, the mountain became low-crested and the chief of the great sages crossed it and crossing, said to the Vindhyas : (30)

"As long as I do not return to my great Āśrama from the holy Tīrtha with my body cleansed, you should not expand; otherwise I shall pronounce a curse upon you for your negligence." (31)

Saying this the venerable great sage suddenly went to the Southern direction through the sky and remained there occupying the particular quarter in the hope of going back at the opportune moment. (32)

Then making the hermitage more charming by providing top of pure gold to all gates and leaving Lopāmudrā, the daughter of the king of the Vidarbhas there, he came to his peaceful Āśrama. (33)

From season to season and on festive occasions regularly he occupied that Āśrama in the sky. For the remaining period, the sage of unparallelled splendour remained in Daṇḍaka and performed austerity. (34)

विन्ध्योऽपि दृष्ट्वा गगने महाश्रमं
वृद्धिं न यात्येव भयान्महर्षेः।
नासौ निवृत्तेति मतिं विधाय
स संस्थितो नीचतराग्रशृङ्गः॥ ३५
एवं त्वगस्त्येन महाचलेन्द्रः
स नीचशृङ्गो हि कृतो महर्षे।
तस्योर्ध्वशृङ्गे मुनिसंस्तुता सा
दुर्गा स्थिता दानवनाशनार्थम्॥ ३६
देवाश्च सिद्धाश्च महोरगाश्च
विद्याधरा भूतगणाश्च सर्वे।
सर्वाप्सरोभिः प्रतिरामयन्तः
कात्यायनीं तस्थुरपेतशोकाः॥ ३७

इति श्रीवामनपुराणे एकोनविंशोऽध्याय ॥१९॥

२०

पुलस्त्य उवाच।
ततस्तु तां तत्र तदा वसन्तीं
कात्यायनीं शैलवरस्य शृङ्गे।
अपश्यतां दानवसत्तमौ द्वौ
चण्डश्च मुण्डश्च तपस्विनीं ताम्॥ १
दृष्ट्वैव शैलादवतीर्य शीघ्र-
माजग्मतुः स्वभवनं सुरारी।
दृष्ट्वोचतुस्तौ महिषासुरस्य
दूताविदं चण्डमुण्डौ दितीशम्॥ २
स्वस्थो भवान् किं त्वसुरेन्द्र साम्प्रत-
मागच्छ पश्याम च तत्र विन्ध्यम्।
तत्रास्ति देवी सुमहानुभावा

Vindhya too, seeing a great Āśrama in the sky, had not the courage to expand out of fear of the great sage. Thinking that he is yet to return he remained bending his peak low (35)

O great sage, thus the great mountain was made lowpeaked by Agastya On the top peak of mountain Durgā, the praised of the sages, dwelt for the destruction of the demons (36)

Gods, Siddhas, the great Uragas, Vidyādharas, Bhūtas all together with the Apsarasas remained without any affliction, affording pleasure to Kātyāyanī. (37)

Thus ends the Nineteenth Chapter in the Vāmana Purāna—19

20

Pulastya said Then the two great demons Canda and Munda saw the holy Kātyāyanī there dwelling all alone on the huge peak of the great mountain (1)

The two demons speedily descended the mountain as soon as they saw her, and reached their respective habitations Seeing the two messengers of Mahiṣāsura, Canda and Munda said the following to the chief of the demons (2)

"O chief of the demons, how are you at ease now? Come, let us visit the Vindhyas

कन्या सुरूपा सुरसुन्दरीणाम् ॥ ३
नितास्तया तोयधराऽलकैर्हि
जितः शशाङ्को वदनेन तन्व्या ।
नेत्रैस्त्रिभिस्त्रीणि हुताशनानि
जितानि कण्ठेन जितस्तु शङ्खः ॥ ४
स्तनौ सुवृत्तावथ मग्नचूचुकौ
स्थितौ विजित्येव गजस्य कुम्भौ ।
त्वां सर्वजेतारमिति प्रतर्क्य
शुचौ स्मरेणैव कृतौ सुदुर्गौ ॥ ५
पीनाः सशस्त्राः परिघोपमाश्च
भुजास्तयाऽष्टादश भान्ति तस्याः ।
पराक्रमं वै भवतो विदित्वा
कामेन यन्त्रा इव ते कृतास्तु ॥ ६
मध्यं च तस्यास्त्रिवलीतरङ्गं
विभाति दैत्येन्द्र सुरोमराजि ।
भयातुरारोहणकातरस्य
कामस्य सोपानमिव प्रयुक्तम् ॥ ७
सा रोमराजी सुतरां हि तस्या
विराजते पीनकुचावलग्ना ।
आरोहणे त्वद्भयकातरस्य
स्वेदप्रवाहोऽसुर मन्मथस्य ॥ ८
नाभिर्गभीरा सुतरां विभाति
प्रदक्षिणाऽस्याः परिवर्तमाना ।
तस्यैव लावण्यगृहस्य मुद्रा
कन्दर्पराज्ञा स्वयमेव दत्ता ॥ ९
विभाति रम्यं जघनं मृगाक्ष्याः
समन्ततो मेखलयाऽवजुष्टम् ।
मन्याम तं कामनराधिपस्य
प्राकारगुप्तं नगरं सुदुर्गम् ॥ १०
वृत्तावरोमौ च मृदू कुमार्याः

immediately There resides the most exalted goddess, the most beautiful of celestial damsels (3)

She excels the clouds in her lock of hair, surpasses the Moon in her face, eclipses the three fires in her three eyes, and beats the conch hollow in her neck. (4)

Her breasts, round in shape and with sunk nipples, excel, as it were, the temples of an elephant Knowing you to be the conqueror of all, Cupid has made the breasts his stronghold (5)

Her eighteen arms, round and plump, with weapons in them and appearing club-like and splendid, have been converted by Cupid, as it were, into your instruments, having known your valour (6)

O lord of demons her waist also, beautiful due to the three abdominal folds, and charming by the series of hair, appears like the stair case built by Cupid who, afflicted by fear, was not able to ascend higher (7)

O demon, the line of hair appears extremely beautiful due to its contiguity to the plump breasts, and resembles, as it were, the flow of sweat from the body of Cupid out *of fear from which he suffers due to your* ascendence (8)

Her deep navel which curves to the right appears like the seal on this store-house of beauty stamped by king Cupid himself (9)

The charming buttocks of that beautiful damsel adorned with a girdle on all sides appear to be king Cupid's extremely inaccessible city protected by high walls. (10)

The thighs of the damsel are round, very delicate and hairless From their sight it appears that they are the two settlements

शोभेत ऊरू समनुत्तमौ हि।
आवासनार्थं मकरध्वजेन
जनस्य देशाविव सन्निविष्टौ ॥ ११
तज्जानुयुग्मं महिपासुरेन्द्र
अर्द्धोन्नतं भाति तथैव तस्याः।
सृष्ट्वा विधाता हि निरूपणाय
श्रान्तस्तथा हस्ततले ददौ हि ॥ १२
जङ्घे सुवृत्तेऽपि च रोमहीने
शोभेत दैत्येश्वर ते तदीये।
आक्रम्य लोकानिव निर्मिताया
रूपार्जितस्यैव कुलाधरौ हि ॥ १३
पादौ च तस्याः कमलोदराभौ
प्रयत्नतस्तौ हि कृतौ विधात्रा।
आङ्गुलि ताभ्यां नखरत्नमाला
नक्षत्रमाला गगने यथैव ॥ १४
एवंस्वरूपा दनुनाथ कन्या
महोग्रशस्त्राणि च धारयन्ती।
दृष्ट्वा यथेष्टं न च विद्म का सा
सुताऽथवा कस्यचिदेव बाला ॥ १५
तद्भूतले रत्नमनुत्तमं स्थितं
स्वर्गं परित्यज्य महाऽसुरेन्द्र।
गत्वाऽथ विन्ध्यं स्वयमेव पश्य
कुरुष्व यत् तेऽभिमतं क्षमं च ॥ १६
श्रुत्वैव ताभ्यां महिषासुरस्तु
देव्याः प्रवृत्तिं कमनीयरूपाम्।
चक्रे मतिं नात्र विचारमस्ति
इत्येवमुक्त्वा महिषोऽपि नास्ति ॥ १७
प्रागेव पुंसस्तु शुभाशुभानि
स्थाने विधात्रा प्रतिपादितानि।
यस्मिन् यथा यानि यतोऽथ विप्र
स नीयते वा व्रजति स्वयं वा ॥ १८
ततोऽनु मुण्डं नमरं सचण्डं
विडालनेत्रं सपिशङ्गबाष्कलम्।
उग्रायुधं चिक्षुररक्तबीजौ

established by Cupid for the residence of men and women (11)

O lord Mahisāsura, the two knees of the charming damsel appear similarly very beautiful due to their being half-raised. Having created, Brahman was exhausted and to ascertain the perfection of his handicraft he placed his palms over them. (12)

Round, hairless and charming shanks, O lord of the demons, look beautiful like a thing created to excel every thing else and to make those reputed as excelling in beauty, inferior (13)

Her two feet are like lotus cups created by Brahman with great deal of effort The series of jewels of her nails appear like rows of stars in the sky (14)

O demon, that charming damsel bears formidable weapons of various kinds I have gazed and gazed at her, but have not known who she is and whose daughter she is. (15)

O great lord of demons, she is an exquisite jewel come down from heaven to the earth. Please pay a visit yourself to the Vindhya mountains and see her for yourself. Then do whatever you desire and deem fit (16)

Mahisāsura, hearing about the charm of the appearance of the Devī, making up his mind and saying, "We have to consider nothing about the matter", Mahiṣa too left (17)

O Brāhmana, Fate ordains the good and evil of man well in time, so that he may follow fate's course in and from objects by himself or be led to. (18)

Then the great demon issued commands to Muṇḍa, Namara, Caṇda, Viḍālākṣa,

समादिदेशाथ महासुरेन्द्रः ॥ १९

आहत्य भेरी रणकर्कशास्ते
स्वर्गं परित्यज्य महीधरं तु ।
आगम्य मूले शिविरं निवेश्य
तस्थुश्च सज्जा दनुनन्दनास्ते ॥ २०

ततस्तु दैत्यो महिषासुरेण
संप्रेषितो दानवयूथपालः ।
मयस्य पुत्रो रिपुसैन्यमर्दी
स दुन्दुभिर्दुन्दुभिनिःस्वनस्तु ॥ २१

अभ्येत्य देवीं गगनस्थितोऽपि
स दुन्दुभिर्वाक्यमुवाच विप्र ।
कुमारि दूतोऽस्मि महासुरस्य
रम्भात्मजस्याप्रतिमस्य युद्धे ॥ २२

कात्यायनी दुन्दुभिमभ्युवाच
एह्येहि दैत्येन्द्र भयं विमुच्य ।
वाक्यं च यद्रम्भसुतो बभाषे
वदस्व तत्सत्यमपेतमोहः ॥ २३

तथोक्तवाक्ये दितिजः शिवाया-
स्त्यज्याम्बरं भूमितले निषण्णः ।
सुखोपविष्टः परमासने च
रम्भात्मजेनोक्तमुवाच वाक्यम् ॥ २४

दुन्दुभिरुवाच ।

एवं समाज्ञापयते सुरारि-
स्त्वां देवि दैत्यो महिषासुरस्तु ।
यथामरा हीनबलाः पृथिव्यां
भ्रमन्ति युद्धे निर्जिता मया ते ॥ २५

स्वर्गं मही वायुपथाश्च वश्याः
पातालमन्ये च महेश्वराद्याः ।
इन्द्रोऽस्मि रुद्रोऽस्मि दिवाकरोऽस्मि
सर्वेषु लोकेष्वधिपोऽस्मि बाले ॥ २६

न सोऽस्ति नाके न महीतले वा
रसातले देवभटोऽसुरो वा ।

Piśaṅga, Vaṣkala, Ugrāyudha, Cikṣura and Raktabīja (19)

The demons who were desperate fighters became equipped immediately and beating their drums, descended from heaven to the earth and pitched their tents at the foot of the mountain (20)

The son of Maya, the chief of the demons, Dundubhi, who was capable of routing the army of the enemy and possessed voice resembling the drum, was despatched by Mahiṣāsura. (21)

O Brāhmaṇa, situated in the sky Dundubhi approached the Devī and said, "O damsel, I am the messenger of the great demon who is the son of Rambha and who has no rival in the battle-field" (22)

Kātyāyanī said in reply to Dundubhi, "Come, O chief of demons, come, leaving all fear and tell me without any embarrassment the true message with which the son of Rambha has entrusted you" (23)

On what the Devī said to him, he left heaven and came down on the earth, got himself comfortably seated on an excellent seat, and began to deliver the message of the son of Rambha (24)

Dundubhi said "The demon Mahiṣāsura the enemy of the gods intimates you, O Devī, that the gods rendered powerless, by being conquered by me in battle, are roaming about on the earth Heaven, earth, the intermediate region and the nether world have all come under my sway and all kings have accepted me as their overlord. O damsel, I am now Indra, Rudra and Sūrya. In fact, I am the lord of the entire world. (25, 26)

There is none in heaven, or in the earth or in the lower world who can face me in the

यो मां हि संग्राममुपेयिवांस्तु
भूतो न यक्षो न जिजीविषुर्यः ॥ २७
यान्येव रत्नानि महीतले वा
स्वर्गेऽपि पातालतलेऽथ मुग्धे ।
सर्वाणि मामद्य समागतानि
वीर्यार्जितानीह विशालनेत्रे ॥ २८
स्त्रीरत्नमग्र्य भवती च कन्या
प्राप्तोऽस्मि शैलं तव कारणेन ।
तस्माद् भजस्वेह जगत्पतिं मां
पतिस्तवार्होऽस्मि विभुः प्रभुश्च ॥ २९

पुलस्त्य उवाच ।

इत्येवमुक्ता दितिजेन दुर्गा
कात्यायनी प्राह मयस्य पुत्रम् ।
सत्य प्रभुर्दानवराट् पृथिव्यां
सत्यं च युद्धे विजितामराश्च ॥ ३०
किं त्वस्ति दैत्येश कुलेऽस्मदीये
धर्मो हि शुल्काख्य इति प्रसिद्धः ।
तं चेत् प्रदद्यान्महिषो ममाद्य
भजामि सत्येन पतिं हयारिम् ॥ ३१
श्रुत्वाऽथ वाक्यं मयजोऽब्रवीच्च
शुल्कं वदस्वाम्बुजपत्रनेत्रे ।
दद्यात्स्वमूर्धानमपि त्वदर्थे
किं नाम शुल्कं यदिहैव लभ्यम् ॥ ३२

पुलस्त्य उवाच ।

इत्येवमुक्ता दनुनायकेन
कात्यायनी सस्वनमुन्नदित्वा ।
विहस्य चैतद्वचनं बभाषे
हिताय सर्वस्य चराचरस्य ॥ ३३

श्रीदेव्युवाच ।

कुलेऽस्मदीये शृणु दैत्य शुल्कं
कृतं हि यत्पूर्वतरैः प्रसह्य ।
यो जेष्यतेऽस्मत्कुलजां रणाग्रे
तस्याः स भर्ताऽपि भविष्यतीति ॥ ३४

battlefield—a god, demon, Bhūta or Yakṣa—who desires to live (27)

O simple one, O handsome one, jewels that were on the earth, in heaven or in the nether world, being won by my valour have all come under me (28)

O graceful one, as a damsel you are the jewel of womankind. I have reached the mountain for your sake Therefore accept me, the lord of the universe, as I am a fit husband, lord and master for you (29)

Pulastya said Being thus addressed by the demon, Durgā Kātyāyanī said to the son of Maya, "I accept that the king of the Dānavas is the lord of the earth and that the gods had a defeat from him." (30)

But, O lord of the demons, a Dharma Śulka by name is the well-known marriage-present in our family If Mahisa agrees to bestow it upon me, I shall then, I promise, have Mahiṣāsura as my husband (31)

And then hearing these words the son of Maya said, "Tell me what that marriage-present is, O graceful lady For your sake the chief of the demons is ready to offer his head. What marriage-present is inaccessible ? (32)

Pulastya said Being thus spoken to by the chief of demons, Kātyāyanī burst into a peal of laughter and announced the following for the good of the entire stationary and moving world (33)

Devī said Hear the condition that has been laid suddenly in the family by the ancestors He who conquers our daughter in battle shall be her husband (34)

पुलस्त्य उवाच ।

तच्छ्रुत्वा वचनं देव्या दुन्दुभिर्दानवेश्वरः ।
गत्वा निवेदयामास महिषाय यथातथम् ॥ ३५

स चाभ्यगान्महातेजाः सर्वदैत्यपुरःसरः ।
आगत्य विन्ध्यशिखरं योद्धुकामः सरस्वतीम् ॥ ३६

ततः सेनापतिर्दैत्यो चिक्षुरो नाम नारद ।
सेनाग्रगामिनं चक्रे नमरं नाम दानवम् ॥ ३७

स चापि तेनाधिकृतश्चतुरङ्गं समूर्जितम् ।
बलैकदेशमादाय दुर्गां दुद्राव वेगितः ॥ ३८

तमापतन्तं वीक्ष्याथ देवा ब्रह्मपुरोगमाः ।
ऊचुर्वाक्यं महादेवीं वर्म ह्यानन्ध चाम्बिके ॥ ३९

अथोवाच सुरान् दुर्गा नाहं बध्नामि देवताः ।
कवचं कोऽत्र संतिष्ठेत् ममाग्रे दानवाधमः ॥ ४०

यदा न देव्या कवचं कृतं शस्त्रनिबर्हणम् ।
तदा रक्षार्थमस्यास्तु विष्णुपञ्जरमुक्तवान् ॥ ४१

सा तेन रक्षिता ब्रह्मन् दुर्गा दानवसत्तमम् ।
अवध्यं दैवतैः सर्वैर्महिषं प्रत्यपीडयत् ॥ ४२

एवं पुरा देववरेण शंभुना
तद्वैष्णवं पञ्जरमायताक्ष्याः ।
प्रोक्तं तया चापि हि पादघातै-
र्निषूदितोऽसौ महिषासुरेन्द्रः ॥ ४३

एवंप्रभावो द्विज विष्णुपञ्जरः
सर्वासु रक्षास्वधिको हि गीतः ।
कस्तस्य कुर्याद् युधि दर्पहानिं
यस्य स्थितश्चेतसि चक्रपाणिः ॥ ४४

इति श्रीवामनपुराणे विंशोऽध्यायः ॥२०॥

Pulastya said Hearing the words of the Devī, Dundubhi the lord of the Dānavas reported the whole matter as accurately as possible to Mahiṣa, the demon (35)

Then the mighty demon with all available demons sallied out and reached the Vindhya Hills with a desire to fight Kātyāyanī (36)

O Nārada, then his commander-in-chief, the demon Cikṣura appointed the Dānava Namara the pioneer of the army (37)

And he too, being authorised by him and equipped with the quadripartite army took a wing of the army with him and chased Durgā violently. (38)

Seeing the Dānava proceeding towards her, Brahman and other gods said to the great goddess, "Devī, put on armour." (39)

Durgā said to the gods, "O gods, I shall not put on any armour; let me see what wretch of a demon can stand before me" (40)

When Devī did not put on armour for the prevention of weapons, the Viṣṇu-Pañjara hymn was recited. (41)

Being protected by it, O Brāhmaṇa, Durga routed the great demon Mahiṣa who could not be slain by any other god (42)

Thus was recited the Viṣṇupañjara in days of yore for the charming one by the Great god Śambhu And the great Mahiṣāsura was killed by her with kicks of her feet (43)

Endowed with such majestic power the Viṣṇu-Pañjara, O Brāhmaṇa, is praised as excelling all other talismans. Who can humble the pride of one who has the discus-holding Viṣṇu in his heart? (44)

Thus ends the Twentieth Chapter, in the Vāmana-Purāṇa—20.

२१

नारद उवाच।
कथं कात्यायनी देवी सानुगं महिषासुरम्।
सवाहनं हतवती तथा विस्तरतो वद॥ १
एतच्च संशयं ब्रह्मन् हृदि मे परिवर्तते।
विद्यमानेषु शस्त्रेषु यत्पद्भ्यां तममर्दयत्॥ २
पुलस्त्य उवाच।
शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।
वृत्तां देवयुगस्यादौ पुण्यां पापभयापहाम्॥ ३
एवं स नमरः क्रुद्धः समापतत वेगवान्।
सगजाश्वरथो ब्रह्मन् दृष्टो देव्या यथेच्छया॥ ४
ततो बाणगणैर्दैत्यः समानम्याथ कार्मुकम्।
ववर्ष शैलं धारौघैर्द्यौरिवाम्बुदवृष्टिभिः॥ ५
शरवर्षेण तेनाथ विलोक्याद्रिं समावृतम्।
क्रुद्धा भगवती वेगादाचकर्ष धनुर्वरम्॥ ६
तद्धनुर्दानवे सैन्ये दुर्गया नामितं बलात्।
सुवर्णपृष्ठं विबभौ विद्युदम्बुधरेष्विव॥ ७
बाणैः सुररिपूनन्यान् खड्गेनान्यान् शुभव्रत।
गदया मुसलेनान्यांश्चर्मणाऽन्यानपातयत्॥ ८
एकोऽप्यसौ बहून् देव्याः केसरी कालसंनिभः।
विधुन्वन् केसरसटां निषूदयति दानवान्॥ ९
कुलिशाभिहता दैत्याः शक्त्या निर्भिन्नवक्षसः।
लाङ्गलैर्दारितग्रीवा विनिकृत्ताः परश्वधैः॥ १०
दण्डनिर्भिन्नशिरसश्चक्रविच्छिन्नबन्धनाः।
चेलुः पेतुश्च मम्लुश्च तत्यजुश्चापरे रणम्॥ ११

21

Narada said: Narrate in detail how the Goddess Kātyāyanī killed the Asura Mahiṣa together with his attendants and carriers. (1)

O Brahman, a doubt is running in my mind as to why did she kill him with her feet when the weapons were there. (2)

Pulastya said: Listen attentively this ancient holy, sin-destroying and fear dispelling story which originated at the commencement of Satyayuga. (3)

O Brahman, thus that angry and violent Namara attacked with his elephants, horses and chariots, he was freely observed by the Goddess. (4)

Then the demon bending the bow showered arrows on the mountain, like clouds pouring rain incessantly and heavily in the sky. (5)

Finding the mountain covered with the shower of arrows, the enraged Goddess speedily bent the most excellent bow. (6)

That gilded bow being bent with force by Durgā in the army of the demons shone like lightning in the midst of clouds. (7)

O Virtuous one, she destroyed some demons with arrows, some with sword and others with club, mace and shield. (8)

Shaking the manes, the death-like lion of the Goddess, all alone, killed many demons. (9)

Smitten with the thunderbolt, rent in the chest with the spear, cleft in the neck with the plough and chopped with the axe; with heads broken with cudgels, muscles torn with the discus, several demons staggered and fell down, while others lost heart and left the battlefield. (10,11)

ते वध्यमाना रौद्रया दुर्गया दैत्यदानवाः ।
कालरात्रिं मन्यमाना दुद्रुवुर्भयपीडिताः ॥ १२
सैन्याग्रं भग्नमालोक्य दुर्गामग्रे तथा स्थिताम् ।
दृष्ट्वाजगाम नमरो मत्तकुञ्जरसंस्थित. ॥ १३
समागम्य च वेगेन देव्या. शक्तिं मुमोच ह ।
त्रिशूलमपि सिंहाय प्राहिणोद् दानवो रणे ॥ १४
तावापतन्तौ देव्या तु हुंकारेणाथ भस्मसात् ।
कृतावथ गजेन्द्रेण गृहीतो मध्यतो हरिः ॥ १५
अथोत्पत्य च वेगेन तलेनाहत्य दानवम् ।
गतासुः कुञ्जरस्कन्धात् क्षिप्य देव्यै निवेदितः ॥ १६
गृहीत्वा दानवं मध्ये ब्रह्मन् कात्यायनी रुषा ।
सव्येन पाणिना भ्राम्य वादयत् पटहं यथा ॥ १७

The Daityas and Dānavas who were being slain by the dreadful Durgā thought it was the night of destruction and fled terror-stricken (12)

Seeing the van of the army routed and finding Durgā stationed in that condition, Namara proceeded mounting an elephant in rut (13)

Reaching with speed, the demon hurled his spear on the Goddess and threw the trident ont he lion in the battlefield (14)

The two, as they were rushing towards the Goddess, were reduced to ashes by the Goddess with a whoop and then the lion was seized by the waist, by the best of elephants (15)

Jumping violently and striking the demon with the blow of its paw, the lion brought him down dead from the neck of the elephant and presented him to the Goddess.(16)

Grasping the Dānava in the middle, O Brahman, and whirling him with the left hand, the enraged Kātyāyanī beat him as if he were a drum. (17)

ततोऽट्टहासं मुमुचे तादृशे वाद्यतां गते ।
हास्यात् समुद्भवंस्तस्या भूता नानाविधाऽद्भुताः ॥ १८
केचिद् व्याघ्रमुखा रौद्रा वृकाकारास्तथा परे ।
हयास्या महिषास्याश्च वराहवदनाः परे ॥ १९
आखुकुक्कुटवक्त्राश्च गोऽजाविकमुखास्तथा ।
नानावक्त्राक्षिचरणा नानायुधधरास्तथा ॥ २०
गायन्त्यन्ये हसन्त्यन्ये रमन्त्यन्ये तु संघशः ।
वादयन्त्यपरे तत्र स्तुवन्त्यन्ये तथाम्बिकाम् ॥ २१
सा तैर्भूतगणैर्देवी सार्द्धं तद्दानवं बलम् ।
शातयामास चाक्रम्य यथा सस्यं महाशनिः ॥ २२
सेनाग्रे निहते तस्मिन् तथा सेनाग्रगामिनि ।
चिक्षुरः सैन्यपालस्तु योधयामास देवता ॥ २३

Then on his being transformed into a musical instrument, she broke into a peel of loud laughter and from her laughter were born various strange spirits (18)

Some were tiger faced and terrific, and some looked like wolves, while others were horse faced, buffalo-faced and boar-faced (19)

Some had faces like those of mice and cocks, while others wore faces like those of cows, goats, sheep, having faces, eyes and feet of various kinds and holding multiple weapons (20)

Some of them sang, some laughed, some sported in groups, some played on musical instruments and others propitiated the Goddess Ambika with hymns. (21)

And attacking, the Goddess accompanied by the Bhūtas did the army of the Dānavas to death as the great thunderbolt destroys crop (22)

On the annihilation of the vanguards and the commander of the army, Cikṣura the general of the demons fought the goddesses. (23)

कार्मुकं दृढमाकर्णमाकृष्य रथिनां वरः ।
ववर्ष शरजालानि यथा मेघो वसुन्धराम् ॥ २४
तान् दुर्गा स्वशरैश्छित्त्वा शरसंघान् सुपर्वभिः ।
सौवर्णपुङ्खानपराञ्शरान् जग्राह षोडश ॥ २५
ततश्चतुर्भिश्चतुरस्तुरङ्गानपि भामिनी ।
हत्वा सारथिमेकेन ध्वजमेकेन चिच्छिदे ॥ २६
ततस्तु सशरं चापं चिच्छेदैकेषुणाऽम्बिका ।
छिन्ने धनुषि खड्गं च चर्म चादत्तवान् बली ॥ २७
तं खड्गं चर्मणा सार्धं दैत्यस्याधुन्वतो बलात् ।
शरैश्चतुर्भिश्चिच्छेद ततः शूलं समाददे ॥ २८
समुद्भ्राम्य महच्छूलं संप्राद्रवदथाम्बिकाम् ।
क्रोष्टुको मुदितोऽरण्ये मृगराजवधूं यथा ॥ २९
तस्याभिपततः पादौ करौ शीर्षं च पञ्चभिः ।
शरैश्चिच्छेद संक्रुद्धा न्यपतन्निहतोऽसुरः ॥ ३०
तस्मिन् सेनापतौ क्षुण्णे तदोग्रास्यो महासुरः ।
समाद्रवत वेगेन करालास्यश्च दानवः ॥ ३१
बाष्कलश्चोद्धतश्चैव उदग्राख्योग्रकार्मुकः ।
दुर्द्धरो दुर्मुखश्चैव विडालनयनोऽपरः ॥ ३२
एतेऽन्ये च महात्मानो दानवा बलिनां वराः ।
कात्यायनीमाद्रवन्त नानाशस्त्रास्त्रपाणयः ॥ ३३
तान् दृष्ट्वा लीलया दुर्गा वीणां जग्राह पाणिना ।
वादयामास हसती तथा डमरुकं वरम् ॥ ३४
यथा यथा वादयते देवी वाद्यानि तानि तु ।
तथा तथा भूतगणा नृत्यन्ति च हसन्ति च ॥ ३५
ततोऽसुराः शस्त्रधराः समभ्येत्य सरस्वतीम् ।
अभ्यघ्नंस्तांश्च जग्राह केशेषु परमेश्वरी ॥ ३६

The excellent charioteer drawing the bow firmly as far as the ear, rained showers of arrows even as a cloud showers rain on the earth. (24)

Cutting asunder his arrows with her well-jointed arrows, she took up sixteen other gold-feathered arrows (25)

Then the Goddess having killed four horses with four arrows and a charioteer with one, rent the banner with one arrow (26)

Then the Goddess Ambikā cut the bow and arrow with one arrow Bow being shattered the mighty one took up a sword and a shield (27)

She cut into pieces with four arrows the sword and the shield of the demon who was excited by his might. Then she grasped the pike. (28)

Whirling the pike, he chased Ambikā like the happy jackal pursuing the lioness in the forest. (29)

Being enraged, she cut with five arrows the legs, hands and head of the attacking demon who fell dead. (30)

On the defeat of the general, the great demon, Ugrāsya and the demon Karālāsya attacked Kātyāyanī violently (31)

Vāṣkala, Uddhata, Udagra, Ugrakārmuka, Durdhara, Durmukha and Viḍālanayana—these, and other stout and strong Dānavas with various missiles and weapons in their hands were put to flight by Kātyāyanī. (32, 33)

Seeing them, Durgā took easily a lute and a nice damaru drum too in her hand and began to play on them smilingly. (34)

As she went on playing on the instruments, the Bhūtas began to dance and sing (35)

Then the demons holding missiles approached Kātyāyanī *and struck her.* The Supreme Goddess caught them by the hair. (36)

प्रगृह्य केशेषु महासुरांस्तान्
उत्पत्य सिंहात्तु नगस्य सानुम् ।
ननर्द वीणां परिवादयन्ती
पपौ च पानं जगतो जनित्री ॥ ३७

ततस्तु देव्या बलिनो महासुरा
दोर्दण्डनिर्धूतविशीर्णदर्पाः ।
विस्रस्तवस्त्रा व्यसवश्च जाताः
ततस्तु तान् वीक्ष्य महासुरेन्द्रान् ॥ ३८

देव्या महौजा महिषासुरस्तु
व्यद्रावयद् भूतगणान् खुराग्रैः ।
तुण्डेन पुच्छेन तथोरसाऽन्यान्
निःश्वासवातेन च भूतसंघान् ॥ ३९

नादेन चैवाशनिमन्निभेन
विषाणकोट्या त्वपरान् प्रमथ्य ।
दुद्राव सिंहं युधि हन्तुकामः
ततोऽम्बिका क्रोधवशं जगाम ॥ ४०

ततः स कोपादथ तीक्ष्णशृङ्गः
क्षिप्रं गिरीन् भूमिमशीर्णयच्च ।
संक्षोभयंस्तोयनिधीन् घनांश्च
विध्वंसयन् प्राद्रवताथ दुर्गाम् ॥ ४१

सा चाथ पाशेन बबन्ध दुष्टं
स चाप्यभूत् क्लिन्नकटः करीन्द्रः ।
करं प्रचिच्छेद च हस्तिनोऽग्रं
स चापि भूयो महिषोऽभिजातः ॥ ४२

ततोऽस्य शूलं व्यसृजन्मृडानी
स शीर्णमूलो न्यपतत् पृथिव्याम् ।
शक्तिं प्रचिक्षेप हुताशदत्तां
सा कुण्ठिताग्रा न्यपतन्महर्षे ॥ ४३

चक्रं हरेर्दानवचक्रहन्तुः
क्षिप्तं त्वचक्रत्वमुपागतं हि ।
गदां समाविध्य धनेश्वरस्य
क्षिप्ता तु भग्ना न्यपतत् पृथिव्याम् ॥ ४४

जलेशपाशोऽपि महासुरेण
विषाणतुण्डाग्रखुरप्रणुन्नः ।

Catching the great demons by the hair and jumping from the back of the lion to the peak of the mountain, the mother of the universe drank a good drink, playing all the while on the lute (37)

Then the great and powerful demons whose pride was humbled by her mighty arms went naked and lifeless Then seeing the great demons the mighty Mahiṣāsura chased the Bhūtas striking with the tip of his hoofs and with the muzzle, tail, and bodily strength, and the wind of his breath (38, 39)

And with a loud roar resembling thunder he routed the enemies with the pokes of his horns, and chased the lion in the battlefield to kill him Then was Ambikā enraged. (40)

And the demon, with sharp-pointed horns, speedily devastating the mountains and plains, and disturbing the oceans and clouds, pursued Durgā (41)

Then she tied the wicked fellow with a noose And he assumed the form of a huge ruttish elephant She chopped the forepart of the elephant And he too became a buffalo. (42)

Mṛdānī discharged a trident on him, and it fell on the earth with its lower part broken into pieces She threw the pike, that was presented by Agni, on him, and it fell on the earth with its point blunted, O great sage (43)

The discus of Hari, the destroyer of the host of demons, on being thrown lost its peculiar characteristic The club of Kubera was thrown after being put in motion, but it too fell on the earth broken (44)

Also the noose of Varuṇa struck by the great demon with the horns, forepart of the mouth, and hoof was suppressed and the

निरस्य तत्कोपितया च मुक्तो
दण्डस्तु याम्यो बहुखण्डतां गतः ॥ ४५
वज्रं सुरेन्द्रस्य च विग्रहेऽस्य
मुक्तं सुसूक्ष्मत्वमुपाजगाम ।
संत्यज्य सिंहं महिषासुरस्य
दुर्गाऽधिरूढा सहसैव पृष्ठम् ॥ ४६
पृष्ठस्थितायां महिषासुरोऽपि
पोप्लूयते वीर्यमदान्मृडान्याम् ।
सा चापि पद्भ्यां मृदुकोमलाभ्यां
ममर्द तं क्लिन्नमिवाजिनं हि ॥ ४७
स मृद्यमानो धरणीधराभो
देव्या बली हीनबलो बभूव ।
ततोऽस्य शूलेन बिभेद कण्ठं
तस्मात् पुमान् खड्गधरो विनिर्गतः ॥ ४८
निष्क्रान्तमात्रं हृदये पदा तम्
आहत्य संगृह्य कचेषु कोपात् ।
शिरः प्रचिच्छेद वरासिनाऽस्य
हाहाकृतं दैत्यबलं तदाऽभूत् ॥ ४९
सचण्डमुण्डाः समयाः सताराः
सहासिलोम्ना भयकातराक्षाः ।
संताड्यमानाः प्रमथैर्भवान्याः
पातालमेवाविविशुर्भयार्ताः ॥ ५०
देव्या जयं देवगणा विलोक्य
स्तुवन्ति देवीं स्तुतिभिर्महर्षे ।
नारायणीं सर्वजगत्प्रतिष्ठां
कात्यायनीं घोरमुखीं सुरूपाम् ॥ ५१

Danda of Yama discharged by the enraged goddess split into many pieces (45)

The thunderbolt of Indra hurled on his person was reduced to atoms. Suddenly Durgā left the lion and mounted on the back of Mahisāsura (46)

Mahisāsura too, with Mrḍānī on his back, triedf requently to jump, out of arrogance born of prowess. And she with her soft and delicate feet pressed him as if with a piece of wet deerskin. (47)

Though once so strong as to resemble a mountain, he became weak on being pressed by the goddess. Then she cut her throat with a pike and from it came out a man with a sword in hand. (48)

She kicked him in his chest the moment he emerged out of it, and grasping his hair, out of anger, she cut his head with a sharp sword. At this the demon army began to bewail saying, "Alas !" (49)

Canḍa, Munda, Maya, Tāra, and Asiloman, terror stricken with eyes expressive of timidity, and struck by the Pramathas of Bhavānī, entered the lower world. (50)

The gods witnessing the victory of the Goddess began to glorify the good-looking Nārāyaṇī, the support of the entire universe, appearing dreadful then, O great sage. (51)

संस्तूयमाना सुरसिद्धसंघै-
र्निषण्णभूता हरपादमूले ।
भूयो भविष्याम्यमरार्थमेव-
मुक्त्वा सुरांस्तान् प्रविवेश दुर्गा ॥ ५२

इति श्रीवामनपुराणे एकविंशोऽध्याय ॥२१॥

२२

नारद उवाच ।
पुलस्त्य कथ्यतां तावद् देव्या भूयः समुद्भवः ।
महत्कौतूहल मेऽद्य विस्तराद् ब्रह्मवित्तम ॥ १
पुलस्त्य उवाच ।
श्रूयतां कथयिष्यामि भूयोऽस्याः सम्भवं मुने ।
शुम्भासुरवधार्थाय लोकानां हितकाम्यया ॥ २
या सा हिमवतः पुत्री भवेनोढा तपोधना ।
उमा नाम्ना च तस्या. सा कोशाज्जाता तु कौशिकी ॥ ३
संभूय विन्ध्यं गत्वा च भूयो भूतगणैर्वृता ।
शुम्भं चैव निशुम्भ च वधिष्यति वरायुधै. ॥ ४

नारद उवाच ।
ब्रह्मंस्त्वया समाख्याता मृता दक्षात्मजा सती ।
सा जाता हिमवत्पुत्रीत्येवं मे वक्तुमर्हसि ॥ ५
यथा च पार्वतीकोशात् समुद्भूता हि कौशिकी ।
यथा हतवती शुम्भं निशुम्भ च महासुरम् ॥ ६
कस्य चेमौ सुतौ वीरौ ख्यातौ शुम्भनिशुम्भकौ ।
एतद् विस्तरत. सर्वं यथावद् वक्तुमर्हसि ॥ ७
पुलस्त्य उवाच ।
एतत्ते कथयिष्यामि पार्वत्याः संभवं मुने ।
शृणुष्वावहितो भूत्वा स्कन्दोत्पत्तिं च शाश्वतीम् ॥ ८

Being glorified by the gods and Siddhas, and sitting at the feet of Hara, she said "I shall be reborn for the sake of the gods." And addressing the gods thus she entered (52)

Thus ends the Twenty-first Chapter in the Vamana-Purāṇa—21

22

Nārada said O Pulastya, O most exalted of Brahma-knowers, tell me again the story of the incarnation of Devī in detail Great is my curiosity today (1)

Pulastya said : O sage, listen I shall tell you about her incarnation to slay the demon Śumbha for the good of people (2)

The ascetic daughter of Himavat known as Umā was married by Śaṅkara From the Kośa of her was born Kauśikī (3)

Being reborn and going to the Vindhyas accompanied by a multitude of Bhūtas, she will slay Śumbha and Niśumbha with the best of weapons. (4)

Nārada said You have said that Satī the daughter of Dakṣa died. Please tell me how she was reborn as the daughter of Himavat how Kauśikī was born of the Kośa of Pārvatī how she killed the great demons Śumbha and Niśumbha, and whose sons were the well known warriors Śumbha and Niśumbha. ? Please tell me all these in detail and in a fit manner. (5,6,7)

Pulastya said O sage, I shall narrate to you the birth of Pārvatī. Listen with attention the primordial account of the birth of Skanda (8)

रुद्रः सत्यां प्रणष्टायां ब्रह्मचारिव्रते स्थितः ।
निराश्रयत्वमापन्नस्तपस्तप्तुं व्यवस्थितः ॥ ९
स चासीद् देवसेनानीर्दैत्यदर्पविनाशनः ।
शिवरूपत्वमास्थाय सैनापत्यं समुत्सृजत् ॥ १०
ततो निराकृता देवाः सेनानाथेन शंभुना ।
दानवेन्द्रेण विक्रम्य महिषेण पराजिताः ॥ ११
ततो जग्मुः सुरेशानं द्रष्टुं चक्रगदाधरम् ।
श्वेतद्वीपे महाहंसं प्रपन्नाः शरणं हरिम् ॥ १२
तानागतान् सुरान् दृष्ट्वा ततः शक्रपुरोगमान् ।
विहस्य मेघगम्भीरं प्रोवाच पुरुषोत्तमः ॥ १३
किं जितास्त्वसुरेन्द्रेण महिषेण दुरात्मना ।
येन सर्वे समेत्यैवं मम पार्श्वमुपागताः ॥ १४
तद् युष्माकं हितार्थाय यद् वदामि सुरोत्तमाः ।
तत्कुरुध्वं जयो येन समाश्रित्य भवेद्धि वः ॥ १५
य एते पितरो दिव्यास्त्वग्निष्वात्तेति विश्रुताः ।
अमीषां मानसी कन्या मेना नाम्नाऽस्ति देवताः ॥ १६
तामाराध्य महातिथ्यां श्रद्धया परयाऽमराः ।
प्रार्थयध्वं सतीं मेनां प्रालेयाद्रेरिहार्थतः ॥ १७
तस्यां सा रूपसंयुक्ता भविष्यति तपस्विनी ।
दक्षकोपाद् यया मुक्तं मलवज्जीवितं प्रियम् ॥ १८
सा शंकरात् स्वतेजोंऽशं जनयिष्यति यं सुतम् ।
स हनिष्यति दैत्येन्द्रं महिषं सपदानुगम् ॥ १९
तस्माद् गच्छत पुण्यं तत् कुरुक्षेत्रं महाफलम् ।
तत्र पृथूदके तीर्थे पूज्यन्तां पितरोऽव्ययाः ॥ २०
महातिथ्यां महापुण्ये यदि शत्रुपराभवम् ।
जिहासतात्मनः सर्वे इत्थं वै क्रियतामिति ॥ २१

पुलस्त्य उवाच ।

इत्युक्त्वा वासुदेवेन देवाः शक्रपुरोगमाः ।

Becoming Āśramaless after the death of Satī Śiva kept the vow of the Brahmacārin and settled down to practise austerity (9)

And he, who was the commander of the gods and the humbler of the pride of the demons, renounced the commander-ship, and assumed the form of Śiva (10)

Then the gods being abandoned by Śambhu, the chief of the army and vanquished by the great demon Mahiṣa, went to Nārāyaṇa the Great god bearing the discus and mace, and took refuge with Hari the Great swan in Śvetadvīpa (11 12)

Nārāyaṇa finding Indra and other gods come, said smilingly in a voice resembling the roar of clouds (13)

Have you been conquered by Mahiṣa, the wicked lord of the demons, so that you have come to my side in a body ? (14)

"Then do what I tell you for your good, O Great gods, so that resorting to it you may win victory without fail (15)

"The heavenly ancestors who are known as the Agniṣvāttas have a spiritual daughter called Menā, O gods (16)

O gods, having propitiated her with steadfast devotion on Mahātithi, solicit virtuous Menā, for Himavat (17)

She will be born in her as a beautiful and devout daughter, who had shuffled her mortal coil as easily as one throws off dirt, out of anger on Dakṣa. (18)

By Śaṅkara she will give birth to a son who will be his own portion of vigour, and will kill Mahiṣa, the chief of the demons, and his followers. (19)

Therefore, proceed to highly meritorious Kurukṣetra, and there in the holy Pṛthudaka, worship the imperishable Pitṛs on the most holy Mahātithi If you all desire to save your selves from the humiliation of being conquered by the enemy, act in this manner. (20, 21)

Pulastya said Being thus addressed by Vāsudeva, Indra and other gods asked the

कृताञ्जलिपुटा भूत्वा पप्रच्छुः परमेश्वरम् ॥ २२

देवा ऊचुः ।

कोऽयं कुरुक्षेत्र इति यत्र पुण्यं पृथूदकम् ।
उद्भवं तस्य तीर्थस्य भगवान् प्रब्रवीतु नः ॥ २३
केयं प्रोक्ता महापुण्या तिथीनामुत्तमा तिथिः ।
यस्यां हि पितरो दिव्याः पूज्यास्माभिः प्रयत्नतः ॥ २४
ततः सुराणां वचनान्मुरारिः कैटभार्दनः ।
कुरुक्षेत्रोद्भवं पुण्यं प्रोक्तवांस्तां तिथीमपि ॥ २५

श्रीभगवानुवाच ।

सोमवंशोद्भवो राजा ऋक्षो नाम महाबलः ।
कृतस्यादौ समभवदृक्षात् संवरणोऽभवत् ॥ २६
स च पित्रा निजे राज्ये बाल एवाभिषेचितः ।
बाल्येऽपि धर्मनिरतो मद्भक्तश्च सदाऽभवत् ॥ २७
पुरोहितस्तु तस्यासीद् वसिष्ठो वरुणात्मजः ।
स चास्याध्यापयामास साङ्गान् वेदानुदारधीः ॥ २८
ततो जगाम चारण्यं त्वनध्याये नृपात्मजः ।
सर्वकर्मसु निक्षिप्य वसिष्ठं तपसां निधिम् ॥ २९
ततो मृगयाव्याक्षेपाद् एकाकी विजनं वनम् ।
वैभ्राजं स जगामाथ अथोन्मादनमभ्ययात् ॥ ३०
ततस्तु कौतुकाविष्टः सर्वर्तुकुसुमे वने ।
अवितृप्तः सुगन्धस्य समन्ताद् व्यचरद् वनम् ॥ ३१
स वनान्तं च ददृशे फुल्लकोकनदावृतम् ।
कह्लारपद्मकुमुदैः कमलेन्दीवरैरपि ॥ ३२
तत्र क्रीडन्ति सततमप्सरोऽमरकन्यकाः ।
तासां मध्ये ददर्शाथ कन्यां संवरणोऽधिकाम् ॥ ३३
दर्शनादेव स नृपः काममार्गणपीडितः ।

Supreme Lord the following question with folded hands (22)

The gods said: What is this Kurukṣetra where-in is situated the holy Pṛthūdaka? Let the venerable one explain to us the origin of that place of pilgrimage (23)

What day of the lunar month has been called the Tithi of great merit and excellence, in which the heavenly Pitṛs should be worshipped by us with continued effort. (24)

Being requested by the gods, Murāri, the Vanquisher of Kaiṭabha described the holy origin of Kurukṣetra and the Tithi there-of. (25)

The Lord said: Ṛkṣa a king of great might was born in the lunar dynasty in the beginning of the Kṛta age and from Ṛkṣa was born Saṁvaraṇa. (26)

He was installed in his own kingdom by his father even when he was a child. And from his childhood he was always attached to Dharma and devoted to me (27)

His priest was Vasiṣṭha, the son of Varuṇa who being of a liberal bent of mind taught him all the Vedas together with their ancillaries (28)

On a holiday the prince went to the forest entrusting everything to the care of the great sage Vasiṣṭha. (29)

He went all alone to the lonely forest Vaibhrāja on a hunting expedition. Now he came under the influence of Unmādana. (30)

Then becoming overpowered by the sportive spirit, he wandered about in the forest, which had all the flowers of all seasons without being satisfied with the fragrance (31)

He then saw the border of the forest surrounded by blossomed red blue, and white lotuses and white lilies (32)

There Apsarases and divine damsels sported constantly. Among them Saṁvaraṇa saw a maiden of great excellence. (33)

Seeing instantly the king became stricken with love and she too became afflicted with

जातः सा च तमीक्ष्यैव कामबाणातुराऽभवत् ॥ ३४
उभौ तौ पीडितौ मोहं जग्मतुः काममार्गणैः ।
राजा चलासनो भूम्या निपपात तुरङ्गमात् ॥ ३५
तमभ्येत्य महात्मानो गन्धर्वाः कामरूपिणः ।
सिषिचुर्वारिणाऽभ्येत्य लब्धसंज्ञोऽभवत् क्षणात् ॥ ३६
सा चाप्सरोभिरुत्पात्य नीता पितृकुलं निजम् ।
ताभिराश्वासिता चापि मधुरैर्वचनाम्बुभिः ॥ ३७
स चाप्यारुह्य तुरगं प्रतिष्ठानं पुरोत्तमम् ।
गतस्तु मेरुशिखरं कामचारी यथाऽमरः ॥ ३८
यदाप्रभृति सा दृष्टा आर्क्षिणा तपती गिरौ ।
तदाप्रभृति नाश्नाति दिवा स्वपिति नो निशि ॥ ३९
ततः सर्वविदव्यग्रो विदित्वा वरुणात्मजः ।
तपतीतापितं वीरं पार्थिवं तपसां निधिः ॥ ४०
समुत्पत्य महायोगी गगनं रविमण्डलम् ।
विवेश देवं तिग्मांशुं ददर्श स्यन्दने स्थितम् ॥ ४१
तं दृष्ट्वा भास्करं देवं प्रणमद् द्विजसत्तमः ।
प्रतिप्रणमितश्चासौ भास्करेणाविशद् रथे ॥ ४२
ज्वलज्जटाकलापोऽसौ दिवाकरसमीपगः ।
शोभते वारुणिः श्रीमान् द्वितीय इव भास्करः ॥ ४३
ततः सपूजितोऽर्घाद्यैर्भास्करेण तपोधनः ।
पृष्टश्चागमने हेतुं प्रत्युवाच दिवाकरम् ॥ ४४
समायातोऽस्मि देवेश याचितुं त्वां महाद्युते ।
सुतां संवरणस्यार्थे तस्य त्वं दातुमर्हसि ॥ ४५
ततो वसिष्ठाय दिवाकरेण
निवेदिता सा तपती तनूजा ।
गृहागताय द्विजपुंगवाय
राज्ञोऽर्थतः संवरणस्य देवाः ॥ ४६

the arrows of Cupid the moment she saw him (34)

Both of them tormented by the arrows of Cupid lost consciousness The king lost his position on the back of the horse and fell down on the earth (35)

Approaching, the noble Gandharvas who were adepts in assuming any from, sprinkled water on him and he came to his senses in a short while (36)

Lifting her the Apsarases took her to her father's house and consoled her with sweet words of solace. (37)

And mounting a horse he went to the excellent city of Pratisthana like a self willed god going to the peak of the Meru (38)

From the moment he saw Tapati on the mountain with his own eyes, he did neither eat in the day, nor sleep in the night (39)

The omniscient and undisturbed ascetic Vasiṣṭha when came to know that the heroic king was distressed for Tapati, the great Yogin ascended the sky, approached the disc of the Sun and saw him seated on the chariot (40, 41)

Seeing the god Sūrya, the most exalted Brahmana bowed down to him and being saluted in return by Sūrya, entered the chariot (42)

With his lustrous braid of matted hair and stationed near the Sūrya the son of Varuṇa shone like a second Sūrya (43)

Then the sage was honoured with Arghya and other articles and being asked how he happened to come that way, replied to the Sun (44)

'O Lord of gods, possessed of great splendour I have come to solicit your daughter for Saṁvarana Kindly offer her to him' (45)

Then was the daughter Tapati offered by the Sun to Vasiṣṭha, the great Brāhmaṇa, who had arrived at his residence for king Saṁvarana, O gods (46)

सावित्रिमादाय ततो वसिष्ठः
स्वमाश्रमं पुण्यमुपाजगाम ।
सा चापि संस्मृत्य नृपात्मजं तं
कृताञ्जलिर्वारुणिमाह देवी ॥ ४७

तपत्युवाच ।

ब्रह्मन् मया खेदमुपेत्य यो हि
सहाप्सरोभिः परिचारिकाभिः ।
दृष्टो ह्यरण्येऽमरगर्भतुल्यो
नृपात्मजो लक्षणतोऽभिजाने ॥ ४८

पादौ शुभौ चक्रगदासिचिह्नौ
जङ्घे तथोरू करिहस्ततुल्यौ ।
कटिस्तथा सिंहकटिर्यथैव
क्षामं च मध्यं त्रिवलीनिबद्धम् ॥ ४९

ग्रीवाऽस्य शङ्खाकृतिमादधाति
भुजौ च पीनौ कठिनौ सुदीर्घौ ।
हस्तौ तथा पद्मदलोद्भवाङ्कौ
छत्राकृतिस्तस्य शिरो विभाति ॥ ५०

नीलाश्च केशाः कुटिलाश्च तस्य
कर्णौ समांसौ सुसमा च नासा ।
दीर्घाश्च तस्याङ्गुलयः सुपर्वाः
पद्भ्यां कराभ्यां दशनाश्च शुभ्राः ॥ ५१

समुन्नतः षड्भिरुदारवीर्य-
स्त्रिभिर्गभीरस्त्रिषु च प्रलम्बः ।
रक्तस्तथा पञ्चसु राजपुत्रः
कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि ॥ ५२

द्वाभ्यां च शुक्लः सुरभिश्चतुर्भिः
दृश्यन्ति पद्मानि दशैव चास्य ।
वृतः स भर्ता भगवन् हि पूर्वं
तं राजपुत्रं भुवि संविचिन्त्य ॥ ५३

ददस्व मां नाथ तपस्विनेऽस्मै
गुणोपपन्नाय समीहिताय ।
नेहान्यकामां प्रवदन्ति सन्तो
दातुं तथाऽन्यस्य विभो क्षमस्व ॥ ५४

Accepting the daughter of Sūrya, Vasiṣṭha then came back to his holy hermitage She too remembering the son of the king spoke to Vasiṣṭha with folded hands (47)

Tapatī said "In the company of the Apsaras attendants, I came to see in the forest, and came to grief for having done so *One who appeared like the son of a god*, O Brāhmaṇa, from his features Him I take to be a prince. (48)

"His charming feet bore marks of the discus, mace and sword, shanks and thighs resembled the trunk of the elephants the waist was like that of the lion, and lean abdomen had the three folds of skin (49)

"His *neck assumed the form of a conch*, his arms were plump, stiff and very long, the palm of his hands bore marks of the lotus petals and his head looked like an umbrella (50)

"His hair was black and curly, his ears were fleshy and the nose was symmetrical, fingers of his hands and feet were long and well jointed, and his teeth were shining (51)

"He was *sublime in six respects*, magnanimous in three, prominent in three, and red in five The prince was dark in four and also bent in three aspects (52)

"He was white in two, and fragrant in four aspects. Ten of his features were prominently discernible as lotus-like I selected him long ago as my husband having come to know him as a prince (53)

"O lord, give me in marriage to the longed for, well-qualified, guileless prince The good do not consider it proper to give to another person a daughter whose mind is fixed on some one O Master, pardon me" (54)

देवदेव उवाच ।

इत्येवमुक्तः सवितुश्च पुत्र्या
ऋषिस्तदा ध्यानपरो बभूव ।
ज्ञात्वा च तत्रार्कसुतां सकामां
मुदा युतो वाक्यमिदं जगाद ॥ ५५

स एव पुत्रि नृपतेस्तनूजो
दृष्टः पुरा कामयसे यमद्य ।
स एव चायाति ममाश्रमं वै
ऋक्षात्मजः संवरणो हि नाम्ना ॥ ५६

अथाजगाम स नृपस्य पुत्र-
स्तमाश्रमं ब्राह्मणपुंगवस्य ।
दृष्ट्वा वसिष्ठं प्रणिपत्य मूर्ध्ना
स्थितस्त्वपश्यत् तपतीं नरेन्द्रः ॥ ५७

दृष्ट्वा च तां पद्मविशालनेत्रां
तां पूर्वदृष्टामिति चिन्तयित्वा ।
पप्रच्छ केयं ललना द्विजेन्द्र
स वारुणिः प्राह नराधिपेन्द्रम् ॥ ५८

इयं विवस्वद्दुहिता नरेन्द्र
नाम्ना प्रसिद्धा तपती पृथिव्याम् ।
मया तवार्थाय दिवाकरोऽर्थितः
प्रादान्मया त्वाश्रममानिनिन्ये ॥ ५९

तस्मात् समुत्तिष्ठ नरेन्द्र देव्याः
पाणिं तपत्या विधिवद् गृहाण ।
इत्येवमुक्तो नृपतिः प्रहृष्टो
जग्राह पाणिं विधिवत् तपत्याः ॥ ६०

सा तं पतिं प्राप्य मनोऽभिरामं
सूर्यात्मजा शक्रसमप्रभावम् ।
रराम तन्वी भवनोत्तमेषु
यथा महेन्द्रं दिवि दैत्यकन्या ॥ ६१

इति श्रीवामनपुराणे द्वाविंशोऽध्याय ॥२२॥

Lord of gods said When the daughter of Savitr said this much, the sage then became absorbed in meditation and knowing the daughter of Surya impassioned, spoke with delight the following words (55)

"O daughter, he is verily a prince whom, seen formerly, you long for today He indeed is the son of Ṛkṣa, by name Saṁvarana, who comes to my hermitage" (56)

Then came that prince to the hermitage of the great Brāhmana Seeing Vasiṣtha and bowing down to him, the prince stood up, and saw Tapati (57)

Having seen her, of lotus-like large eyes, he concluded that he had seen her formerly and asked, 'O great Brāhmana, who is this maiden? Vasiṣtha said to the most exalted of kings, 'O prince, she is the daughter of Vivasvat, known in the world as Tapati Being solicited for you by me, Divākara offered her to me and I have brought her to the hermitage. (58, 59)

Hence be ready, O prince, take the hand of the goddess Tapati in the approved manner Being thus spoken to, the prince was delighted and accepted in the proper manner the hand of Tapati in marriage (60)

Getting him as her husband one who was equal in brilliance to Sūrya and whom she has been longing to have as her husband, the delicate daughter of Surya enjoyed in excellent palaces, as the daughter of Daitya does with Indra in heaven (61)

Thus ends the Twenty second Chapter in the Vāmana Purāna—22

२३

देवदेव उवाच ।

तस्यां तपत्यां नरसत्तमेन
जातः सुतः पार्थिवलक्षणस्तु ।
स जातकर्मादिभिरेव संस्कृतो
विवर्द्धताज्येन हुतो यथाऽग्निः ॥ १

कृतोऽस्य चूडाकरणश्च देवा
विप्रेण मित्रावरुणात्मजेन ।
नवाब्दिकस्य व्रतबन्धनं च
वेदे च शास्त्रे विधिपारगोऽभूत् ॥ २

ततश्चतुःषड्भिरपीह वर्षैः
सर्वज्ञतामभ्यगमत् ततोऽसौ ।
ख्यातः पृथिव्यां पुरुषोत्तमोऽसौ
नाम्ना कुरुः संवरणस्य पुत्रः ॥ ३

ततो नरपतिर्दृष्ट्वा धार्मिकं तनयं शुभम् ।
दारक्रियार्थमकरोद् यत्नं शुभकुले ततः ॥ ४

सौदामिनीं सुदाम्नस्तु सुतां रूपाधिकां नृपः ।
कुरोरर्थाय वृतवान् स प्रादात् कुरवेऽपि ताम् ॥ ५

स तां नृपसुतां लब्ध्वा धर्मार्थावविरोधयन् ।
रेमे तन्व्या सह तया पौलोम्या मघवानिव ॥ ६

ततो नरपतिः पुत्रं राज्यभारक्षम बली ।
विदित्वा यौवराज्याय विधानेनाभ्यषेचयत् ॥ ७

ततो राज्येऽभिषिक्तस्तु कुरुः पित्रा निजे पदे ।

23

Lord Viṣṇu said A son possessing the marks of a king was begotten by the great man in Tapatī Consecrated by the Jātakarma and other Saṃskāras, he grew as the fire in which offering of ghee is made (1)

O *gods, his Cūḍākaraṇa and other* Saṃskāras were performed by the Brāhmaṇa Vasiṣṭha, the son of Mitrāvaruṇa and when he was nine years old, his sacred thread ceremony was performed. And he became proficient in the rituals according to the Vedas and Śāstras (2)

Then in ten years he acquired all round knowledge and this excellent man, the son of Saṁvaraṇa became known by the name Kuru (3)

Then the king finding the son pious and virtuous, made effort to get him married in a good family (4)

The king selected for Kuru, Saudāminī, the beautiful daughter of Sudāman. He too gave her in marriage to Kuru (5)

Being united with the king's daughter, he passed his days in enjoyment in the company of that beautiful lady, as did Indra with Paulomī, without infringing the laws of Dharma and Artha (6)

Then the mighty king knowing his son fit to shoulder the responsibility of state-management, consecrated him in the heir-apparentship, according to the procedure laid down (7)

Then was Kuru installed in his own

पालयामास स महीं पुत्रवच्च स्वयं प्रजाः ॥ ८
स एव क्षेत्रपालोऽभूत् पशुपालः स एव हि ।
स सर्वपालकश्चासीत् प्रजापालो महाबलः ॥ ९
ततोऽस्य बुद्धिरुत्पन्ना कीर्तिर्लोके गरीयसी ।
यावत्कीर्तिः सुसंस्था हि तावद्वासः सुरैः सह ॥ १०
स त्वेवं नृपतिश्रेष्ठो याथातथ्यमवेक्ष्य च ।
विचचार महीं सर्वां कीर्त्यर्थं तु नराधिपः ॥ ११
ततो द्वैतवनं नाम पुण्यं लोकेश्वरो बली ।
तदासाद्य सुसंतुष्टो विवेशाभ्यन्तरं ततः ॥ १२
तत्र देवीं ददर्शाथ पुण्यां पापविमोचनीम् ।
प्लक्षजां ब्रह्मणः पुत्रीं हरिजिह्वां सरस्वतीम् ॥ १३
सुदर्शनस्य जननीं ह्रद कृत्वा सुविस्तरम् ।
स्थितां भगवतीं कूले तीर्थकोटिभिराप्लुताम् ॥ १४
तस्यास्तज्जलमीक्ष्यैव स्नात्वा प्रीतोऽभवन्नृपः ।
समाजगाम च पुनः ब्रह्मणो वेदिमुत्तराम् ॥ १५
समन्तपञ्चकं नाम धर्मस्थानमनुत्तमम् ।
आसमन्ताद् योजनानि पञ्च पञ्च च सर्वतः ॥ १६
देवा ऊचुः ।
कियन्त्यो वेदयः सन्ति ब्रह्मणः पुरुषोत्तम ।
येनोत्तरतया वेदिर्गदिता सर्वपञ्चका ॥ १७
देवदेव उवाच ।
वेदयो लोकनाथस्य पञ्च धर्मस्य सेतवः ।
यासु यष्टं सुरेशेन लोकनाथेन शंभुना ॥ १८
प्रयागो मध्यमा वेदिः पूर्वा वेदिर्गयाशिरः ।
विरजा दक्षिणा वेदिरनन्तफलदायिनी ॥ १९
प्रतीची पुष्करा वेदिस्त्रिभिः कुण्डैरलंकृता ।

position in the kingdom by his father, and he ruled over the earth and protected his subjects as his own sons (8)

He verily became Kṣetrapāla, he himself was the Paśupāla, he was the protector of all, and was the mighty ruler of his subjects (9)

Then it dawned upon him that fame is of great consequence So long as fame is well established, residence with the gods is ensured (10)

And the most exalted monarch arriving at the truth in this manner, wandered about over the entire world to achieve reputation (11)

Then the mighty lord of the world went to the holy Dvaitavana and reaching it, entered into it highly pleased (12)

There he saw the holy, sin-removing Sarasvatī, known also as Plakṣajā, and Harijihvā, the daughter of Brahman and the mother of Sudarśana, who was established there forming a lake on the bank which was washed by a crore of Tīrthas The king became very much pleased to see its water and bathing in it, he came again to the Northern Vedi of Brahman and to the unsurpassable religious place known as Samantapancaka, extending five miles all round (13, 14, 15, 16)

Gods said O Nārāyana, how many Vedis of Brahman are there, so that you have referred to the Vedi Sarvapañcaka as Northern ? (17)

Viṣṇu said The Vedis of the Lord of the universe five in number are, as it were, so many bridges of religion in which sacrifices were performed by Śambhu the Lord of the gods and the Master of the world (18)

Prayāga is the Middle Vedi and the Eastern Vedi is Gayā. The Southern Vedi is Virajā If is capable of conferring limitless merit (19)

The Eastern Vedi is Puskara provided with three wells. And Samantapañcaka is

समन्तपञ्चका चोक्ता वेदिरेवोत्तराऽव्यया ॥ २०
तममन्यत राजर्षिरिदं क्षेत्रं महाफलम् ।
करिष्यामि कृषिष्यामि सर्वान् कामान् यथेप्सितान् ॥२१
इति संचिन्त्य मनसा त्यक्त्वा स्यन्दनमुत्तमम् ।
चक्रे कीर्त्यर्थमतुलं संस्थानं पार्थिवर्षभः ॥ २२
कृत्वा सीरं स सौवर्णं गृह्य रुद्रवृषं प्रभुः ।
पौण्ड्रकं याम्यमहिषं स्वयं कर्षितुमुद्यतः ॥ २३
तं कर्षन्तं नरवरं समभ्येत्य शतक्रतुः ।
प्रोवाच राजन् किमिदं भवान् कर्तुमिहोद्यतः ॥ २४
राजाऽब्रवीत् सुरवरं तपः सत्यं क्षमां दयाम् ।
कृषामि शौच दानं च योगं च ब्रह्मचारिताम् ॥ २५
तस्योवाच हरिर्देवः कस्माद्बीजो नरेश्वर ।
लब्धोऽष्टाङ्गेति सहसा अवहस्य गतस्ततः ॥ २६

गतेऽपि शक्रे राजर्षिरहन्यहनि सीरधृक् ।
कृषतेऽन्यान् समन्ताच्च सप्तक्रोशान् महीपतिः ॥ २७
ततोऽहमब्रुवं गत्वा कुरो किमिदमित्यथ ।
तदाऽष्टाङ्गं महाधर्मं समाख्यातं नृपेण हि ॥ २८
ततो मयाऽस्य गदित नृप बीजं क्व तिष्ठति ।
स चाह मम देहस्थं बीजं तमहमब्रुवम् ।
देह्यहं वापयिष्यामि सीरं कृषतु वै भवान् ॥ २९
ततो नृपतिना बाहुर्दक्षिणः प्रसृतः कृतः ।
प्रसृतं तं भुजं दृष्ट्वा मया चक्रेण वेगतः ॥ ३०
सहस्रधा ततश्छिद्य दत्तो युष्माकमेव हि ।
ततः सव्यो भुजो राज्ञा दत्तश्छिन्नोऽप्यसौ मया ॥ ३१
तथैवोरुयुग प्रादान्मया छिन्नौ च तावुभौ ।
ततः स मे शिरः प्रादात् तेन प्रीतोऽस्मि तस्य च ।

the imperishable Northern Vedi (20)

Then the royal sage thought "This region is of great merit I shall make this region highly meritorious and shall have all my desires cultivated to my satisfaction (21)

So thinking and leaving the superb chariot, the noble king made it the peerless establishment for the attainment of fame. (22)

Making a plough of gold and taking the ox of Rudra, and the buffalo of Yama known as Paundraka, he began himself to plough (23)

Having approached the great man who was ploughing, Indra said, "O king, what are you about ?" The king replied to the great god, "I am cultivating austerity, truth, forbearance, compassion, purity, charity, meditation and celibacy" (24, 25)

To him the Lord Hari said, "O king, from whom has the eight limbed seed been acquired ?" Saying this and smiling, he left the place. (26)

Even after the departure of Indra the royal sage holding the plough cultivated every day other areas within seven Krośas on all sides (27)

Then approaching, I said, "O Kuru, what is this ?' Then the eight-limbed great religion was explaind by the king (28)

Then I said to him, "O king, where is the seed ?" And he replied, "The seed is inside my body" To him I said, "Give me, I shall get it sown; you my plough" (29)

Then the right hand was stretched by the king and seeing the hand extended immediately, I cut it into a thousand pieces with the discus and gave it to you Then the left hand too extended by the king was cut by me (30, 31)

Then he presented the two thighs and they too were cut Then he offered his head and at this I was very much pleased with him On my saying that I am ready

वरदोऽस्मीत्यथेत्युक्ते कुरुर्वरमयाचत ॥ ३२

कुरुरुवाच ।

यावदेतन्मया कृष्टं धर्मक्षेत्रं तदस्तु च ।
स्नातानां च मृतानां च महापुण्यफलं त्विह ॥ ३३
उपवासं च दानं च स्नानं जप्यं च माधव ।
होमयज्ञादिकं चान्यच्छुभं वाप्यशुभं विभो ॥ ३४
त्वत्प्रसादाद्धृषीकेश शङ्खचक्रगदाधर ।
अक्षयं प्रवरे क्षेत्रे भवत्वत्र महाफलम् ॥ ३५
तथा भवान् सुरैः सार्धं समं देवेन शूलिना ।
वस त्वं पुण्डरीकाक्ष मन्नामव्यञ्जकेऽच्युत ।
इत्येवमुक्तस्तेनाहं राज्ञा बाढमुवाच तम् ॥ ३६
तथा च त्वं दिव्यवपुर्भव भूयो महीपते ।
तथाऽन्तकाले मामेव लयमेष्यसि सुव्रत ॥ ३७
कीर्तिश्च शाश्वती तुभ्यं भविष्यति न संशयः ।
तत्रैव याजका यज्ञान् यजिष्यन्ति सहस्रशः ॥ ३८
तस्य क्षेत्रस्य रक्षार्थं ददौ स पुरुषोत्तमः ।
यक्षं च चन्द्रनामानं वासुकिं चापि पन्नगम् ॥ ३९
विद्याधरं शङ्कुकर्णं सुकेशिं राक्षसेश्वरम् ।
अजावनं च नृपतिं महादेवं च पावकम् ॥ ४०
एतानि सर्वतोऽभ्येत्य रक्षन्ति कुरुजाङ्गलम् ।
अमीषां बलिनोऽन्ये च भृत्याश्चैवानुयायिनः ॥ ४१

अष्टौ सहस्राणि धनुर्धराणां
ये वारयन्तीह सुदुष्कृतान् वै ।
स्नातुं न यच्छन्ति महोग्ररूपा-
स्त्वन्यस्य भूताः सचराचराणाम् ॥ ४२
तस्यैव मध्ये बहुपुण्य उक्तः
पृथूदकः पापहरः शिवश्च ।
पुण्या नदी प्राङ्मुखतां प्रयाता
यत्रौघयुक्तस्य शुभा जलाढ्या ॥ ४३

to grant you a boon, Kuru prayed for a boon. (32)

Kuru said, "Let this portion which has been cultivated by me be the region of Dharma. May people bathing and dying here attain great merit. O Lord Mādhava, fast, charity, bath, japa, prayer, homa and yajna and other auspicious and inauspicious acts, by your favour, O Hrsikeśa, the holder of the conch, discus and mace, shall become highly meritorious. (33, 34, 35)

And O Pundarikakṣa, together with the gods and Lord Śaṅkara, the trident holder, dwell in this most distinguished land suggestive of my name. Being thus spoken to by the king, I said, "Very well." (36)

O king, assume the celestial body again. O Virtuous one, you shall merge into my being after death. (37)

Everlasting renown will be attained by you. There is no doubt. Sacrificing priests shall perform sacrifices there by thousands. (38)

For the protection of the region Nārāyana entrusted to the Yaksa named Candra, the Pannaga Vāsuki, the Vidyādhara Śankukarna, the great Rāksasa Sukeśi, the king Ajāvana and the Pāvaka Mahadeva. (39, 40)

Since then they and their stout and strong servants and other followers have been guarding Kurujāngala from all sides. (41)

Eight thousand mighty archers are ever engaged in maintaining the sanctity of the region by preventing the most wicked sinners from entering it or bathing there. (42)

In the middle of the region is situated the extremely holy, sin destroying and auspicious Pṛthūdaka where a river holy, auspicious and rich in water, so full of water, has taken an easterly course. (43)

एवं प्रजेयं प्रपितामहेन
सृष्टा समं भूतगणैः समस्तैः ।
मही जलं वह्निसमीरमेव
खं त्वेवमादौ विबभौ पृथूदकः ॥ ४४

तथा च सर्वाणि महार्णवानि
तीर्थानि नद्यः स्रवणाः सरांसि ।
संनिर्मितानीह महाभुजेन
तच्चैक्यमागात् सलिलं महीषु ॥ ४५

इति श्रीवामनपुराणे त्रयोविंशोऽध्यायः ॥२३॥

Formerly this progeny was created by Brahman along with all other beings; Pṛthūdaka has been prospering in this manner along with the earth, water, fire, wind and sky from time immemorial. (44)

And all the great oceans, the Tīrthas, rivers, pools and lakes were laid by the mighty armed—the water in different lands thus unified. (45)

Thus ends the Twenty-third Chapter in the Vāmana-Purāṇa—23.

सरोमाहात्म्यम्

१

देवदेव उवाच ।
सरस्वतीदृषद्वत्योरन्तरे कुरुजाङ्गले ।
मुनिप्रवरमासीनं पुराणं लोमहर्षणम् ।
अपृच्छन्त द्विजवराः प्रभावं सरसस्तदा ॥ १
प्रमाणं सरसो ब्रूहि तीर्थानां च विशेषतः ।
देवतानां च माहात्म्यमुत्पत्तिं वामनस्य च ॥ २
एतच्छ्रुत्वा वचस्तेषां रोमहर्षसमन्वितः ।
प्रणिपत्य पुराणर्षिरिदं वचनमब्रवीत् ॥ ३
लोमहर्षण उवाच ।
ब्रह्माणमग्र्यं कमलासनस्थं
विष्णुं तथा लक्ष्मिसमन्वितं च ।
रुद्रं च देवं प्रणिपत्य मूर्ध्ना
तीर्थं महद् ब्रह्मसरः प्रवक्ष्ये ॥ ४
रन्तुकादौजसं यावत् पावनाच्च चतुर्मुखम् ।
सरः संनिहितं प्रोक्तं ब्रह्मणा पूर्वमेव तु ॥ ५
कलिद्वापरयोर्मध्ये व्यासेन च महात्मना ।
सरःप्रमाणं यत्प्रोक्तं तच्छृणुध्वं द्विजोत्तमाः ॥ ६
विश्वेश्वरादस्थिपुरं तथा कन्या जरद्गवी ।
यावदोघवती प्रोक्ता तावत्संनिहितं सरः ॥ ७
मया श्रुतं प्रमाणं यत् पठ्यमानं तु वामने ।
तच्छृणुध्वं द्विजश्रेष्ठाः पुण्यं वृद्धिकरं महत् ॥ ८

SAROMĀHĀTMYA

1

Brahman said : Then the great Brāhmaṇas enquired about the glory of the Lake, of the primeval sage Lomaharṣaṇa who was then settled in Kurujaṅgala between the Sarasvatī and the Dṛṣadvatī (1)

The venerable Brāhmaṇas said "Tell us the extent of the Lake, specially of the Tīrthas, the glory of the gods and the birth of Vāmana (2)

Hearing this from them the highly pleased primeval sage saluted and said the following words : (3)

Lomharsana said Having bowed down to the worshipful Brahman seated on the lotus seat and to Viṣṇu together with Lakṣmī and to Lord Śiva, I shall narrate to you the glory of the great Tīrtha Brahmasaras (4)

From Rantuka to Aujasa and from Pāvana to Caturmukha, the Lake was called Sannihita, early by Brahman (5)

O great Brāhmaṇas, listen to the dimension of the Lake as given by the great Vyāsa between Kali and Dvapara (6)

From Viśveśvara to Asthipura, and from Kanyā Jaradgavī, as far as the Oghavatī, extends the Lake Sannihita (7)

The dimension that I have heard as given in the Vāmana Purāṇa, O venerable Brāhmaṇas, hear that holy and highly prosperity-promoting account. (8)

विश्वेश्वराद् देववरा नृपावनात् सरस्वती ।
सरः संनिहितं ज्ञेयं समन्तादर्धयोजनम् ॥ ९

एतदाश्रित्य देवाश्च ऋषयश्च समागताः ।
सेवन्ते मुक्तिकामार्थं स्वर्गार्थे चापरे स्थिताः ॥ १०

ब्रह्मणा सेवितमिदं सृष्टिकामेन योगिना ।
विष्णुना स्थितिकामेन हरिरूपेण सेवितम् ॥ ११

रुद्रेण च सरोमध्यं प्रविष्टेन महात्मना ।
सेव्य तीर्थं महातेजा. स्थाणुत्व प्राप्तवान् हरः ॥ १२

आद्यैषा ब्रह्मणो वेदिस्ततो रामह्रदः स्मृतः ।
कुरुणा च यत. कृष्टं कुरुक्षेत्रं तत. स्मृतम् ॥ १३

तरन्तुकारन्तुकयोर्यदन्तरं
यदन्तर रामह्रदाच्चतुर्मुखम् ।
एतत्कुरुक्षेत्रसमन्तपञ्चकं
पितामहस्योत्तरवेदिरुच्यते ॥ १४

इति श्रीवामनपुराणे सरोमाहात्म्ये प्रथमोऽध्यायः ॥ १ ॥

२

ऋषय ऊचुः ।
ब्रूहि वामनमाहात्म्यमुत्पत्तिं च विशेषतः ।
यथा बलिर्नियमितो दत्तं राज्यं शतक्रतोः ॥ १

लोमहर्षण उवाच ।
शृणुध्वं मुनयः प्रीता वामनस्य महात्मनः ।
उत्पत्तिं च प्रभावं च निवासं कुरुजाङ्गले ॥ २

From Viśveśvara to Devavara, from Nṛpīvana to the Sarasvatī, the half a Yojana all round is known as the Sannihita Lake (9)

With this in view have gods and Ṛṣis resorted to it for emancipation, while others have stayed there for the attainment of heaven (10)

It was resorted to by Brahman, the Yogin, out of a desire to create, by Viṣṇu in the form of Hari for preservation and by the great Rudra who had entered the Lake Betaking himself to this Tīrtha Hara of great splendour attained the position of Sthāṇu (11, 12)

At first it was called Brahmavedi and then was known as Rāmahrada Then it was known as Kurukṣetra for it was ploughed by Kuru, (13)

The space between Tarantuka and Arantuka and the area between Ramahrada and Caturmukha is known as Kurukṣetra Samantapancaka, the Uttaravedi of Brahman. (14)

Thus ends the First Chapter in the Saromahatmya, in the Vāmana-Purāṇa—1

2

The Ṛṣis said Narrate the glory of Vāmana and his birth in particular, how Bali was restrained and his kingdom handed over to Indra. (1)

Lomaharṣaṇa said O sages be pleased to listen to the birth, eminence, and residence in Kurujāngala of the great Vāmana. (2)

तदेव वंशं दैत्यानां शृणुध्वं द्विजसत्तमाः ।
यस्य वंशे समभवद् बलिर्वैरोचनिः पुरा ॥ ३
दैत्यानामादिपुरुषो हिरण्यकशिपुः पुरा ।
तस्य पुत्रो महातेजाः प्रह्लादो नाम दानवः ॥ ४
तस्माद् विरोचनो जज्ञे बलिर्जज्ञे विरोचनात् ।
हते हिरण्यकशिपौ देवानुत्साद्य सर्वतः ॥ ५
राज्यं कृतं च तेनेष्टं त्रैलोक्ये सचराचरे ।
कृतयत्नेषु देवेषु त्रैलोक्ये दैत्यतां गते ॥ ६
जये तथा बलवतोर्मयशम्बरयोस्तथा ।
शुद्धासु दिक्षु सर्वासु प्रवृत्ते धर्मकर्मणि ॥ ७
संप्रवृत्ते दैत्यपथे अयनस्थे दिवाकरे ।
प्रह्लादशम्बरमयैरनुह्लादेन चैव हि ॥ ८
दिक्षु सर्वासु गुप्तासु गगने दैत्यपालिते ।
देवेषु मखशोभां च स्वर्गस्था दर्शयत्सु च ॥ ९
प्रकृतिस्थे ततो लोके वर्त्तमाने च सत्पथे ।
अभावे सर्वपापानां धर्मभावे सदोत्थिते ॥ १०
चतुष्पादे स्थिते धर्मे ह्यधर्मे पादविग्रहे ।
प्रजापालनयुक्तेषु भ्राजमानेषु राजसु ।
स्वधर्मसंप्रयुक्तेषु तथाश्रमनिवासिषु ॥ ११
अभिषिक्तोऽसुरैः सर्वैर्दैत्यराज्ये बलिस्तदा ।
हृष्टेष्वसुरसंघेषु नदत्सु मुदितेषु च ॥ १२
अथाभ्युपगता लक्ष्मीर्बलिं पद्मान्तरप्रभा ।
पद्मोद्यतकरा देवी वरदा सुप्रवेशिनी ॥ १३

श्रीरुवाच ।

बले बलवतां श्रेष्ठ दैत्यराज महाद्युते ।
प्रीताऽस्मि तव भद्रं ते देवराजपराजये ॥ १४

Listen, O great Brahmanas, to the description of the family of the demons in which was born in days of yore, Bali, the son of Virocana (3)

Hiranyakaśipu was the foremost of the Daityas in days gone by His son was the Dānava Prahlada of great might (4)

From him was born Virocana and from Virocana was born Bali When Hiranyakaśipu died after annihilating the gods completely he reigned over the three worlds as he liked Even after the attempts of gods all the worlds becoming demonical, the offering of oblations to gods in sacrifices terminated Mighty Maya and Śambara became victorious, the quarters became clear and sanctified, religious practices were established, the Daitya way gained currency The Sun being on the equinoctial and solsticial points, and the quarters being guarded by Prahlāda, Śambara, Maya and Anuhlāda, and the sky protected by the Daityas, gods reflected heavenly splendour of sacrifice, people enjoyed good health and followed the course of righteousness, sins disappeared and piety constanty increased, religion remained in four quarters and irreligiousness was reduced to one quarter, Kings appeared resplendent owing to their dedication to the task of the protection of their subjects, and the followers of the four orders of life were devoted to their specific duties (5, 6 7, 8, 9, 10, 11)

Under these circumstances was Bali consecrated in the kingdom by the demons who were making merry and expressing joy by shouting. (12)

Then the benevolent goddess of Fortune possessing the charm of the interior cup of a lotus, with a lotus flower in her raised hand and auspiciously approached (13)

Laksmi said O Bali, the mightiest king of the demons, the possessor of great splendour, I am pleased with you on the defeat of Indra May you prosper! (14)

यत्त्वया युधि विक्रम्य देवराज्यं पराजितम् ।
दृष्ट्वा ते परमं सत्त्वं ततोऽहं स्वयमागता ॥ १५
नाश्चर्यं दानवव्याघ्र हिरण्यकशिपोः कुले ।
प्रसूतस्यासुरेन्द्रस्य तव कर्मेदमीदृशम् ॥ १६
विशेषितस्त्वया राजन् दैत्येन्द्रः प्रपितामहः ।
येन भुक्तं हि निखिलं त्रैलोक्यमिदमव्ययम् ॥ १७
एवमुक्त्वा तु सा देवी लक्ष्मीर्दैत्यनृपं बलिम् ।
प्रविष्टा वरदा सेव्या सर्वदेवमनोरमा ॥ १८
तुष्टाश्च देव्यः प्रवराः ह्रीः कीर्तिर्द्युतिरेव च ।
प्रभा धृतिः क्षमा भूतिर्ऋद्धिर्दिव्या महामतिः ॥ १९
श्रुतिःस्मृतिरिडा कीर्तिः शान्तिः पुष्टिस्तथा क्रिया ।
सर्वाश्चाप्सरसो दिव्या नृत्तगीतविशारदाः ॥ २०
प्रपद्यन्ते स्म दैत्येन्द्रं त्रैलोक्यं सचराचरम् ।
प्राप्तमैश्वर्यमतुलं बलिना ब्रह्मवादिना ॥ २१

इति श्रीवामनपुराणे सरोमाहात्म्ये द्वितीयोऽध्यायः ॥२॥

३

ऋषय ऊचुः ।
देवानां ब्रूहि नः कर्म यद्वृत्तास्ते पराजिताः ।
कथं देवातिदेवोऽसौ विष्णुर्वामनतां गतः ॥ १

लोमहर्षण उवाच ।
बलिसंस्थं च त्रैलोक्यं दृष्ट्वा देवः पुरंदरः ।
मेरुप्रस्थं ययौ शक्रः स्वमातुर्निलयं शुभम् ॥ २

You have conquered the kingdom of Indra with considerable Valour Having witnessed your great courage, I have appeared in person before you (15)

O great Dānava, this is no wonder that your performance is of this kind, born as you are as a great Asura in the family of Hiraṇyakaśipu (16)

O king, your grand father, the great demon who enjoyed this entire imperishable universe, has been glorified by you (17)

Thus speaking, the propitious, worshipful and most charming of all gods and goddesses the goddess Lakṣmī, entered Bali the king of the demons (18)

And the great deities Hrī (Bashfulness), Kīrti (fame), Dyuti (splendour), Prabhā (light), Dhṛti (fortitude), Kṣamā (forgiveness), Bhūti (prosperity), Ṛddhi (magnificence) and Mahāmati (supreme intelligence), Śruti (the Vedas), Smṛti (Dharmaśāstra), Iḍā (the Earth), Kīrti (renown), Śānti (peace), Puṣṭi (nourishment), Kriyā (action) were pleased The heavenly Apsarases, versed in dance and music, submitted to Bali, the lord of the demons, the entire universe, and incomparable prosperity was acquired by Bali the defender of the doctrine of Brahman (19, 20, 21)

Thus ends the Second Chapter, in the Saromāhātmya, in the Vāmana Purāṇa—2

3

The sages said Tell us what the gods were engaged in and how were they circumstanced, and how the Highest God, Viṣṇu incarnated Himself as Vāmana (1)

Lomaharṣaṇa said : Indra finding the three worlds under the occupation of Bali, went to the Meru Tableland, the auspicious residence of his mother. (2)

समीपं प्राप्य मातुश्च कथयामास तां गिरम् ।
आदित्याश्च यथा युद्धे दानवेन पराजिताः ॥ ३

अदितिरुवाच ।
यद्येवं पुत्र युष्माभिर्न शक्यो हन्तुमाहवे ।
बलिर्विरोचनसुतः सर्वैश्चैव मरुद्गणैः ॥ ४
सहस्रशिरसा शक्यः केवलं हन्तुमाहवे ।
तेनैकेन सहस्राक्ष न स ह्यन्येन शक्यते ॥ ५
तद्वत् पृच्छामि पितरं कश्यप ब्रह्मवादिनम् ।
पराजयार्थं दैत्यस्य बलेस्तस्य महात्मनः ॥ ६
ततोऽदित्या सह सुराः संप्राप्ताः कश्यपान्तिकम् ।
तत्रापश्यन्त मारीचं मुनिं दीप्ततपोनिधिम् ॥ ७
आद्यं देवगुरुं दिव्यं प्रदीप्तं ब्रह्मवर्चसा ।
तेजसा भास्कराकारं स्थितमग्निशिखोपमम् ॥ ८
न्यस्तदण्डं तपोयुक्तं बद्धकृष्णाजिनाम्बरम् ।
वल्कलाजिनसंवीतं प्रदीप्तमिव तेजसा ॥ ९
हुताशमिव दीप्यन्तमाज्यगन्धपुरस्कृतम् ।
स्वाध्यायवन्तं पितरं वपुष्मन्तमिवानलम् ॥ १०

ब्रह्मवादिसत्यवादिसुरासुरगुरुं प्रभुम् ।
ब्राह्मण्याऽप्रतिमं लक्ष्म्या कश्यपं दीप्ततेजसम् ॥ ११

यः स्रष्टा सर्वलोकानां प्रजानां पतिरुत्तमः ।
आत्मभावविशेषेण तृतीयो यः प्रजापतिः ॥ १२

अथ प्रणम्य ते वीराः सहादित्या सुरर्षभाः ।
ऊचुः प्राञ्जलयः सर्वे ब्रह्माणमिव मानसाः ॥ १३

अजेयो युधि शक्रेण बलिर्दैत्यो बलाधिकः ।
तस्माद् विधत्त नः श्रेयो देवानां पुष्टिवर्धनम् ॥ १४

श्रुत्वा तु वचनं तेषां पुत्राणां कश्यपः प्रभुः ।
अकरोद् गमने बुद्धिं ब्रह्मलोकाय लोककृत् ॥ १५

Reaching the presence of his mother he told her how the Ādityas have been defeated by the Danavas. (3)

Aditi said O son, if so, Bali the son of Virocana can not be slain by you and by the Maruts (4)

He can be killed in the battlefield only by Viṣṇu—by him alone O Indra, he cannot be killed by any other individual. (5)

Accordingly, I shall ask my Brahma-knowing father, the great Kaśyapa about the way in which discomfiture of the demon can be brought about (6)

Then the gods together with Aditi went near Kaśyapa Here he saw the sage Mārica, the glowing treasury of austerity, primeval preceptor of the gods, divine, brilliant like the Sun in appearance by his lustre, standing like the flame of fire, holding a staff endowed with the merit of austerity, having tied on his body a black deer skin, with the bark and deer skin wrapped round, and dazzling with his lustre, luminous like fire, accompanied by *the fragrance of clarified* butter, a student of the Veda, the father, fire in person, preceptor of Brahma-defending and veracious gods and demons, the master, unequalled in Brāhmanahood, brightly shining by his splendour—Kaśyapa, who is the creator of beings, the Supreme Master of the entire progeny (7, 8, 9, 10, 11, 12)

Bowing down, the great gods, the heroes, together with Aditi, spoke with folded hands, like the mind-borns to Brahman

"Superior strength, Bali is invincible in battle for Indra Therefore ordain our prosperity enabling us gods to flourish". The creator of the world venerable Kaśyapa hearing the words of his sons, made up his mind to proceed to the heaven of Brahman. (13, 14, 15)

कश्यप उवाच ।

शक्र गच्छाम सदनं ब्रह्मणः परमाद्भुतम् ।
तथा पराजयं सर्वे ब्रह्मणः ख्यातुमुद्यताः ॥ १६

सहादित्या ततो देवायाताः काश्यपमाश्रमम् ।
प्रस्थिता ब्रह्मसदनं महर्षिगणसेवितम् ॥ १७

ते मुहूर्तेन संप्राप्ता ब्रह्मलोकं सुवर्चसः ।
दिव्यैः कामगमैर्यानैर्यथार्हैस्ते महाबलाः ॥ १८

ब्रह्माणं द्रष्टुमिच्छन्तस्तपोराशिनमव्ययम् ।
अभ्यगच्छन्त विस्तीर्णा ब्रह्मणः परमां सभाम् ॥ १९

षट्पदोद्गीतमधुरां सामगैः समुदीरिताम् ।
श्रेयस्करीममित्रघ्नीं दृष्ट्वा संजहृषुस्तदा ॥ २०

ऋचो बह्वृचमुख्यैश्च प्रोक्ताः क्रमपदाक्षराः ।
शुश्रुवुर्विबुधव्याघ्रा विततेषु च कर्मसु ॥ २१

यज्ञविद्यावेदविदः पदक्रमविदस्तथा ।
स्वरेण परमर्षीणां सा बभूव प्रणादिता ॥ २२

यज्ञसंस्तवविद्भिश्च शिक्षाविद्भिस्तथा द्विजैः ।
छन्दसां चैव चार्थज्ञैः सर्वविद्याविशारदैः ॥ २३

लोकायतिकमुख्यैश्च शुश्रुवुः स्वरमीरितम् ।
तत्र तत्र च विप्रेन्द्रा नियताः शंसितव्रताः ॥ २४

जपहोमपरा मुख्या ददृशुः कश्यपात्मजाः ।
तस्यां सभायामास्ते स ब्रह्मा लोकपितामहः ॥ २५

सुरासुरगुरुः श्रीमान् विद्यया वेदमायया ।
उपासन्त च तत्रैव प्रजानां पतयः प्रभुम् ॥ २६

Kaśyapa said: 'O Indra, we are going to the mysterious heaven of Brahman, ready to apprise him of their defeat" (16)

Then the gods who had visited the hermitage of Kaśyapa started for the heaven of Brahman which is resorted to by the great Ṛṣis. (17)

Mighty and full of vigour, they reached the heaven of Brahman in a moment, by worthy spontaneously moving Celestial Cars (18)

Desiring to have a sight of Brahman, the unchanging accumulation of religious austerities, they reached His extensive and excellent assembly hall, made charming by the humming of bees, recitation of the Sāma reciters and rendered conductive to the attainment of prosperity and the destruction of enemies, and were very much pleased to see it (19, 20)

ṚK-Mantras recited by the chief Ṛgvedic priests according to the Krama and Pada order were heard by the Great Gods in the midst of the rites that were being performed there (21)

It resounded with the voice of those skilled in sacrifices and the Vedas, and those conversant with the Pada and Krama recitations with the accents of the great Ṛṣis (22)

The accents set in motion by Brāhmaṇas specialised in simultaneous praise and in phonetics, and by those who understood the sense of the sacred texts of the Vedic hymns and experts in all branches of knowledge who were experienced in the ways of the world, were heard by the venerable Brāhmaṇas of extolled virtue at different places (23, 24)

The distinguished sons of Kaśyapa who were dedicated to Japa and Homa saw—everywhere distinguished and venerable Brāhmaṇas, self-controlled and virtuous. In that assembly hall was seated Brahman the grandfather of the world, the glorious preceptor of the gods and demons, brilliant by learning and supernatural power acquired from the Veda; and the Prajāpatis were worshipping the Lord just there. (25, 26)

दक्षः प्रचेताः पुलहो मरीचिश्च द्विजोत्तमाः ।
भृगुरत्रिर्वसिष्ठश्च गौतमो नारदस्तथा ॥ २७
विद्यास्तथान्तरिक्षं च वायुस्तेजो जलं मही ।
शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च ॥ २८
प्रकृतिश्च विकारश्च यच्चान्यत् कारणं महत् ।
साङ्गोपाङ्गाश्च चत्वारो वेदा लोकपतिस्तथा ॥ २९
नयाश्च क्रतवश्चैव सङ्कल्पः प्राण एव च ।
एते चान्ये च बहवः स्वयंभुवमुपासते ॥ ३०
अर्थो धर्मश्च कामश्च क्रोधो हर्षश्च नित्यशः ।
शुक्रो बृहस्पतिश्चैव संवर्त्तोऽथ बुधस्तथा ॥ ३१
शनैश्चरश्च राहुश्च ग्रहाः सर्वे व्यवस्थिताः ।
मरुतो विश्वकर्मा च वसवश्च द्विजोत्तमाः ॥ ३२
दिवाकरश्च सोमश्च दिवा रात्रिस्तथैव च ।
अर्द्धमासाश्च मासाश्च ऋतवः षट् च संस्थिताः ॥ ३३
तां प्रविश्य सभां दिव्यां ब्रह्मणः सर्वकामिकाम् ।
कश्यपस्त्रिदशैः सार्द्धं पुत्रैर्धर्मभृतां वरः ॥ ३४
सर्वतेजोमयीं दिव्यां ब्रह्मर्षिगणसेविताम् ।
ब्राह्मया श्रिया सेव्यमानामचिन्त्यां विगतक्लमाम् ॥ ३५
ब्रह्माणं प्रेक्ष्य ते सर्वे परमासनमास्थितम् ।
शिरोभिः प्रणता देव देवा ब्रह्मर्षिभिः सह ॥ ३६
ततः प्रणम्य चरणौ नियताः परमात्मनः ।
विमुक्ताः सर्वपापेभ्यः शान्ता विगतकल्मषाः ॥ ३७
दृष्ट्वा तु तान् सुरान् सर्वान् कश्यपेन सहागतान् ।
आह ब्रह्मा महातेजा देवानां प्रभुरीश्वरः ॥ ३८

इति श्रीवामनपुराणे सरोमाहात्म्ये तृतीयोऽध्याय ॥३॥

The venerable Brāhmanas, Dakṣa, Pracetas, Pulaha, Marīci, Bhṛgu, Atri, Vasiṣṭha, Gautama and Nārada, Learning, the Sky, Wind, Light, Water, Earth, Sound, Touch, Form, Taste, Odour, Nature, Manifestation, and the Great Cause, the Four Vedas, their Adjuncts and Supplements and the Lord of the world, (27, 28, 29)

Principles, Purposes, Resolution, Vitality—these and many others worshipped Brahman (30)

Worldly prosperity, Virtue, Enjoyment, Anger and Pleasure, Śukra, Bṛhaspati, Saṁvarta, Budha, Śanaiścara, Rāhu and all the planets were in constant attendance (31)

O great Brahmanas, the Maruts, Viśvakarman, the Vasus, the Sun, the Moon, the Day and the Night, the Fortnight, the Month, the Six Seasons were settled there. (32, 33)

Entering that celestial assembly hall of Brahman, which fulfilled all desires, which was *brilliant and charming was frequented* by the Brāhmaṇa-Ṛṣis, dwelt in by the Grace of the divine energy of Brahman surpassing imagination, and refreshing (34, 35)

Having caught sight of Brahman seated in a conspicuous seat, the gods together with the Brahmana, Ṛṣis bowed down to Him. (36)

Then bowing down at the feet of the Great God, they with their minds under their control got rid of all sins, passions and stains (37)

Seeing the gods who accompanied Kaśyapa Chief of the gods, the Lord Brahman, of great majesty said (38)

Thus ends the Third Chapter, in the Saromāhatmya, in the Vāmana-Purāṇa—3.

४

ब्रह्मोवाच ।
यदर्थमिह संप्राप्ता भवन्तः सर्व एव हि ।
चिन्तयाम्यहमप्यग्रे तदर्थं च महाबलाः ॥ १
भविष्यति च वः सर्वं काङ्क्षितं यत् सुरोत्तमाः ।
बलेर्दानवमुख्यस्य योऽस्य जेता भविष्यति ॥ २
न केवलं सुरादीनां गतिर्मम स विश्वकृत् ।
त्रैलोक्यस्यापि नेता च देवानामपि स प्रभुः ॥ ३
यः प्रभुः सर्वलोकानां विश्वेशश्च सनातनः ।
पूर्वजोऽयं सदाप्याहुरादिदेवं सनातनम् ॥ ४
तं देवापि महात्मानं न विदुः कोऽप्यसाविति ।
देवानस्मान् श्रुतिं विश्वं स वेत्ति पुरुषोत्तमः ॥ ५
तस्यैव तु प्रसादेन प्रवक्ष्ये परमां गतिम् ।
यत्र योगं समास्थाय तपश्चरति दुश्चरम् ॥ ६

क्षीरोदस्योत्तरे कूले उदीच्यां दिशि विश्वकृत् ।
अमृतं नाम परमं स्थानमाहुर्मनीषिणः ॥ ७
भवन्तस्तत्र वै गत्वा तपसा शंसितव्रताः ।
अमृतं स्थानमासाद्य तपश्चरत दुश्चरम् ॥ ८
ततः श्रोष्यथ संघुष्टां स्निग्धगम्भीरनिःस्वनाम् ।
उष्णान्ते तोयदस्येव तोयपूर्णस्य निःस्वनम् ॥ ९
रक्तां पुष्टाक्षरां रम्यामभयां सर्वदा शिवाम् ।
वाणीं परमसंस्कारां वदतां ब्रह्मवादिनाम् ॥ १०
दिव्यां सत्यकरीं सत्यां सर्वकल्मषनाशिनीम् ।
सर्वदेवाधिदेवस्य ततोऽसौ भावितात्मनः ॥ ११
तस्य व्रतसमाप्त्यां तु योगव्रतविसर्जने ।
अमोघं तस्य देवस्य विश्वतेजो महात्मनः ॥ १२
कस्य किं वो वरं देवा ददामि वरदः स्थितः ।

4

Brahman said: I was thinking in advance of the purpose for which you mighty ones have all come here. (1)

O Great Gods, your desires will be fulfilled. Not only will he who conquers the great demon Bali be the conqueror of the enemies of the gods, but he who is the creator of the Universe will also deliver me, the gods, nay, the three worlds. (2, 3)

Him who is the Lord of all the worlds, the eternal master of the Universe, and the First born they call the Primordial First Deity. (4)

Even the Gods do not know who the Great One is. That Supreme Being knows us, the Gods, the Vedas and the Universe. (5)

By His grace I shall explain to you the supreme goal, concentrating the thought on which one practises austere penance. (6)

On the northern bank of the Kṣīroda Ocean, in the northern direction, where the Creator of the Universe is present, that most excellent region—the sages call Amṛta. (7)

O Virtuous ones, you go to the region known as Amṛta and practise the most austere penance. (8)

Then you shall hear charming and deep sounding words like the peal of clouds *full of* water at the end of the summer season, sweet, letters sounding distinctly, highly polished, pleasant, mild, ever auspicious, delivered by the expounders of the Vedas, celestial, sincere, truthful and sin-destroying, at the conclusion of the vow of Yoga by the holy Supreme Lord of Gods. The Universal brilliance of the great deity was unfailing. (9, 10, 11, 12)

Whom and what boon shall I grant, O

स्वागतं वः सुरश्रेष्ठा मत्समीपमुपागताः ॥ १३
ततोऽदितिः कश्यपश्च गृह्णीयातां वरं तदा ।
प्रणम्य शिरसा पादौ तस्मै देवाय धीमते ॥ १४
भगवानेव नः पुत्रो भवत्विति प्रसीद नः ।
उक्तश्च परया वाचा तथाऽस्त्विति स वक्ष्यति ॥ १५
देवा ब्रुवन्ति ते सर्वे कश्यपोऽदितिरेव च ।
तथाऽस्त्विति सुरा. सर्वे प्रणम्य शिरसा प्रभुम् ।
श्वेतद्वीप समुद्दिश्य गताः सौम्यदिश प्रति ॥ १६
तेऽचिरेणैव संप्राप्ताः क्षीरोदं सरिता पतिम् ।
यथोद्दिष्टं भगवता ब्रह्मणा सत्यवादिना ॥ १७
ते क्रान्ताः सागरान् सर्वान् पर्वतांश्च सकाननान् ।
नदीश्च विविधा दिव्याः पृथिव्यां ते सुरोत्तमाः ॥ १८
अपश्यन्त तमो घोरं सर्वसत्त्वविवर्जितम् ।
अभास्करममर्याद तमसा सर्वतो वृतम् ॥ १९
अमृतं स्थानमासाद्य कश्यपेन महात्मना ।
दीक्षिता. कामदं दिव्यं व्रतं वर्षसहस्रकम् ॥ २०
प्रसादार्थं सुरेशाय तस्मै योगाय धीमते ।
नारायणाय देवाय सहस्राक्षाय भूतये ॥ २१
ब्रह्मचर्येण मौनेन स्थाने वीरासनेन च ।
क्रमेण च सुराः सर्वे तप उग्रं समास्थिताः ॥ २२
कश्यपस्तत्र भगवान् प्रसादार्थं महात्मनः ।
उदीरयत वेदोक्तं यमाहुः परमं स्तवम् ॥ २३

इति श्रीवामनपुराणे सरोमाहात्म्ये चतुर्थोऽध्याय ॥४॥

gods, I am a Boon-Giver ? Welcome to you the exalted gods, who have approached me (13)

Then Aditi and Kaśyapa accepted the boon, after offering salutation to the worshipful God bowing down at his feet (14)

"May the Lord be our son" Please grant us this favour "So be it" was the most exalted reply (15)

The Gods, Kaśyapa and Aditi said, "So be it", and bowing down at the feet of the Lord, went to the direction of the Moon with the Śvetadvipa in their view (16)

In no time they arrived at the Ksiroda Ocean as directed by the truthful Lord Brahman (17)

The Great Gods crossed oceans, mountains and forests and various attractive rivers on the earth They saw a dreadful mass of gloom without any trace of life, without the Sun, without any limit, darkness spreading everywhere (18, 19)

Reaching the region known as Amrta, the great Kaśyapa initiated them in the desire fulfilling divine vow, observable through a thousand years (20)

As a favour to the Lord of gods, the wise Lord Nārayana, the thousand eyed god the source of prosperity who is realised through the union of the Individual with the Supreme Self (21)

By celibacy, silence and the Virasana pose at a holy place, the gods gradually practised austere penance (22)

Then the venerable Kaśyapa for the propitiation of the Great One, recited the great hymn delivered by the Vedas (23)

Thus ends the Fourth Chapter in the Saromahatmya, in the Vamana Purana—4.

५

कश्यप उवाच ।
नमोऽस्तु ते देवदेव एकशृङ्ग वृषार्चे
सिन्धुवृष वृषाकपे सुरवृष अनादिसंभव
रुद्र कपिल विष्वक्सेन सर्वभूतपते ध्रुव
धर्माधर्म वैकुण्ठ वृषावर्त अनादिमध्यनिधन
धनंजय शुचिश्रवः पृश्नितेजः निजजय [5]
अमृतेशय सनातन त्रिधाम तुषित महातत्त्व
लोकनाथ पद्मनाभ विरिञ्चे बहुरूप अक्षय
अक्षर हव्यभुज खण्डपरशो शक्र मुञ्जकेश
हंस महादक्षिण हृषीकेश सूक्ष्म महानियमधर
विरज लोकप्रतिष्ठ अरूप अग्रज धर्मज धर्मनाभ [10]
गभस्तिनाभ शतक्रतुनाभ चन्द्ररथ सूर्यतेजः
समुद्रवासः अजः सहस्रशिरः सहस्रपाद
अधोमुख महापुरुष पुरुषोत्तम सहस्रबाहो
सहस्रमूर्ते सहस्रास्य सहस्रसंभव सहस्रसत्त्वं
त्वामाहुः । पुष्पहास चरम त्वमेव वौषट् [15]
वषट्कार त्वामाहुरग्र्यं मखेषु प्राशितार सहस्रधारं
च भूश्च भुवश्च स्वश्च त्वमेव वेदवेद्य ब्रह्मशय

5

Kaśyapa said Salutation be to you, O Devadeva (God of gods) Ekaśṛṅga (the Pre-eminent) Vṛṣarcoi (the chief Light), Śindhuvṛṣa (the chief of Oceans), Vṛṣakāpi (Righteousness conferring the four human ends), Suravṛṣa (the Best of Gods), Anādi sambhava (who has no beginning and destruction), Rudra (the Remover of sorrow and its cause), Kapila (the Sage Kapila), Viṣvaksena (at whose sight demons flee), Sarvabhūtapati (the Lord of all beings), Dhruva (the Constant) Dharmadharma (the Right and Wrong), Vaikuntha (who stopped the free movement of the elements and built them into the orderly Universe), Vṛṣāvarta (the Mighty Cloud), Anadimadhyanidhana (without beginning, middle or end), Dhanañjaya (the Vital air nourishing the body) Śuciśravas (who has bright renown), Pṛśnitejas (the Variegated Ray of light), Nijajaya (Your Own Victory) (5)

Amṛteśaya (who lies in Amṛta), Sanatana (the Eternal) Tridhāma (the Triple gloried), Tuṣita (the Celestial Tuṣita) Mahātattva (the Great Principle), Lokanātha (the Master of Creatures), Padmanābha (the Lotus navelled), Virinci (Brahman), Bahurūpa (the Multi form), Akṣaya (the Imperishable), Akṣara (the Changeless), Havyabhuja (the Enjoyer of oblations), Khandaparaśu (the Weilder of the axe) Śakra (the Mighty), Muñjakeśa (the Muñja haired), Haṁsa (the Universal Soul), Mahadakṣiṇa (the Great donation), Hṛṣīkeśa (the Ruler of the sense organs), Sūkṣma (the Subtle cause of all), Mahāniyamadhara (the Observer of a great vow), Viraja (the Passionless), Lokapratiṣtha (the Receptacle of the entire world) Arūpa (the Formless), Agraja (the First born), Dharmaja (the Son of Dharma), Dharmanābha (the Law Centre), (10)

Gabhastinabha (the Centre of the circle of rays) Śatakratunabha (the Centre of hundred sacrificial rites), Candraratha (hav-

ब्राह्मणप्रिय त्वमेव द्यौरसि मातरिश्वाऽसि
धर्मोऽसि होता पोता मन्ता नेता होमहेतुस् त्वमेव
अग्र्य विश्वधाम्ना त्वमेव दिग्भिः सुभाण्ड [20]
इज्योऽसि सुमेधोऽसि समिधस्त्वमेव मतिर् गतिर्
दाता त्वमसि । मोक्षोऽसि योगोऽसि । सृजसि ।
धाता परमयज्ञोऽसि सोमोऽसि दीक्षितोऽसि दक्षि-
णाऽसि विश्वमसि । स्थविर हिरण्यनाभ नारायण
त्रिनयन आदित्यवर्ण आदित्यतेजः महापुरुष [25]
पुरुषोत्तम आदिदेव सुविक्रम प्रभाकर
शंभो स्वयंभो भूतादिः महाभूतोऽसि विश्वभूत
विश्वं त्वमेव विश्वगोप्ताऽसि पवित्रमसि विश्वभव
ऊर्ध्वकर्म अमृत दिवस्पते वाचस्पते घृतार्चे
अनन्तकर्म वंश प्राग्वंश विश्वपास्त्वमेव [30]
वरार्थिनां वरदोऽसि त्वम् ।

ing brilliant carriage), Sūryatejas (the Sun shine), Samudravāsas (the Sea clothed), Aja (the Unborn), Sahasraśiras (Thousand-headed), Sahasrapāda (Thousand footed) Adhomukha (face turned downwards), Mahā puruṣa (the Supreme Being), Puruṣottama (the Most High among beings), Sahasrabāhu (Thousand-armed), Sahasramūrti (Thousand-formed), Sahasrāsya (Thousand-faced), Sahasrasaṁbhava (Thousand sourced) They call you Sahasrasattva (the thousand creatured), O Puṣpahāsa (who blossoms out in smile), O Carama (the ultimate), you are Vauṣat (15)

You indeed have been called the Vaṣat formula, the principal Prāsitāra (the Eater of *oblation* at the *sacrifice*), the Sahasradhāra (the Thousand-edged), and verily you are the formulas Bhū, Bhuvah, and Svah O Veda Vedya (known from the Veda), Brahmaśaya (resting in Brahman), *Brāhmaṇapriya (to whom Brāhmaṇas are* dear and who is dear to the Brāhmaṇas) You indeed are the Dyau (heaven) Mātariśvan (wind), Dharma (Piety), the Hotā (Hotṛ priest), the Potṛ (Pota-priest), Mantṛ (the wise counsellor), Netṛ (the leader of the world-system), Homahetu (the efficient and material cause of the sacrifice). By your all pervasive radiance, O Agrya (Prominent one) and from the regions of the sky O Subhāṇḍa (Right Receptacle),(20) you are Ijya (fit to be worshipped); You are Sumedhas *(endowed with a beautiful intellect), you are* Samidhas (the sacrificial wood); You are Mati (the intellect), Gati (the goal to be reached), the Dātṛ (munificent donor), you are the Mokṣa (liberation), Yoga (the union of the Individual self and the Supreme self) You are the Creator, the Dhātṛ (sustainer), the Paramayajña *(supreme sacrifice)*, the Soma (Soma juice), the Dīkṣita (Initiated), the Dakṣiṇā fees, the Viśva (Universe). O Sthavira (Ageless one), Hiraṇyanābha (Charming navelled), Nārāyaṇa, Trinayana (Three eyed), the Ādityavarṇa (Sun-complexioned), Ādityateja (Sun-orbed), Mahāpuruṣa (Great Being), (25) Puruṣottama (Supreme Spirit), the Ādideva (First Divine cause), Suvikrama (the Chivalrous), the Prabhākara (Light maker), the Śambhu (source of all auspiciousness), the Svayambhu *(self-originated and independent one)*, Accepted by all creatures), the Greatest Being, the everything. You are the Viśva (Universe), the Viśvagoptṛ (protector of the Universe), the Pavitra (holy), the Viśvabhava (origin of the Universe), the Urddhvakarma (whose action is above all the rest), the Amṛta (immortal), the Divaspati (sky-Lord), the Vācaspati (Lord of the Voice and the Lord of Speech), the Blazing Fire, Vaṁśa, Prāgvaṁśa (whose genealogy

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च । हूयते च पुनर्द्वाभ्यां तुभ्यं होत्रात्मने नमः ॥ १

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चमोऽध्याय ॥५॥

६

लोमहर्षण उवाच ।
नारायणस्तु भगवाञ्छ्रुत्वैवं परमं स्तवम् ।
ब्रह्मज्ञेन द्विजेन्द्रेण कश्यपेन समीरितम् ॥ १
उवाच वचनं सम्यक् तुष्टः पुष्टपदाक्षरम् ।
श्रीमान् प्रीतमना देवो यद्वदेत् प्रभुरीश्वरः ॥ २
वरं वृणुध्वं भद्रं वो वरदोऽस्मि सुरोत्तमाः ।
कश्यप उवाच ।
प्रीतोऽसि नः सुरश्रेष्ठ सर्वेषामेव निश्चयः ॥ ३
वासवस्यानुजो भ्राता ज्ञातीनां नन्दिवर्धनः ।
अदित्या अपि च श्रीमान् भगवानस्तु वै सुतः ॥ ४
अदितिर्देवमाता च एतमेवार्थमुत्तमम् ।
पुत्रार्थं वरदं प्राह भगवन्तं वरार्थिनी ॥ ५
देवा ऊचुः ।
निःश्रेयसार्थं सर्वेषां दैवतानां महेश्वर ।
त्राता भर्त्ता च दाता च शरणं भव नः सदा ॥ ६
ततस्तानब्रवीद्विष्णुर्देवान् कश्यपमेव च ।
सर्वेषामेव युष्माकं ये भविष्यन्ति शत्रवः ।
मुहूर्त्तमपि ते सर्वे न स्थास्यन्ति ममाग्रतः ॥ ७

is prior to creation You are the Viśvapa (Protector of the Universe) (30)

You are the Vararthinam Varada (Bestower of boons on those who desire them)

You are propitiated by the performance of four sacrifices and again by four sacrifices, two and five sacrifices and again by two To you, the Soul of sacrifices, I offer salutations

Thus ends the Fifth Chapter in the Saromāhātmya, in the Vāmana Purāṇa—5.

6

Lomaharṣana said Hearing in this manner the most excellent hymn recited by the Brahma-knowing venerable Brahmana Kaśyapa and being greatly pleased, Lord Nārāyana said the following full-sounding and significant words

The illustrious, pleased, all-powerful, majestic god said, "Choose a boon if you please O great gods, I shall grant a boon"

Kaśyapa said O Greatest God, that you are pleased with us is our firm conviction May you, Lord be born as the younger brother of Indra, the promoter of the happiness of the relatives, and the dear son of Aditi (1,2,3,4)

Soliciting a boon, and with this very excellent purpose in view, Aditi the mother of the gods, requested the boon granting Lord to grant her a son as a boon (5)

The Gods said O Great God, for the welfare of the gods ever be our protector, guardian, benefactor, and refuge (6)

Then Viṣṇu said to the gods and Kaśyapa, "Your enemies shall not hold their own in

हत्वाऽसुरगणान् सर्वान् यज्ञभागाग्रभोजिनः ।
हव्यादांश्च सुरान् सर्वान् कव्यादांश्च पितृनपि ॥ ८
करिष्ये विबुधश्रेष्ठाः पारमेष्ठ्येन कर्मणा ।
यथायातेन मार्गेण निवर्तध्वं सुरोत्तमाः ॥ ९

लोमहर्षण उवाच ।

एवमुक्ते तु देवेन विष्णुना प्रभविष्णुना ।
ततः प्रहृष्टमनसः पूजयन्ति स्म तं प्रभुम् ॥ १०
विश्वेदेवा महात्मानः कश्यपोऽदितिरेव च ।
नमस्कृत्य सुरेशाय तस्मै देवाय रंहसा ॥ ११
प्रयाताः प्राग्दिशं सर्वे विपुलं कश्यपाश्रमम् ।
ते कश्यपाश्रमं गत्वा कुरुक्षेत्रवनं महत् ॥ १२
प्रसाद्य ह्यदितिं तत्र तपसे तां न्ययोजयन् ।
सा चचार तपो घोरं वर्षाणामयुतं तदा ॥ १३
तस्या नाम्ना वनं दिव्यं सर्वकामप्रदं शुभम् ।
आराधनाय कृष्णस्य वाग्जिता वायुभोजना ॥ १४
दैत्यैर्निराकृतान् दृष्ट्वा तनयानृषिसत्तमाः ।
वृथापुत्राऽहमिति सा निर्वेदात् प्रणयाद्धरिम् ।
तुष्टाव वाग्भिरग्र्याभिः परमार्थावबोधिनी ॥ १५
शरण्यं शरणं विष्णुं प्रणता भक्तवत्सलम् ।
देवदैत्यमयं चादिमध्यमान्तस्वरूपिणम् ॥ १६

अदितिरुवाच ।

नमः कृत्यार्तिनाशाय नमः पुष्करमालिने ।
नमः परमकल्याण कल्याणायादिवेधसे ॥ १७
नमः पङ्कजनेत्राय नमः पङ्कजनाभये ।
नमः पङ्कजसंभूतिसंभवायात्मयोनये ॥ १८
श्रियः कान्ताय दान्ताय दान्तदृश्याय चक्रिणे ।
नमः पद्मासिहस्ताय नमः कनकरेतसे ॥ १९
तथात्मज्ञानयज्ञाय योगिचिन्त्याय योगिने ।

my presence Killing the demons, I shall restore to supremacy the Havya-eating Gods, and the Kavya-eating Manes, O Great Gods, O Exalted Gods, return by the path by which you have come (7,8,9)

Lomaharsaṇa said Being addressed in this manner by the great Viṣṇu, joyous, they worshipped the all powerful Lord. (10)

The great Viśvedevas, Kaśyapa and Aditi speedily saluting the Lord, Chief of the gods proceeded in the eastern direction for the extensive hermitage of Kaśyapa Reaching the hermitage, the great Kurukṣetravana, and propitiating Aditi they directed her towards austerity She practised the most dreadful penance for ten thousand years The wonderful, desire-granting, and auspicious forest came to be known by her name

Seeing her sons overcome by the demons, controlled in speech and subsisting on air, she propitiated Viṣṇu, O venerable Ṛṣis, "I have given birth to sons in vain", she said in self-disparagement and out of affection, she praised Hari in excellent language, awakening true spiritual knowledge. (11-15)

To Viṣṇu the protector and shelter, kind to devotees, comprising gods and demons and the beginning, middle and end, I bow. (16)

Aditi said Salutation to the Remover of the mischief of magic, salutation to the Lotus garlanded, salutation to the Supreme God, to Good Fortune, to the First Creator, to the lotus-eyed, to the lotus-navelled to him who is seated on the pericarp of the blossomed lotus flower, to the Beloved of Lakṣmi, the self-restrained, the Restrainer of the visible world, the wielder of the discus, the bearer of lotus and sword, the Gold-seeded, the performer of sacrifice of self knowledge, the object of the meditation of the Yogin, the Yogin, the attributeless, the distinguished, embodiment

निर्गुणाय विशेषाय हरये ब्रह्मरूपिणे ॥ २०
जगच्च तिष्ठते यत्र जगतो यो न दृश्यते ।
नमः स्थूलातिसूक्ष्माय तस्मै देवाय शार्ङ्गिणे ॥ २१
यं न पश्यन्ति पश्यन्तो जगदप्यखिलं नराः ।
अपश्यद्भिर्जगधश्च दृश्यते हृदि संस्थितः ॥ २२
बहिर्ज्योतिरलक्ष्यो यो लक्ष्यते ज्योतिषः परः ।
यस्मिन्नेव यतश्चैव यस्यैतदखिलं जगत् ॥ २३
तस्मै समस्तजगतामभराय नमो नमः ।
आद्यः प्रजापतिः सोऽपि पितृणां परमः पतिः ।
पतिः सुराणां यस्तस्मै नमः कृष्णाय वेधसे ॥ २४
यः प्रवृत्तैर्निवृत्तैश्च कर्मभिस्तु विरज्यते ।
स्वर्गापवर्गफलदो नमस्तस्मै गदाभृते ॥ २५
यस्तु संचित्यमानोऽपि सर्वं पापं व्यपोहति ।
नमस्तस्मै विशुद्धाय परस्मै हरिमेधसे ॥ २६
ये पश्यन्त्यखिलाधारमीशानमजमव्ययम् ।
न पुनर्जन्ममरणं प्राप्नुवन्ति नमामि तम् ॥ २७
यो यज्ञो यज्ञपरमैरिज्यते यज्ञसंस्थितः ।
तं यज्ञपुरुषं विष्णुं नमामि प्रभुमीश्वरम् ॥ २८
गीयते सर्ववेदेषु वेदविद्भिर्विदां गतिः ।
यस्तस्मै वेदवेद्याय नित्याय विष्णवे नमः ॥ २९
यतो विश्वं समुद्भूतं यस्मिन् प्रलयमेष्यति ।
विश्वोद्भवप्रतिष्ठाय नमस्तस्मै महात्मने ॥ ३०
आब्रह्मस्तम्बपर्यन्तं व्याप्तं येन चराचरम् ।
मायाजालसमुन्नद्धं तमुपेन्द्रं नमाम्यहम् ॥ ३१
योऽत्र तोयस्वरूपस्थो बिभर्त्यखिलमीश्वरः ।

of Brahman Hari (17-20)

Salutation to Hari in whom the world stands, but from the world who is not seen. Who is extremely large-sized, and very subtle, who weilds the bow called Śārṅga, whom men who see the entire world do not see, but who is seen as resting in their own hearts by those who do not perceive the world, who because he is beyond indiscernible light, is seen as being above light, in whom, from whom and of whom the entire world is, that Lord of the worlds, I salute again and again. And I salute the Creator Kṛṣṇa the primordial progenitor of all created beings, the great protector of the pitrs, and the Lord of the Gods. (21-24)

Salutaion to the Weilder of the Club, the Bestower of heaven and emancipation, to Him who is disaffected by actions continuing mundane existence and those causing its cessation. (25)

And my salutation to the Pure self and Supreme Being, Viṣṇu who by being merely called to mind destroys all sins. (26)

They who get a vision of the receptacle of every thing, the Master of all created beings, the unborn and the unchanging do not meet with birth and death again. I salute Him. (27)

I salute the All powerful, Majestic Lord, the Sacrificial Spirit, Viṣṇu who is worshipped in the form of a sacrifice in the sacrificial enclosure by those that are very much devoted to its performance. (28)

Obeisance to the Eternal Viṣṇu who is known from the Vedas, is eulogised in the Vedas by the learned in the Vedas and is the resort of the wise (29)

Salutation to the great Origin and Foundation of the universe, from whom the universe has sprung up and in whom it will dissolve. (30)

I bow to Upendra who pervades the Universe, from Brahman to the tuft of grass unfettered by illusion. (31)

I bow to Viṣṇu the protector of all

विश्वं विश्वपतिं विष्णुं तं नमामि प्रजापतिम् ॥ ३२
मूर्त्तं तमोऽसुरमयं तद्विधो विनिहन्ति यः ।
रात्रिजं सूर्यरूपी च तमुपेन्द्रं नमाम्यहम् ॥ ३३
यस्याक्षिणी चन्द्रसूर्यौ सर्वलोकशुभाशुभम् ।
पश्यतः कर्म सततं तमुपेन्द्रं नमाम्यहम् ॥ ३४

यस्मिन् सर्वेश्वरे सर्वं सत्यमेतन्मयोदितम् ।
नानृत तमजं विष्णुं नमामि प्रभवाव्ययम् ॥ ३५
यद्येतत्सत्यमुक्तं मे भूयश्चातो जनार्दन ।
सत्येन तेन सकलाः पूर्यन्ता मे मनोरथाः ॥ ३६

इति श्रीवामनपुराणे सरोमाहात्म्ये षष्ठोऽध्याय ॥६॥

७

लोमहर्षण उवाच ।
एवं स्तुतोऽथ भगवान् वासुदेव उवाच ताम् ।
अदृश्यः सर्वभूतानां तस्याः संदर्शने स्थितः ॥ १

श्रीभगवानुवाच ।
मनोरथास्त्वमदिते यानिच्छस्यभिवाञ्छितान् ।
तास्त्वं प्राप्स्यसि धर्मज्ञे मत्प्रसादान्न संशयः ॥ २
शृणु त्वं च महाभागे वरो यस्ते हृदि स्थितः ।
मद्दर्शनं हि निफलं न कदाचिद् भविष्यति ॥ ३
यश्चेह त्वद्वने स्थित्वा त्रिरात्रं वै करिष्यति ।
सर्वे कामाः समृध्यन्ते मनसा यानिहेच्छति ॥ ४

created beings, and the Universe, the Lord of the universe, who assuming the form of water sustains everything, as the omnipotent Lord (32)

I bow to Upendra who assuming their manner dispelled darkness embodied as demons and in the form of the Sun over powered the stars (33)

I salute Upendra whose two eyes, the Moon and the Sun constantly watch the good and *wicked deeds of men* (34)

I bow to the All-powerful, Unchanging, Birthless, Viṣṇu, about whom I have truly, and not *otherwise*, said that everything is comprehended by Him (35)

O Janārdana, to whom seekers pray for the fulfilment of their wishes, if what I have said be true, then again by that truth, may all my desires be fulfilled (36)

Thus ends the Sixth Chapter, in the Saromāhātmya, in the Vāmana Purāṇa–6

7

Lomaharṣaṇa said Thus propitiated Vasudeva though invisible to all beings still within her view, spoke to her (1)

The Lord said O Aditi, the knower of the right, you shall obtain by my grace the objects desired by you There is no doubt about it (2)

And, O Fortunate one, listen The boon that you desire the most, let me assure you that my sight shall never be fruitless (3)

He who shall practise it for three nights

दूरस्थोऽपि वनं यस्तु अदित्याः स्मरते नरः ।
सोऽपि याति परं स्थानं किं पुनर्निवसन् नरः ॥ ५
यश्चेह ब्राह्मणान् पञ्च त्रीन् वा द्वावेकमेव वा ।
भोजयेच्छ्रद्धया युक्तः स याति परमां गतिम् ॥ ६
अदितिरुवाच ।
यदि देव प्रसन्नस्त्वं भक्त्या मे भक्तवत्सल ।
त्रैलोक्याधिपतिः पुत्रस्तदस्तु मम वासवः ॥ ७
हृतं राज्यं हृतश्चास्य यज्ञभाग इहासुरैः ।
त्वयि प्रसन्ने वरद तत् प्राप्नोतु सुतो मम ॥ ८
हृतं राज्यं न दुःखाय मम पुत्रस्य केशव ।
प्रपन्नदायविभ्रंशो बाधां मे कुरुते हृदि ॥ ९
श्रीभगवानुवाच ।
कृतः प्रसादो हि मया तव देवि यथेप्सितम् ।
स्वांशेन चैव ते गर्भे संभविष्यामि कश्यपात् ॥ १०
तव गर्भे समुद्भूतस्ततस्ते ये त्वरातयः ।
तानहं च हनिष्यामि निवृत्ता भव नन्दिनि ॥ ११
अदितिरुवाच ।
प्रसीद देवदेवेश नमस्ते विश्वभावन ।
नाहं त्वामुदरे वोढुमीश शक्ष्यामि केशव ।
यस्मिन् प्रतिष्ठितं सर्वं विश्वयोनिस्त्वमीश्वरः ॥ १२
श्रीभगवानुवाच ।
अहं त्वां च वहिष्यामि आत्मानं चैव नन्दिनि ।
न च पीडां करिष्यामि स्वस्ति तेऽस्तु व्रजाम्यहम् ॥ १३
इत्युक्त्वान्तर्हिते देवेऽदितिर्गर्भं समादधे ।
गर्भस्थिते ततः कृष्णे चचाल सकला क्षितिः ।
चकम्पिरे महाशैला जग्मुः क्षोभं महाब्धयः ॥ १४

in the Aditivana will have all the desires entertained by him in his mind, fulfilled (4)

The man who remembers Aditivana even from a distance will attain final beatitude, how much more a man who dwells there? (5)

He who feeds here Brahmanas, with faith five, three, two or even one, will attain final beatitude (6)

Aditi said O Lord, fond as you are of your devotees, if you are pleased with my devotion, then let my son Indra be the master of the three worlds (7)

Stripped of the kingdom and deprived of the sacrificial oblations here by the demons, O Giver of boons, with you in the favourable attitude, may my son get back (8)

The lost kingdom, O Keśava does not pain my son The discontinuance of the gifts to the suppliants gives rise to pain in my mind (9)

The Lord said O Devi, I have conferred upon you the favours desired by you I shall be born by a portion of mine in your womb, from Kaśyapa (10)

And born in your womb I shall slay the enemies May you, O joyful one, return (11)

Aditi said O Lord of the chiefs of gods, O Creator, O Keśava I shall not be able to bear you in whom everything rests, in my womb You are the Omnipotent Lord, the source of the universe (12)

The Lord said I shall carry you and myself, O joyful one, and shall cause you no pain May you fare well I am going (13)

Saying so the Lord disappeared and Aditi conceived The entire earth shook on Kṛṣṇa's staying in the womb; the lofty mountains were disturbed and the great oceans agitated (14)

यतो यतोऽदितिर्याति ददाति पदमुत्तमम् ।
ततस्ततः क्षितिः खेदान्ननाम द्विजपुंगवाः ॥ १५

दैत्यानामपि सर्वेषां गर्भस्थे मधुसूदने ।
बभूव तेजसो हानिर्यथोक्तं परमेष्ठिना ॥ १६

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तमोऽध्याय ॥७॥

८

लोमहर्षण उवाच ।

निस्तेजसोऽसुरान् दृष्ट्वा समस्तानसुरेश्वरः ।
प्रह्लादमथ पप्रच्छ बलिरात्मपितामहम् ॥ १

बलिरुवाच ।

तात निस्तेजसो दैत्या निर्दग्धा इव वह्निना ।
किमेते सहसैवाद्य ब्रह्मदण्डहता इव ॥ २

दुरिष्टं किं तु दैत्यानां किं कृत्या विधिनिर्मिता ।
नाशायैषां समुद्भूता येन निस्तेजसोऽसुराः ॥ ३

लोमहर्षण उवाच ।

इत्यसुरवरस्तेन पृष्टः पौत्रेण ब्राह्मणाः ।
चिरं ध्यात्वा जगादेदमसुरं त तदा बलिम् ॥ ४

प्रह्लाद उवाच ।

चलन्ति गिरयो भूमिर्जहाति सहसा धृतिम् ।
सद्यः समुद्राः क्षुभिता दैत्या निस्तेजसः कृताः ॥ ५

सूर्योदये यथा पूर्वं तथा गच्छन्ति न ग्रहाः ।
देवानां च परा लक्ष्मीः कारणेनानुमीयते ॥ ६

Wherever Aditi went, and placed her most excellent feet, there the earth bent low, out of distress, O great Brāhmaṇas (15)

Viṣṇu being in the womb, the vigour of the demons declined as was proclaimed by Brahman (16)

Thus ends the Seventh Chapter in the Saromahatmya, in the Vāmana-Purāṇa–7

8

Lomaharṣaṇa said Finding the demons spiritless, the chief of the demons, Bali asked Prahlāda his grandfather the following. (1)

Bali said Grandfather, the demons are spiritless, as if consumed by fire Are they smitten suddenly to-day with Brahman's staff, as it were? Or, is it the bad luck of the demons or the counteracting magic produced by Fate for their destruction, due to which the demons have become spiritless. (2, 3)

Lomaharṣaṇa said · O Brāhmaṇas, the great demon who was questioned in this way by his grandson, meditated for a long time and spoke to the demon Bali in the following manner. (4)

Prahlāda said · Mountains are shaking and the earth is suddenly losing her firmness and at the same time oceans are disturbed and the demons rendered spiritless (5)

Planets do not move at sun-rise as before. The great prosperity of the gods can be inferred from the cause (6)

महद्देवन्महाबाहो कारणं दानवेश्वर ।
न ह्यल्पमिति मन्तव्यं त्वया कार्यं कथंचन ॥ ७
लोमहर्षण उवाच ।
इत्युक्त्वा दानवपतिं प्रह्लादः सोऽसुरोत्तमः ।
अत्यर्थभक्तो देवेशं जगाम मनसा हरिम् ॥ ८
स ध्यानपथगं कृत्वा प्रह्लादश्च मनोऽसुरः ।
विचारयामास ततो यथा देवो जनार्दनः ॥ ९
स ददर्शोदरेऽदित्याः प्रह्लादो वामनाकृतिम् ।
तदन्तश्च वसून् रुद्रानश्विनौ मरुतस्तथा ॥ १०
साध्यान् विश्वे तथादित्यान् गन्धर्वोरगराक्षसान् ।
विरोचनं च तनयं बलिं चासुरनायकम् ॥ ११
जम्भं कुजम्भं नरकं बाणमन्यांस्तथासुरान् ।
आत्मानमुर्वीं गगनं वायुं वारि हुताशनम् ॥ १२
समुद्राद्रिसरिद्द्वीपान् सरांसि च पशून् महीम् ।
वयोमनुष्यानखिलांस्तथैव च सरीसृपान् ॥ १३
समस्तलोकस्रष्टारं ब्रह्माणं भवमेव च ।
ग्रहनक्षत्रताराश्च दक्षाद्यांश्च प्रजापतीन् ॥ १४
संपश्यन् विस्मयाविष्टः प्रकृतिस्थः क्षणात् पुनः ।
प्रह्लादः प्राह दैत्येन्द्रं बलिं वैरोचनिं ततः ॥ १५
तत्संज्ञातं मया सर्वं यदर्थं भवतामियम् ।
तेजसो हानिरुत्पन्ना शृण्वन्तु तदशेषतः ॥ १६
देवदेवो जगद्योनिरयोनिर्जगदादिजः ।
अनादिरादिर्विश्वस्य वरेण्यो वरदो हरिः ॥ १७
परावराणां परमः परापरसतां गतिः ।
प्रभुः प्रमाणं मानानां सप्तलोकगुरोर्गुरुः ।
स्थितिं कर्तुं जगन्नाथः सोऽचिन्त्यो गर्भतां गतः ॥ १८
प्रभुः प्रभूणां परमः पराणा-
मनादिमध्यो भगवाननन्तः ।

O great lord of the demons, the cause is the most important and its effect should not be regarded as insignificant under any circumstance. (7)

Lomaharṣaṇa said: The great demon, the staunch devotee, Prahlāda, saying so to the lord of the demons, reached the Great god, Hari mentally. (8)

Having directed his mind towards meditation, the demon Prahlāda began to think seriously where the lord Janārdana could possibly be. (9)

Prahlāda saw in the form of Vāmana in the womb of Aditi and within it the Vasus, Rudras, the two Aśvins, the Maruts, the Sādhyas, the Viśvedevas, the Ādityas, the Gandharvas, the Uragas, the Rākṣasas, and Virocana, and his son Bali, the leader of the demons and Jambha, Kujambha, Naraka, Bāṇa and other demons, his own self, the earth, sky, wind, water, fire, oceans, mountains, rivers, islands, lakes, and animals, the earth, birds, human beings and reptiles; Brahman the creator of the Universe and Śiva, as also the planets, stars and the Prajāpatis such as Dakṣa. (10, 11, 12, 13, 14)

Seeing, he was struck with wonder and shortly coming to his senses again, Prahlāda said to the son of Virocana, the great demon, Bali, "I have ascertained every thing due to which there is a decline in your vigour Listen to it in its entirety. (15, 16)

The God of gods, Origin of the universe, Birthless, first-born of the world, the Beginningless, the Beginning of the universe, the Desirable, the Granter of boons known as Hari; the Lord of far and near, the Refuge of the prior and posterior, Lord, the measure of the measures, the Master of masters of the seven worlds, the Inconceivable Viṣṇu has agreed to incarnate Himself to establish good order. (17, 18)

The Lord of lords, the Greatest of the

त्रैलोक्यमंशेन सनाथमेकः
कर्तुं महात्माऽदितिजोऽवतीर्णः ॥ १९
न यस्य रुद्रो न च पद्मयोनि-
र्नेन्द्रो न सूर्येन्दुमरीचिमिश्राः ।
जानन्ति दैत्याधिप यत्स्वरूप
स वासुदेवः कलयावतीर्णः ॥ २०
यमक्षरं वेदविदो वदन्ति
विशन्ति यं ज्ञानविधूतपापाः ।
यस्मिन् प्रविष्टा न पुनर्भवन्ति
तं वासुदेवं प्रणमामि देवम् ॥ २१
भूतान्यशेषाणि यतो भवन्ति
यथोर्मयस्तोयनिधेरजस्रम् ।
लयं च यस्मिन् प्रलये प्रयान्ति
तं वासुदेवं प्रणतोऽस्म्यचिन्त्यम् ॥ २२
न यस्य रूपं न बलं प्रभावो
न च प्रतापः परमस्य पुंसः ।
विज्ञायते सर्वपितामहाद्यै-
स्तं वासुदेवं प्रणमामि नित्यम् ॥ २३
रूपस्य चक्षुर्ग्रहणे त्वगेषा
स्पर्शग्रहित्री रसना रसस्य ।
घ्राणं च गन्धग्रहणे नियुक्तं
न घ्राणचक्षुः श्रवणादि तस्य ॥ २४
स्वयंप्रकाशः परमार्थतो यः
सर्वेश्वरो वेदितव्यः स युक्त्या ।
शक्यं तमीड्यमनघं च देवं
ग्राह्यं नतोऽहं हरिमीशितारम् ॥ २५
येनैकदंष्ट्रेण समुद्धृतेयं
धराऽचला धारयतीह सर्वम् ।
शेते ग्रसित्वा सकलं जगद् य-
स्तमीड्यमीशं प्रणतोऽस्मि विष्णुम् ॥ २६

great, Adorable Visnu, the Great son of Aditi, without any beginning, middle and end, has incarnated Himself by a portion to provide the three worlds with master Vasudeva whose own *true form* is *not known even to* Rudra, Brahman, Indra, Sūrya, Candra and the respectable Marici, O King of the demons, has partially incarnated (19, 20)

I salute Lord Vāsudeva who has been declared indestructible by the Veda-knowers, in whom those who have their sins despelled by knowledge, enter, entering whom there is no birth again (21)

From whom come into existence numberless beings, as waves do incessantly from oceans, in whom they merge at the time of dissolution. To that Inconceivable Vāsudeva I bow down. (22)

I salute constantly the Supreme-Being whose shape, might, influence and splendour cannot be fully known even by Brahman and others. (23)

He has appointed the eye in seeing forms, made the skin feel the contact, and the tongue relish taste, but he himself has no nose, eye or ear. (24)

To the Supreme Master Hari who is in reality self-luminous, can be known as the Lord of all lords by reason, Worshipful, Sinless and as Luminous as the self in all beings and can be perceived, I bow down. (25)

I bow down to the Worshipful Lord Viṣṇu who raised the immovable earth with one single tusk, who sustains everything, and who sleeps absorbing the entire universe in Him. (26)

अंशावतीर्णेन च येन गर्भे
हृतानि तेजांसि महाऽसुराणाम्।
नमामि तं देवमनन्तमीश-
मशेषसंसारतरोः कुठारम्॥ २७
देवो जगद्योनिरयं महात्मा
स षोडशांशेन महाऽसुरेन्द्राः।
सुरेन्द्रमातुर्जठरं प्रविष्टो
हृतानि वस्तेन बलं वपूंषि॥ २८

बलिरुवाच।
तात कोऽयं हरिर्नाम यतो नो भयमागतम्।
सन्ति मे शतशो दैत्या वासुदेवबलाधिकाः॥ २९
विप्रचित्तिः शिबिः शंकुरयःशंकुस्तथैव च।
हयशिरा अश्वशिरा भङ्गकारो महाहनुः॥ ३०
प्रतापी प्रघसः शंभुः कुक्कुराक्षश्च दुर्जयः।
एते चान्ये च मे सन्ति दैतेया दानवास्तथा॥ ३१
महाबला महावीर्या भूभारधरणक्षमाः।
एषामेकैकशः कृष्णो न वीर्यार्द्धेन संमितः॥ ३२

लोमहर्षण उवाच।
पौत्रस्यैतद् वचः श्रुत्वा प्रह्लादो दैत्यसत्तमः।
सक्रोधश्च बलिं प्राह वैकुण्ठाक्षेपवादिनम्॥ ३३
विनाशमुपयास्यन्ति दैत्या ये चापि दानवाः।
येषां त्वमीदृशो राजा दुर्बुद्धिरविवेकवान्॥ ३४
देवदेवं महाभागं वासुदेवमजं विभुम्।
त्वामृते पापसङ्कल्प कोऽन्य एवं वदिष्यति॥ ३५
य एते भवता प्रोक्ताः समस्ता दैत्यदानवाः।
सब्रह्मकास्तथा देवाः स्थावरान्ता विभूतयः॥ ३६
त्वं चाहं च जगच्चेदं साद्रिद्रुमनदीवनम्।
ससमुद्रद्वीपलोकोऽयं यश्चेदं सचराचरम्॥ ३७

I bow to the Omnipotent lord who is not limited by time, space and causal relation, and is the Axe, with which to cut at the root of the tree of worldly existence and who has deprived the demons of their lustre, by incarnating Himself partially (27)

The Great god, the *Origin of the universe*, O great demons, who entered the womb of the mother of Indra by his sixteenth portion has deprived your bodies of vigour (28)

Bali said: O grandfather, who is this Hari from whom proceeds this dread? There are hundreds of my demons who are superior to Vāsudeva in strength (29)

Vipracitti, Sibi, Śanku and Ayahśanku, Hayagrīva, Aśvaśira, Bhangakāra, Mahābanu, Pratāpin, Praghasa, Sambhu, Kukkurākṣa, and Durjaya—these and other Daityas and Dānavas are extra-ordinarily powerful and valourous and competent to bear the weight of the earth Kṛṣṇa is not equal to half of their strength (31, 32)

Lomaharṣaṇa said The great demon Prahlāda hearing these words of his grandson, said angrily to the reviler of Viṣṇu, "Those Daityas and Dānavas are sure to be annihilated, whose king is so foolish and ignorant. (33, 34)

Who except you will speak in this manner, *O malevolent one, about the God of* gods, the Holy, Birthless, All-pervading Vāsudeva? (35)

The Daityas and Danavas about whom you have spoken, gods together with Brahman and the manifestation ending with the inanimate and stationary objects, you and I, and the world together with mountains, trees, rivers and forests, oceans, islands, the worlds, and the universe—all these are born of the part of a portion of

यस्याभिवाद्यवन्द्यस्य व्यापिनः परमात्मनः ।
एकांशांशकलाजन्म कस्तमेवं प्रवक्ष्यति ॥ ३८

ऋते विनाशाभिमुखं त्वामेकमविवेकिनम् ।
दुर्बुद्धिमजितात्मानं वृद्धानां शासनातिगम् ॥ ३९

शोच्योऽहं यस्य मे गेहे जातस्तव पिताऽधमः ।
यस्य त्वमीदृशः पुत्रो देवदेवावमानकः ॥ ४०

तिष्ठत्वनेकसंसारसंघातौघविनाशिनि ।
कृष्णे भक्तिरहं तावदवेक्ष्यो भवता न किम् ॥ ४१

न मे प्रियतरः कृष्णादपि देहोऽयमात्मनः ।
इति जानात्ययं लोको भवांश्च दितिनन्दन ॥ ४२

जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम ।
निन्दां करोषि तस्य त्वमकुर्वन् गौरवं मम ॥ ४३

विरोचनस्तव गुरुर्गुरुस्तस्याप्यहं बले ।
ममापि सर्वजगतां गुरुर्नारायणो हरिः ॥ ४४

निन्दां करोषि तस्मिंस्त्वं कृष्णे गुरुगुरोर्गुरौ ।
यस्मात् तस्मादिहैव त्वमैश्वर्याद् भ्रंशमेष्यसि ॥ ४५

स देवो जगतां नाथो बले प्रभुर्जनार्दनः ।
नन्वहं प्रत्यवेक्ष्यस्ते भक्तिमानत्र मे गुरुः ॥ ४६

एतावन्मात्रमप्यत्र निन्दता जगतो गुरुम् ।
नापेक्षितस्त्वया यस्मात् तस्माच्छापं ददामि ते ॥ ४७

यथा मे शिरसश्छेदादिदं गुरुतरं बले ।
त्वयोक्तमच्युताक्षेप राज्यभ्रष्टस्तथा पत ॥ ४८

यथा न कृष्णादपरः परित्राणं भवार्णवे ।
तथाऽचिरेण पश्येयं भवन्तं राज्यविच्युतम् ॥ ४९

इति श्रीवामनपुराणे सरोमाहात्म्ये अष्टमोऽध्याय ॥८॥

Viṣṇu, deserving respectful salutation and worthy of praise, the all-pervasive, supreme spirit Who can speak of him in this manner excepting you alone, who is approaching annihilation, indiscriminating foolish,of un subdued self and a transgressor of the command of elders (36-39)

Deplorable am I, in whose house was born your wretched, father of whom you are such a son, a deprecator of Viṣṇu (40)

Let alone devotion to Kṛṣṇa who is capable of putting a stop to the endless series of worldly existences Was it not proper for you to care me ? (41)

This body of mine is not dearer to me than Kṛṣṇa. This the world knows and you, O demon (42)

Knowing Hari as dearer than my life you are reviling Him You are, I am sure, not showing respect to me thereby (43)

Virocana is your Guru and his Guru am I, O Bali Nārāyaṇa Hari, the Guru of the entire world is my Guru also (44)

As you are reviling Kṛṣṇa who is the Guru of your Guru's Guru, you shall even here fall from your supremacy. (45)

O Bali, the Omnipotent Lord Janārdana is the Lord of the worlds I am your father's superior and therefore do not deserve to be ignored by you (46)

As disregarding all this, you have reviled the Guru of the world, I curse you (47)

As the words, you reviler of Viṣṇu, have said, are more serious than the severance of my head, you should lose your kingdom and fall down (48)

As there is no saviour in this ocean of worldly existence other than Kṛṣṇa, so I may see you losing your kingdom before long (49)

Thus ends the Eighth Chapter, in the Saromāhātmya, in the Vāmana Purāṇa-8

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लोमहर्षण उवाच।
इति दैत्यपतिः श्रुत्वा वचनं रौद्रमप्रियम्।
प्रसादयामास गुरुं प्रणिपत्य पुनः पुनः॥ १

वलिरुवाच।
प्रसीद तात मा कोपं कुरु मोहहते मयि।
बलावलेपमूढेन मयैतद्वाक्यमीरितम्॥ २
मोहापहतविज्ञानः पापोऽहं दितिजोत्तम।
यच्छप्तोऽस्मि दुराचारस्तत्साधु भवता कृतम्॥ ३
राज्यभ्रंशं यशोभ्रंशं प्राप्स्यामीति ततस्त्वहम्।
विपण्णोऽस्मि यथा तात तथैवाविनये कृते॥ ४
त्रैलोक्यराज्यमैश्वर्यमन्यद्वा नातिदुर्लभम्।
संसारे दुर्लभास्तात गुरवो ये भवद्विधाः॥ ५
प्रसीद तात मा कोपं कर्तुमर्हसि दैत्यप।
त्वत्कोपपरिदग्धोऽहं परितप्ये दिवानिशम्॥ ६

प्रह्लाद उवाच।
वत्स कोपेन मे मोहो जनितस्तेन ते मया।
शापो दत्तो विवेकश्च मोहेनापहृतो मम॥ ७
यदि मोहेन मे ज्ञानं नाक्षिप्तं स्यान्महासुर।
तत्कथं सर्वगं जानन् हरिं कश्चिच्छपाम्यहम्॥ ८
यो यः शापो मया दत्तो भवतोऽसुरपुंगव।
भाव्यमेतेन नूनं ते तस्मात्त्वं मा विषीद वै॥ ९
अद्यप्रभृति देवेशे भगवत्यच्युते हरौ।
भवेथा भक्तिमानीशे स ते त्राता भविष्यति॥ १०

9

Lomaharsana said The lord of the demons hearing these terrifying and unpleasant words, propitiated his grandfather, bowing down again and again (1)

Bali said Take pity, do not be angry upon me who is stupid I said all these words out of foolishness arising out of pride of strength (2)

O foremost of the demons, I am a sinner who has lost all sense due to foolishness You have done well by cursing me, a wicked fellow (3)

I must sustain the loss of the kingdom and fair renown as you are said, O grandfather, due to the misbehaviour shown by me (4)

The sovereignty of the three worlds or any other prosperity is not difficult to be attained, but, O grandfather, inaccessible are Gurus like you in this world (5)

O grandfather, chief of the Daityas, be appeased, do not be angry I am being consumed day and night by the heat of your anger. (6)

Prahlāda said: Child, I have been made a fool by anger and have therefore pronounced a curse upon you. My discriminative wisdom has been subdued (7)

Had my intelligence not been overcome by foolishness, O great demon, how could I pronounce a curse, knowing Hari to be omnipresent? (8)

O great demon, the curses that I have pronounced upon you are sure to take effect upon you; so do not be sad (9)

From today you should be devoted to the Great god-the Imperishable Lord Hari. He shall be your saviour (10)

शापं प्राप्य च मे वीर देवेशः संस्मृतस्त्वया ।
तथा तथा वदिष्यामि श्रेयस्त्वं प्राप्स्यसे यथा ॥ ११

लोमहर्षण उवाच ।

अदितिर्वरमासाद्य सर्वकामसमृद्धिदम् ।
क्रमेण जठरे देवो वृद्धिं प्राप्तो महायशाः ॥ १२

ततो मासेऽथ दशमे काले प्रसव आगते ।
अजायत स गोविन्दो भगवान् वामनाकृतिः ॥ १३

अवतीर्णे जगन्नाथे तस्मिन् सर्वामरेश्वरे ।
देवाश्च मुमुचुर्दुःखं देवमाताऽदितिस्तथा ॥ १४

ववुर्वाताः सुखस्पर्शा नीरजस्कमभून्नभः ।
धर्मे च सर्वभूतानां तदा मतिरजायत ॥ १५

नोद्वेगश्चाप्यभूद् देहे मनुजानां द्विजोत्तमाः ।
तदा हि सर्वभूतानां धर्मे मतिरजायत ॥ १६

तं जातमात्रं भगवान् ब्रह्मा लोकपितामहः ।
जातकर्मादिकां कृत्वा क्रियां तुष्टाव च प्रभुम् ॥ १७

ब्रह्मोवाच ।

जयाधीश जयाजेय जय विश्वगुरो हरे ।
जन्ममृत्युजरातीत जयानन्त जयाच्युत ॥ १८

जयाजित जयाशेष जयाव्यक्तस्थिते जय ।
परमार्थार्थ सर्वज्ञ ज्ञानज्ञेयार्थनिःसृत ॥ १९

जयाशेष जगत्साक्षिञ्जगत्कर्त्तर्जगद्गुरो ।
जगतोऽजगदन्तेश स्थितौ पालयते जय ॥ २०

जयाखिल जयाशेष जय सर्वहृदिस्थित ।
जयादिमध्यान्तमय सर्वज्ञानमयोत्तम ॥ २१

मुमुक्षुभिरनिर्देश्य नित्यहृष्ट जयेश्वर ।
योगिभिर्मुक्तिकामैस्तु दमादिगुणभूषण ॥ २२

O Hero, by my curse you have called to mind the Great god Viṣṇu I shall tell you how you shall attain good fortune (11)

Lomaharṣaṇa said After Aditi had received a boon potent to fulfil all desires and grant prosperity, the very glorious Lord increased in bulk in the womb in the regular course (12)

Then in the tenth month on the arrival of the time of delivery the Lord Govinda was born, assuming the form of Vamana (13)

On Viṣṇu the Lord of the gods incarnating, the gods were freed from grief, as also Aditi, the mother of the gods. (14)

Wind agreeable to the touch blew, the sky became free from dust, and all beings had faith in Dharma born in them (15)

O Venerable Brahmaṇas men had no pain in their bodies All creatures had faith in piety generated in them (16)

Brahman, the grandfather of the world, performing his Jātakarma ceremony and other rites propitiated the Lord (17)

Brahman said Hail, O Invincible Lord O Unlimited one, Immutable, Unconquerable O Guru of the Universe, O Hari, Hail O Overcomer of birth death and old age Hail Endless, O Imperceptibly manifested, Highest truth as the best Wealth, Omniscient Essence of knowledge and known (18,19)

Hail, O Endless, World witness, World-creator, the Guru of the world, Lord of the World, both moving and immovable Hail to the Protector in the preservation stage (20)

Hail O whole and endless Lord, abiding in the Heart of all, and comprising the beginning, middle and end Consisting of all knowledges, undefinable even by sages who strive after emancipation, and even pleased Hail, O omnipotent Lord, adorned with self-control and such other qualities, extremely subtle, known through difficulty, extremely

जयातिसूक्ष्म दुर्ज्ञेय जय स्थूल जगन्मय ।
जय सूक्ष्मातिसूक्ष्म त्वं जयानिन्द्रिय सेन्द्रिय ॥ २३
जय स्वमायायोगस्थ शेषभोग जयाक्षर ।
जयैकदंष्ट्राप्रान्तेन समुद्धृतवसुंधर ॥ २४
नृकेसरिन् सुरारातिवक्षःस्थलविदारण ।
साम्प्रतं जय विश्वात्मन् मायावामन केशव ॥ २५
निजमायापरिच्छिन्न जगद्धातर्जनार्दन ।
जयाचिन्त्य जयानेकस्वरूपैकविध प्रभो ॥ २६
वर्द्धस्व वर्धितानेकविकारप्रकृते हरे ।
त्वय्येषा जगतामीशे संस्थिता धर्मपद्धतिः ॥ २७
न त्वामहं न चेशानो नेन्द्राद्यास्त्रिदशा हरे ।
ज्ञातुमीशा न मुनयः सनकाद्या न योगिनः ॥ २८
त्वं मायापटसंवीतो जगत्यत्र जगत्पते ।
कस्त्वां वेत्स्यति सर्वेश त्वत्प्रसादं विना नरः ॥ २९
त्वमेवाराधितो यस्य प्रसादसुमुखः प्रभो ।
स एव केवलं देव वेत्ति त्वां नेतरो जनः ॥ ३०
तदीश्वरेश्वरेशान विभो वर्द्धस्व भावन ।
प्रभवायास्य विश्वस्य विश्वात्मन् पृथुलोचन ॥ ३१

लोमहर्षण उवाच ।

एवं स्तुतो हृषीकेशः स तदा वामनाकृतिः ।
प्रहस्य भावगम्भीरमुवाचारूढसपदम् ॥ ३२
स्तुतोऽहं भवता पूर्वमिन्द्राद्यैः कश्यपेन च ।
मया च वः प्रतिज्ञातमिन्द्रस्य भुवनत्रयम् ॥ ३३
भूयश्चाहं स्तुतोऽदित्या तस्याश्चापि मयाश्रुतम् ।
यथा शक्राय दास्यामि त्रैलोक्यं हतकण्टकम् ॥ ३४
सोऽहं तथा करिष्यामि यथेन्द्रो जगतः पतिः ।

large and manifested as the Universe, Hail to the subtlest of the subtle, not-sense, possessed of senses, absorbed in the magical power of meditation, lying on Śeṣa Bed Hail O Imperishable One, who had lifted the earth with the tip of His tusk, the Manlion, the render of the breast of the enemy of the gods, Hail presently, O Universal spirit, appearing as a dwarf, possessing lovely hair, circumscribed by his own skill in magical arts, sustainer of the world, whom the seekers pray for the fulfilment of their wishes Hail, O inconceivable one. Hail O uniform among the multiform All powerful, O Hari, the source of the large number of evoluted may you be glorified On you, Lord of the Universe, rests the course of Piety Neither I nor the Master of all created beings, Indra and other gods, the Yogins Sanaka and others, O Hari, are able to comprehend you (21 28)

O Lord of the Universe, you are concealed behind the curtain of your Māyā in this world. O Lord of all, who comprehend you without your grace ? (29)

He alone can know you, Lord, and none else, who has worshipped you and on whom, Lord, you are favourably disposed. (30)

So O Lord of Lords, O Universal spirit, O Large eyed one, fruits of actions, may you be glorified for the dignity of the Universe (31)

Lomaharsana said Thus propitiated, Visnu then appearing as the Dwarf smiled, and spoke heartily in a refined manner (32)

I was praised by you, Indra and others, and Kaśyapa before and I have already promised the three worlds to Indra. (33)

Again was I praised by Aditi, and to her also I promised that I shall give the three worlds, relieved of its thorns, to Indra (34)

I shall so act that the thousand-eyed Indra becomes the master of the three worlds

भविष्यति सहस्राक्षः सत्यमेतद् ब्रवीमि वः ॥ ३५

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवीतं भगवान् ददौ तस्य बृहस्पतिः ॥ ३६

आषाढमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ।
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ॥ ३७

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥ ३८

स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ॥ ३९

यत्र यत्र पदं विप्रा भूभागे वामनो ददौ ।
ददाति भूमिर्विवरं तत्र तत्राभिपीडिता ॥ ४०

स वामनो जडगतिर्मृदु गच्छन् सपर्वताम् ।
साब्धिद्वीपवतीं सर्वां चालयामास मेदिनीम् ॥ ४१

बृहस्पतिस्तु शनकैर्मार्गं दर्शयते शुभम् ।
तथा क्रीडाविनोदार्थमतिजाड्यगतोऽभवत् ॥ ४२

ततः शेषो महानागो निःसृत्यासौ रसातलात् ।
साहाय्यं कल्पयामास देवदेवस्य चक्रिणः ॥ ४३

तदद्यापि च विख्यातमहेर्बिलमनुत्तमम् ।
तस्य संदर्शनादेव नागेभ्यो न भयं भवेत् ॥ ४४

इति श्रीवामनपुराणे सरोमाहात्म्ये नवमोऽध्यायः ॥ ९ ॥

I tell you this truth (35)

Then Brahman gave to Viṣṇu a black deer skin, the venerable Bṛhaspati gave him the sacred thread, Marīci, the son of Brahman gave an Āṣāḍha staff, Vasiṣṭha gave a Kamaṇḍalu Angiras gave a silken cloth, Pulaha gave a seat, Pulastya a pair of yellow cloth (36, 37)

The Vedas, adorned with Praṇava and accents, the Śāstras and the Sāṅkhya and Yoga systems attended upon Him (38)

Bearing matted hair, holding a staff, an umbrella and a Kamaṇḍalu, Lord Vāmana comprehending in Him all the gods, reached the sacrifice of Bali (39)

O Brāhmaṇas, in whatever part of the earth Vāmana set His foot, there under His pressure the Earth provided Him with a hollow (40)

The slow paced Vāmana walking slowly, shook the entire Earth and its mountains, oceans and islands (41)

And slowly Bṛhaspati showed him the auspicious path and for his pleasure and diversion became extremely slow. (42)

Then the serpent Śeṣa coming out of Rasātala, rendered help to the discus-wielding god Viṣṇu (43)

Even to this day the extraordinary hollow of the serpent is well known By its sight alone no apprehension of serpents can arise (44)

Thus ends the Ninth Chapter, in the Saromāhātmya, in the Vāmana Purāṇa—9

लोमहर्षण उवाच ।

सपर्वतवनामुर्वीं दृष्ट्वा संक्षुभितां बलिः ।
पप्रच्छोशनसं शुक्रं प्रणिपत्य कृताञ्जलिः ॥ १
आचार्य क्षोभमायाति साब्धिभूमिधरा मही ।
कस्माच्च नासुरान् भागान् प्रतिगृह्णन्ति वह्नयः ॥ २
इति पृष्टोऽथ बलिना काव्यो वेदविदां वरः ।
उवाच दैत्याधिपतिं चिरं ध्यात्वा महामतिः ॥ ३
अवतीर्णो जगद्योनिः कश्यपस्य गृहे हरिः ।
वामनेनेह रूपेण परमात्मा सनातनः ॥ ४
स नूनं यज्ञमायाति तव दानवपुंगव ।
तत्पादन्यासविक्षोभादियं प्रचलिता मही ॥ ५
कम्पन्ते गिरयश्चेमे क्षुभिता मकरालयाः ।
नेयं भूतपतिं भूमिः समर्था वोढुमीश्वरम् ॥ ६
सदेवासुरगन्धर्वा यक्षराक्षसपन्नगा ।
अनेनैव धृता भूमिरापोऽग्निः पवनो नभः ।
धारयत्यखिलान् देवान् मनुष्यांश्च महासुरान् ॥ ७
इयमस्य जगद्धातुर्माया कृष्णस्य गह्वरी ।
धार्यधारकभावेन यया संपीडितं जगत् ॥ ८
तत्सन्निधानादसुरा न भागार्हाः सुरद्विषः ।
भुञ्जते नासुरान् भागानपि तेन त्रयोऽग्नयः ॥ ९
शुक्रस्य वचनं श्रुत्वा हृष्टरोमाऽब्रवीद् बलिः ।
धन्योऽहं कृतपुण्यश्च यन्मे यज्ञपतिः स्वयम् ।
यज्ञमभ्यागतो ब्रह्मन् मत्तः कोऽन्योऽधिकः पुमान् ॥१०
य योगिनः सदोयुक्ताः परमात्मानमव्ययम् ।
द्रष्टुमिच्छन्ति देवोऽसौ ममाध्वरमुपेष्यति ।

10

Lomaharṣana said Finding the earth with its mountains and forests agitated, Balı bowed down folded-handed and asked Uśanas Śukra, O Preceptor, the earth with its oceans, mountains and forests have become disturbed, why does fire not accept the offerings made by the Asuras ? (1–2)

Thus questioned by Balı, the Śukra, the foremost of the Vedic scholars, replied to the chief of the demons, after meditating over the matter for a long time. (3)

Hari, the source of the world, the primordial and Supreme being has incarnated Himself in the house of Kaśyapa in a dwarfish form (4)

O great demon, He is surely coming to your sacrifice at every footstep of whom the earth is being disturbed, mountains are quaking, oceans are surging, the earth is not able to bear the master of all created beings, the Omnipotent Lord. (5–6)

Gods, Demons, Gandharvas, Yakṣas, Rākṣasas, Pannagas, the Earth, Water, Fire, Wind, the Sky, are all sustained by Him He sustains all gods, men and the great demons. This is the mysterious illusion of Kṛṣna, the creator of the world by which the world is closely held together in the container and the contained relation (7-8)

Due to his presence the demons, the enemies of the gods are not entitled to their shares For that reason the Three Fires do not enjoy the demoniacal shares (9)

Balı who was highly pleased to hear the words of Śukra, said, "Blessed, and meritorious am I, that the Lord of sacrifices himself has arrived at my sacrifice, O Brahmana, who can surpass me"? (10)

If the supreme and imperishable Lord whom the Yogins, ever persevering, desire to see, should reach my sacrifice, O preceptor,

यन्मयाचार्य कर्त्तव्यं तन्ममादेष्टुमर्हसि ॥ ११

शुक्र उवाच ।

यज्ञभागभुजो देवा वेदप्रामाण्यतोऽसुर ।
त्वया तु दानवा दैत्य यज्ञभागभुजः कृताः ॥ १२
अयं च देवः सत्त्वस्थः करोति स्थितिपालनम् ।
विसृष्टं च तथाऽयं च स्वयमत्ति प्रजाः प्रभुः ॥ १३
भवांस्तु बन्दी भविता नूनं विष्णुः स्थितौ स्थितः ।
विदित्वैवं महाभाग कुरु यत् ते मनोगतम् ॥ १४
त्वयाऽस्य दैत्याधिपते स्वल्पकेऽपि हि वस्तुनि ।
प्रतिज्ञा नैव वोढव्या वाच्यं साम तथाऽफलम् ॥ १५
कृतकृत्यस्य देवस्य देवार्थं चैव कुर्वतः ।
अलं दद्यां धनं देवे त्वेतद्वाच्य तु याचतः ।
कृष्णस्य देवभूत्यर्थं प्रवृत्तस्य महासुर ॥ १६

बलिरुवाच ।

ब्रह्मन् कथमहं ब्रूयामन्येनापि हि याचितः ।
नास्तीति किमु देवस्य संसारस्याघहारिणः ॥ १७
व्रतोपवासैर्विविधैर्यः प्रभुर्गृह्यते हरिः ।
स मे वक्ष्यति देहीति गोविन्दः किमतोऽधिकम् ॥ १८
यदर्थं सुमहारम्भा दमशौचगुणान्वितैः ।
यज्ञाः क्रियन्ते यज्ञेश. स मे देहीति वक्ष्यति ॥ १९
तत्साधु सुकृतं कर्म तपः सुचरितं च नः ।
यन्मा देहीति विश्वेश. स्वयमेव वदिष्यति ॥ २०
नास्तीत्यहं गुरो वक्ष्ये तमभ्यागतमीश्वरम् ।
प्राणत्यागं करिष्येऽहं न तु नास्ति जने क्वचित् ॥ २१

please command me as regards what should I do (11)

Śukra said O demon, the gods are entitled to enjoy shares of sacrificial oblations on Vedic authority. But you have made Dānavas the enjoyers of the shares of oblations in a sacrifice. (12)

And the Lord resting on Sattva, sustains and protects He himself devours the entire progeny after he has created them (13)

But you shall be a captive, Viṣṇu indeed has arrived at the spot Knowing this, O Illustrious one, *you are free to act as you like* (14)

O Chief of Demons, by no means should you make any promise regarding even any trifling matter, and should speak gentle at the same time useless word. To the Lord Kṛṣṇa who has accomplished his object and was engaged in the accomplishment of the object of the gods—should you say, O great demon, "I may bestow upon the Lord enough money," when he, engaged as he is in *furthering the interests of the gods, asks for* any thing (15-16)

Bali said "How can I say 'No' when others beg of me? What to speak of the Lord Viṣṇu, the Destroyer *of the* sin of the world? (17)

The Lord Hari, Govinda, who is pleased by vows and fasts of various kinds shall himself say, "Give". What else is greater than this? (18)

The master of sacrifices for whom great *enterprises such as sacrifices are undertaken by those that are endowed with the qualities* of self-control and purity will say "Give" (19)

That indeed is a noble, virtuous act and a well practised penance on our part, when the Lord of the Universe himself will say to me, "Give". (20)

O Guru, to that Omniscient Lord, arrived as a guest how shall I say, "No"? I shall rather die than ever say "No" to a person (21)

नास्तीति यन्मया नोक्तमन्येषामपि याचताम् ।
वक्ष्यामि कथमायाते तदद्य चामरेऽच्युते ॥ २२
श्लाघ्य एव हि वीराणां दानाच्चापत्समागमः ।
न बाधाकारि यद्दानं तदङ्ग बलवत् स्मृतम् ॥ २३
मद्राज्ये नासुखी कश्चिन्न दरिद्रो न चातुरः ।
न दुःखितो न चोद्विग्नो न शमादिविवर्जितः ॥ २४
हृष्टस्तुष्टः सुगन्धी च तृप्तः सर्वसुखान्वितः ।
जनः सर्वो महाभाग किमुताहं सदा सुखी ॥ २५
एतद्विशिष्टमत्राहं दानबीजफलं लभे ।
विदितं मुनिशार्दूल मयैतत् त्वन्मुखाच्छ्रुतम् ॥ २६
मत्प्रसादपरो नूनं यज्ञेनाराधितो हरिः ।
मम दानमवाप्यासौ पुष्णाति यदि देवताः ॥ २७
एतद्बीजवरे दानबीजं पतति चेद् गुरौ ।
जनार्दने महापात्रे किं न प्राप्तं ततो मया ॥ २८
विशिष्टं मम तद्दानं परितुष्टाश्च देवताः ।
उपभोगाच्छतगुणं दानं सुखकरं स्मृतम् ॥ २९
मत्प्रसादपरो नूनं यज्ञेनाराधितो हरिः ।
तेनाभ्येति न संदेहो दर्शनादुपकारकृत् ॥ ३०
अथ कोपेन चाभ्येति देवभागोपरोधतः ।
मां निहन्तुं ततो हि स्याद् वधः श्लाघ्यतरोऽच्युतात् ॥ ३१
एतज्ज्ञात्वा मुनिश्रेष्ठ दानविघ्नकरेण मे ।
नैव भाव्यं जगन्नाथे गोविन्दे समुपस्थिते ॥ ३२

लोमहर्षण उवाच ।

इत्येवं वदतस्तस्य प्राप्तस्तत्र जनार्दनः ।
सर्वदेवमयोऽचिन्त्यो मायावामनरूपधृक् ॥ ३३

If I have not said, "No" to others begging, how shall I say so, when the god Viṣṇu arrives today? (22)

Laudable indeed for a hero is the calamity be-falling due to munificence Charity which does not cause suffering is indeed considered more important (23)

There is none who is unhappy, poor, suffering, miserable, grieved and destitute of self-control in my kingdom (24)

People are delighted, satisfied, virtuous, happy in every way, O Blessed one Above all, I am ever happy (25)

I may consider it to be the best fruit of the seed of charity got by me I have arrived at this conclusion from what I have heard from you (26)

Hari, prepared to do me favour, has indeed been worshipped with the sacrifice, if accepting my gift he maintains the gods (27)

If the seed of charity falls on the best of seeds, the most exalted receptacle, the Guru Janārdana, then what have I not gained? (28)

That charity of mine is of a distinguished character so as to satisfy the gods completely Charity is hundred times more pleasing than enjoyment (29)

Hari ever ready to do me favour has indeed been worshipped by the sacrifice. Hence he is arriving to do me favour by granting me his sight There is no doubt about it. (30)

If however, he is coming to kill me, because I have put a stop to the enjoyment of the share of the oblations by gods, then such a destruction at the hands of Viṣṇu is more praiseworthy (31)

Knowing this, O great sage, it will not be proper for me to oppose making a gift, when Govinda the Lord of the Universe himself approaches (32)

Lomaharṣaṇa said When he was thus engaged in giving expression to his views, the Inconceivable Viṣṇu, comprising all gods, and assuming illusory form of a dwarf, arrived there (33)

तं दृष्ट्वा यज्ञवाटं तु प्रविष्टमसुराः प्रभुम् ।
जग्मुः प्रभावतः क्षोभं तेजसा तस्य निष्प्रभाः ॥ ३४
जेपुश्च मुनयस्तत्र ये समेता महाध्वरे ।
वसिष्ठो गाधिजो गर्गो अन्ये च मुनिसत्तमाः ॥ ३५
बलिश्चैवाखिलं जन्म मेने सफलमात्मनः ।
ततः संक्षोभमापन्नो न कश्चित् किंचिदुक्तवान् ॥ ३६
प्रत्येकं देवदेवेशं पूजयामास तेजसा ।
अथासुरपतिं प्रह्वं दृष्ट्वा मुनिवरांश्च तान् ॥ ३७
देवदेवपतिः साक्षाद् विष्णुर्वामनरूपधृक् ।
तुष्टाव यज्ञं वह्निं च यजमानमथार्चितं ।
यज्ञकर्माधिकारस्थान् सदस्यान् द्रव्यसंपदम् ॥ ३८
सदस्याः पात्रमखिलं वामनं प्रति तत्क्षणात् ।
यज्ञवाटस्थिता विप्राः साधु साध्वित्युदीरयन् ॥ ३९

स चार्घमादाय बलिः प्रोद्भूतपुलकस्तदा ।
पूजयामास गोविन्दं प्राह चेदं महासुरः ॥ ४०

बलिरुवाच ।

सुवर्णरत्नसंघातो गजाश्वसमितिस्तथा ।
स्त्रियो वस्त्राण्यलंकारान् गावो ग्रामाश्च पुष्कलाः ॥ ४१
सर्वे च सकला पृथ्वी भवतो वा यदीप्सितम् ।
तद् ददामि वृणुष्वेष्टं ममार्थाः सन्ति ते प्रियाः ॥ ४२
इत्युक्तो दैत्यपतिना प्रीतिगर्भान्वितं वचः ।
प्राह सस्मितगम्भीरं भगवान् वामनाकृतिः ॥ ४३
ममाग्निशरणार्थाय देहि राजन् पदत्रयम् ।
सुवर्णग्रामरत्नादि तदर्थिभ्यः प्रदीयताम् ॥ ४४

बलिरुवाच ।

त्रिभिः प्रयोजनं किं ते पदैः पदवतां वर ।

The demons, seeing the Lord enter the sacrificial area, were very much agitated by his majesty and became lustreless due to the brightness of his person (34)

The sages, assembled in the great sacrifice—Vasiṣṭha, Viśvāmitra, Garga, and other great sages—muttered prayers (35)

And Bali considered his entire life fruitful and none among the agitated said any thing whatsoever (36)

Every one worshipped the Exalted Lord with courage. Then finding the Lord of the demons and the great sages submissive, the Great God Viṣṇu who had incarnated himself as the Dwarf began himself to praise the sacrifice, the fire and the sacrificer, the officers of the sacrifice, the assistants, and the wealth of materials (37, 38)

The assistant Brāhmaṇas said "well, well", without any loss of time to Lord Vāmana, the worthiest to receive gifts, then staying in the sacrificial area (39)

And the highly pleased Bali with the respectful Argha offerings in his hand, worshipped Govinda And the great demon spoke as follows (40)

Bali said "The stock of gold and jewels, the elephants and horses, women, clothes, *ornaments, cows, villages, every thing in* abundance, the entire earth or whatever is to your choice—I shall make a gift of anything that belongs to me, if it is to your choice Please choose the wished for object. (41, 42)

Being thus addressed in affectionate words by the chief of the demons, the Lord incarnated as Vāmana, *spoke in a smiling* but serious manner (43)

O king, give me three strides for a fire *sanctuary* Let gold, village, jwel and such other things be given to those who desire them. (44)

Bali said · O Most exalted one, what shall you do with three steps ? Please ask

शत शतसहस्रं वा पदानां मार्गतां भवान् ॥ ४५

श्रीवामन उवाच ।

एतावता दैत्यपते कृतकृत्योऽस्मि मार्गणे ।
अन्येषामर्थिनां वित्तमिच्छया दास्यते भवान् ॥ ४६
एतच्छ्रुत्वा तु गदितं वामनस्य महात्मनः ।
वाचयामास वै तस्मै वामनाय महात्मने ॥ ४७
पाणौ तु पतिते तोये वामनोऽभूदवामनः ।
सर्वदेवमयं रूप दर्शयामास तत्क्षणात् ॥ ४८
चन्द्रसूर्यौ तु नयने द्यौ. शिरश्चरणौ क्षिति. ।
पादाङ्गुल्यः पिशाचास्तु हस्ताङ्गुल्यश्च गुह्यकाः ॥४९
विश्वेदेवाश्च जानुस्था जङ्घे साध्याः सुरोत्तमाः ।
यक्षा नखेषु संभूता रेखास्त्वप्सरसस्तथा ॥ ५०

दृष्टिर्ऋक्षाण्यशेषाणि केशाः सूर्यांशवः प्रभोः ।
तारका रोमकूपाणि रोमेषु च महर्षयः ॥ ५१
बाहवो विदिशस्तस्य दिशः श्रोत्रे महात्मनः ।
अश्विनौ श्रवणे तस्य नासा वायुर्महात्मनः ॥ ५२
प्रसादे चन्द्रमा देवो मनो धर्मः समाश्रितः ।
सत्यमस्याभवद् वाणी जिह्वा देवी सरस्वती ॥ ५३
ग्रीवाऽदितिर्देवमाता विद्यास्तद्वलयस्तथा ।
स्वर्गद्वारमभून्मैत्रं त्वष्टा पूषा च वै भ्रुवौ ॥ ५४
मुखे वैश्वानरश्चास्य वृषणौ तु प्रजापतिः ।
हृदयं च परं ब्रह्म पुंस्त्वं वै कश्यपो मुनिः ॥ ५५
पृष्ठेऽस्य वसवो देवा मरुतः सर्वसंधिषु ।
वक्षस्थले तथा रुद्रो धैर्ये चास्य महार्णवः ॥ ५६

for a hundred or a hundred thousand steps (45)

Śrī Vāmana said O chief of demons, as far as soliciting is concerned, I shall be satisfied with this much To other seekers you give any valuable things according to their choice (46)

Hearing these words of the worshipful Vamana, he gave word to the great Vāmana (47)

As soon as water fell in his palm the Dwarf assumed non-dwarfish dimensions and showed instantly his form, comprehending all gods. (48)

His eyes were the Moon and the Sun, His feet the earth, the fingers of His feet were the Piśacas, the fingers of hand the Guhyakas, His knees the Viśvedevas, the shanks the Sadhyas, the nails the Yaksas, the lines were the Apsarases, the eyes the stars, the hair of the Lord were the rays of the Sun, the falling stars the pores of the skin, the great Ṛṣis the hair of his body, the intermediate directions his arms, the cardinal points the ears of the Lord, Aśvins the outer ears of the Great One, and Vayu His nose (49, 50, 51, 52)

In his favour rested worshipful Candra, in piety was established His mind. Truth was His speech The goddess Sarasvatī was His tongue. (53)

His neck was Aditi the mother of the gods, and His bangle was the Vidyas The entrance into heaven was the lunar mansion Anurādhā His eyebrows were Tvaṣṭṛ and Pūṣan (54)

In His mouth rested Fire, in His testicles the progenitor of all created beings. And His heart was the Supreme Spirit, His masculinity the sage Kaśyapa (55)

On His back were the Vasus and the gods ; the Maruts were in all His joints And in His chest was Rudra, and in His forbearance was the Great Ocean (56)

उदरे चास्य गन्धर्वा मरुतश्च महाबलाः ।
लक्ष्मीर्मेधा धृतिः कान्तिः सर्वविद्याश्च वै कटिः ॥ ५७
सर्वज्योतींषि यानीह तपश्च परमं महत् ।
तस्य देवाधिदेवस्य तेजः प्रोद्भूतमुत्तमम् ॥ ५८
तनौ कुक्षिषु वेदाश्च जानुनी च महामखाः ।
इष्टयः पशवश्चास्य द्विजाना चेष्टितानि च ॥ ५९
तस्य देवमयं रूपं दृष्ट्वा विष्णोर्महात्मनः ।
उपसर्पन्ति ते दैत्याः पतङ्गा इव पावकम् ॥ ६०
चिक्षुरस्तु महादैत्यः पादाङ्गुष्ठं गृहीतवान् ।
दन्ताभ्यां तस्य वै ग्रीवामङ्गुष्ठेनाहनद्धरिः ॥ ६१
प्रमथ्य सर्वानसुरान् पादहस्ततलैर्विभुः ।
कृत्वा रूपं महाकाय सजहाराशु मेदिनीम् ॥ ६२
तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।
नभो विक्रममाणस्य सक्थिदेशे स्थितावुभौ ॥ ६३
परं विक्रममाणस्य जानुमूले प्रभाकरौ ।
विष्णोरास्तां स्थितस्यैतौ देवपालनकर्मणि ॥ ६४
जित्वा लोकत्रयं तांश्च हत्वा चासुरपुंगवान् ।
पुरंदराय त्रैलोक्यं ददौ विष्णुरुरुक्रमः ॥ ६५
सुतलं नाम पातालमधस्ताद्वसुधातलात् ।
बलेर्दत्तं भगवता विष्णुना प्रभविष्णुना ॥ ६६
अथ दैत्येश्वरं प्राह विष्णुः सर्वेश्वरेश्वरः ।
यत् त्वया सलिलं दत्तं गृहीतं पाणिना मया ॥ ६७
कल्पप्रमाणं तस्मात् ते भविष्यत्यायुरुत्तमम् ।
वैवस्वते तथाऽतीते काले मन्वन्तरे तथा ॥ ६८
सावर्णिके तु संप्राप्ते भवानिन्द्रो भविष्यति ।
इदानीं भुवनं सर्वं दत्तं शक्राय वै पुरा ॥ ६९

In His stomach the Gandharvas and the Maruts Lakṣmī, Medhā (retentive memory) Kānti (Loveliness) and all branches of Learning were His hip (57)

The luminaries and the very exalted austerity are the best manifested lustre of the Great God (58)

In His body, and in its cavities rested the Vedas and in knees the great sacrifices, the Iṣṭis, animals and the activities of the Brāhmaṇas Seeing the divine form of the worshipful Viṣṇu, the demons approached in the same manner as the moths do with the fire (59 60)

The mighty demon Cikṣura grasped the great toe with his tusks Then Hari struck him in his neck with his great toe Routing the demons with the palms of His feet and hands, the Lord expanding His body into a bulky one snatched the earth back from them in no time (61-62)

When He was taking strides over the earth, the Moon and the Sun remained between His waist and when He was taking His stride over the sky, they rested in the region of the thighs (63)

When He was taking the final stride, the two luminaries were at the lower part of the knee of Viṣṇu and was engaged in protecting the gods. (64)

Conquering the three worlds and slaying the mighty demons the Dwarf-incarnation, Viṣṇu, conferred upon Indra the three worlds (65)

By the mighty Lord Viṣṇu, the nether region situated below the earth known as Sutala was given to Bali (66)

The Lord of all lords, Viṣṇu then said to the chief of the demons, "The water that you placed in my palm I accepted" (67)

For this you shall live for a Kalpa. On the expiry of the Vaivasvata period and at the commencement of the Sāvarṇika, you shall become Indra. For the present, the worlds have all been given to Indra, as promised by me before (68-69)

चतुर्युगव्यवस्था च साधिका ह्येकसप्ततिः ।
नियन्तव्या मया सर्वे ये तस्य परिपन्थिनः ॥ ७०
तेनाहं परया भक्त्या पूर्वमाराधितो बले ।
सुतलं नाम पातालं समासाद्य वचो मम ॥ ७१
वसासुर ममादेशं यथावत्परिपालयन् ।
तत्र देवसुखोपेते प्रासादशतसंकुले ॥ ७२
प्रोत्फुल्लपद्मसरसि ह्रदशुद्धसरिद्वरे ।
सुगन्धी रूपसंपन्नो वराभरणभूषितः ॥ ७३
स्रक्चन्दनादिदिग्धाङ्गो नृत्यगीतमनोहरान् ।
उपभुञ्जन् महाभोगान् विविधान् दानवेश्वर ॥ ७४
ममाज्ञया कालमिमं तिष्ठ स्त्रीशतसंवृतः ।
यावत्सुरैश्च विप्रैश्च न विरोधं गमिष्यसि ॥ ७५
तावत् त्वं भुङ्क्ष्व संभोगान् सर्वकामसमन्वितान् ।
यदा सुरैश्च विप्रैश्च विरोधं त्वं करिष्यसि ।
बन्धिष्यन्ति तदा पाशा वारुणा घोरदर्शनाः ॥ ७६

बलिरुवाच ।

तत्रासतो मे पाताले भगवन् भवदाज्ञया ।
किं भविष्यत्युपादानमुपभोगोपपादकम् ।
आप्यायितो येन देव स्मरेयं त्वामहं सदा ॥ ७७

श्रीभगवानुवाच ।

दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च ।
हुतान्यश्रद्धया यानि तानि दास्यन्ति ते फलम् ॥ ७८
अदक्षिणास्तथा यज्ञाः क्रियाश्चाविधिना कृताः ।
फलानि तव दास्यन्ति अधीतान्यव्रतानि च ॥ ७९
उदकेन विना पूजा विना दर्भेण या क्रिया ।
आज्येन च विना होमं फलं दास्यन्ति ते बले ॥ ८०

During the period of more than seventy one Caturyugas who venture to rise against him are to be suppressed by me. (70)

O Bali, I was devoutly worshipped by Indra in days gone by Reaching the nether region known as Sutala in obedience to my command you dwell there, O demon, following strictly the order given by me. (71)

There crowded with hundreds of palaces, and provided with comforts necessary for gods, with lakes which had blossomed lotuses in them, and large rivers with enough of pure water in them drawn from the lakes, O chief of demons, redolent with perfumes, rich in beauty, adorned with the best of ornaments, provided with garlands, smeared with sandal paste, enjoying various excellent objects made attractive by dance and music, surrounded by hundreds of women, you live by my order as long as you do not come in conflict with the gods and Brāhmaṇas.

(72, 73, 74, 75)

Till then you enjoy the various objects of sensual gratification When you come in conflict with gods and Brāhmaṇas, then the dreadful-looking nooses of Varuna will tie you. (76)

Bali said O Lord, as long as I reside in Patāla by your order, what shall be the objects of my enjoyment, satisfied with which, O Lord I may remember you constantly? (77)

The Lord said Gifts not conformable to law, Śrāddhas not sanctioned by the Vedas, and sacrifices performed without faith, will bestow merit upon you. (78)

And sacrifices without the payment of the Dakṣiṇā, ceremonies performed without the sanction of the religious law, and study without the necessary vow of Brahmacarya, worship without water, religious rites without the Darbha grass, and sacrifice without clarified butter will produce the desired results to you, O Bali (79, 80)

यत्रेदं स्थानमाश्रित्य क्रियाः काश्चित्करिष्यति ।
न तत्र चासुरो भागो भविष्यति कदाचन ॥ ८१
ज्येष्ठाश्रमे महापुण्ये तथा विष्णुपदे ह्रदे ।
ये च श्राद्धानि दास्यन्ति व्रतं नियममेव च ॥ ८२
क्रिया कृता च या काचिद् विधिनाऽविधिनापि वा ।
सर्वं तदक्षयं तस्य भविष्यति न संशयः ॥ ८३
ज्येष्ठे मासि सिते पक्षे एकादश्यामुपोषितः ।
द्वादश्यां वामनं दृष्ट्वा स्नात्वा विष्णुपदे ह्रदे ।
दानं दत्त्वा यथाशक्त्या प्राप्नोति परमं पदम् ॥ ८४

लोमहर्षण उवाच ।

बलेर्वरमिमं दत्त्वा शक्राय च त्रिविष्टपम् ।
व्यापिना तेन रूपेण जगामादर्शनं हरिः ॥ ८५
शशास च यथापूर्वमिन्द्रस्त्रैलोक्यमूर्जितः ।
निःशेषं च तदा कालं बलिः पातालमास्थितः ॥ ८६
इत्येतत् कथितं तस्य विष्णोर्माहात्म्यमुत्तमम् ।
वामनस्य शृण्वन् यस्तु सर्वपापैः प्रमुच्यते ॥ ८७
बलिप्रह्लादसंवादं मन्त्रितं बलिशुक्रयोः ।
बलेर्विष्णोश्च चरितं ये स्मरिष्यन्ति मानवाः ॥ ८८
नाधयो व्याधयस्तेषां न च मोहाकुलं मनः ।
भविष्यति द्विजश्रेष्ठाः पुंसस्तस्य कदाचन ॥ ८९
च्युतराज्यो निजं राज्यमिष्टप्राप्तिं वियोगवान् ।
समाप्नोति महाभागा नरः श्रुत्वा कथामिमाम् ॥ ९०
ब्राह्मणो वेदमाप्नोति क्षत्रियो जयते महीम् ।
वैश्यो धनसमृद्धिं च शूद्रः सुखमवाप्नुयात् ।
वामनस्य च माहात्म्यं शृण्वन् पापैः प्रमुच्यते ॥ ९१

इति श्रीवामनपुराणे सरोमाहात्म्ये दशमोऽध्यायः ॥१०॥

There shall never be a share of the demons in any rite performed by any one resorting to this place. (81)

In the most holy Jyeṣṭha hermitage and in the Viṣṇupada those who shall perform Śrāddhas, keep vows and observe religious laws, any rite performed according to the sanction of law or without it, shall become inexhaustingly meritorious There is no doubt (82, 83)

By keeping fast on the Ekādaśī of the bright fortnight of the month of Jyeṣṭha, having the sight of Vāmana on the Dvādaśī, bathing in the Viṣṇupada Lake, making gift to the best of one's ability, one attains final beatitude. (84)

Lomaharṣaṇa said Conferring this boon on Bali, and bestowing heaven on Indra, Hari became invisible with his all-pervasive form. (85)

The mighty Indra governed the three worlds as before and Bali remained in Pātāla till the end of the period. (86)

Thus I have narrated to you the supreme magnanimity of Viṣṇu incarnated as Vāmana, hearing which one is rid of all sins. (87)

Men who will remember the conversation of Bali and Prahlāda, the deliberations of Bali and Śukra, and the lives of Bali and Viṣṇu, will not have mental agony and diseases, and their mind shall never be confused, O venerable Brāhmaṇas (88, 89)

Hearing this story the man stripped of kingdom will get his kingdom back, the separated will be united with the object longed for, O great ones. (90)

The Brāhmaṇa masters of Veda, the Kṣatriya conquers the earth, the Vaiśya acquires wealth and prosperity, and the Śūdra gains happiness. On hearing the glory of Vāmana, one is freed from all sins (91)

Thus ends the Tenth Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa—10.

११

ऋषय ऊचुः ।
कथमेषा समुत्पन्ना नदीनामुत्तमा नदी ।
सरस्वती महाभागा कुरुक्षेत्रप्रवाहिनी ॥ १
कथं सरः समासाद्य कृत्वा तीर्थानि पार्श्वतः ।
प्रयाता पश्चिमामाशां दृश्यादृश्यगतिः शुभा ।
एतद् विस्तरतो ब्रूहि तीर्थवंशं सनातनम् ॥ २
लोमहर्षण उवाच ।
प्लक्षवृक्षात् समुद्भूता सरितां श्रेष्ठा सनातनी ।
सर्वपापक्षयकरी स्मरणादेव नित्यशः ॥ ३
सैषा शैलसहस्राणि विदार्य च महानदी ।
प्रविष्टा पुण्यतोयौघा वनं द्वैतमिति स्मृतम् ॥ ४
तस्मिन् प्लक्षे स्थितां दृष्ट्वा मार्कण्डेयो महामुनिः ।
प्रणिपत्य तदा मूर्ध्ना तुष्टावाथ सरस्वतीम् ॥ ५

त्वं देवि सर्वलोकानां माता देवारणिः शुभा ।
सदसद् देवि यत्किंचिन्मोक्षदाप्यर्थवत् पदम् ॥ ६
तत् सर्वं त्वयि संयोगि योगिवद् देवि संस्थितम् ।
अक्षरं परमं देवि यत्र सर्वं प्रतिष्ठितम् ।
अक्षरं परमं ब्रह्म विश्वं चैतत् क्षरात्मकम् ॥ ७
दारुण्यवस्थितो वह्निर्भूमौ गन्धो यथा ध्रुवम् ।
तथा त्वयि स्थितं ब्रह्म जगच्चेदमशेषतः ॥ ८
ॐकाराक्षरसंस्थानं यत् तद् देवि स्थिरास्थिरम् ।
तत्र मात्रात्रयं सर्वमस्ति यद् देवि नास्ति च ॥ ९
त्रयो लोकास्त्रयो वेदास्त्रैविद्यं पावकत्रयम् ।
त्रीणि ज्योतींषि वर्गाश्च त्रयो धर्मादयस्तथा ॥ १०
त्रयो गुणास्त्रयो वर्णास्त्रयो देवास्तथा क्रमात् ।

11

The sages said How did this foremost river—the blessed Sarasvatī flowing through Kurukṣetra, originate?

Reaching the Lake and keeping the Tīrthas on the bank, how did the auspicious river of visible and invisible course, take a westerly course? Please tell in detail the ancient tradition of the Tīrthas. (1 2)

Lomaharṣaṇa said The primordial excellent river, ever capable of destroying sins on being remembered, was born of the fig tree (3)

Rending a thousand mountains, this great river of holy waters entered into the forest known as Dvaita (4)

Seeing the Sarasvatī established in Plakṣa, the great sage Mārkaṇḍeya bowed down to and praised Sarasvatī. (5)

O Goddess, you are the Mother of all beings, the Auspicious mother of the gods O Goddess whatever is entity nonentity, release-conferring and significant, inflected word, is connected with you, is established in you, as a Yogin—O Goddess the changeless supreme Reality, in whom every thing is rooted, and the unchanging supreme Brahman and the changing Universe rest on you (6, 7)

As fire is contained in wood, and as odour is constantly existent in the Earth, so Brahman and the Universe abide in you in entirety (8)

O Devī, in the arrangement of the letters of Omkāra which is both motionless and moving and composed of all the three Mātrās and is visible and invisible, and in which exist the three worlds, three Vedas,

त्रैधातवस्तथाऽवस्थाः पितरश्चैवमादयः ॥ ११
एतन्मात्रात्रयं देवि तव रूपं सरस्वति ।
विभिन्नदर्शनामाद्यां ब्रह्मणो हि सनातनीम् ॥ १२
सोमसंस्था हविःसंस्था पाकसंस्था सनातनी ।
तास्त्वदुच्चारणाद् देवि क्रियन्ते ब्रह्मवादिभिः ॥ १३
अनिर्देश्यपदं त्वेतदर्द्धमात्राश्रित परम् ।
अविकार्यक्षयं दिव्य परिणामविवर्जितम् ॥ १४
तवैतत् परम रूप यन्न शक्य मयोदितुम् ।
न चास्येन न वा जिह्वाताल्वोष्ठादिभिरुच्यते ॥ १५
स विष्णुः स वृषो ब्रह्मा चन्द्रार्कज्योतिरेव च ।
विश्वावास विश्वरूप विश्वात्मानमनीश्वरम् ॥ १६
साङ्ख्यसिद्धान्तवेदोक्तं बहुशाखास्थिरीकृतम् ।

assembly of Brāhmanis familiar with the three Vedas, the three fires, the three luminaries, the three ends beginning with Dharma, the three qualities, the three castes, the three deities in their order, the three elements, the three states, and the ancestors in this sequence (9, 10, 11)

The three Matrās, O Goddess Sarasvati, are but your appearances, your primordial eternal and wonderful forms (12)

The expounders of the Vedas, O Devi, succeed in performing a Soma sacrifice, Havir sacrifice and Pāka sacrifice by merely uttering your name. (13)

The excellent form of yours which embodies just the half Mātrā of your being, cannot be determined The divine appearance does not change, perish and undergo evolution (14)

I am not, nor is any body else, capable of describing your excellent appearance In fact it cannot be described with the aid of the tongue, the lips or the palate (15)

He is Viṣṇu, Śiva and Brahman, the

अनादिमध्यनिधनं सदसच्च सदेव तु ॥ १७
एकं त्वनेकधाप्येकभाववेदसमाश्रितम् ।
अनाख्यं षड्गुणाख्यं च बह्वाख्यं त्रिगुणाश्रयम् ॥ १८
नानाशक्तिविभावज्ञं नानाशक्तिविभावकम् ।
सुखात् सुख महत्सौख्य रूपं तत्त्वगुणात्मकम् ॥ १९
एवं देवि त्वया व्याप्तं सकलं निष्कलं च यत् ।
अद्वैतावस्थित ब्रह्म यच्च द्वैते व्यवस्थितम् ॥ २०
येऽर्था नित्या ये विनश्यन्ति चान्ये
येऽर्थाः स्थूला ये तथा सन्ति सूक्ष्माः ।
ये वा भूमौ येऽन्तरिक्षेऽन्यतो वा
तेषां देवि त्वत्त एवोपलब्धिः ॥ २१

Moon, the Sun and the luminaries, the basis of the Universe, the embodiment of the Universe, the Soul of the universe, the Great God described by the Sāṁkhya system and the Vedas and determined in the various branches of knowledge without a beginning, middle and end, and ever existent as entity and non entity Though one, He is many He depends on the variety of sentiments He is nameless, nameable after the six qualities, multinamed, and rests on the three qualities. He is familiar with the investigator of the various energies— a form which is pleasanter than the pleasant, most pleasant, consisting of essential qualities Thus you pervade the entire and divisible world You are Brahman understood as Advaita, as also Brahman known as Dvaita

(16, 17, 18, 19, 20)

The realisation of things that are eternal and those that are gross and those that are subtle, those that exist on the earth and those that stay in the sky or elsewhere is due to you. (21)

यद्वा मूर्तं यदमूर्तं समस्तं
यद्वा भूतेष्वेकमेकं च किंचित्।
यच्च द्वैते व्यस्तभूतं च लक्ष्य
तत्संबद्धं त्वत्स्वरैर्व्यञ्जनैश्च ॥ २२
एवं स्तुता तदा देवी विष्णोर्जिह्वा सरस्वती।
प्रत्युवाच महात्मानं मार्कण्डेयं महामुनिम्।
यत्र त्वं नेष्यसे विप्र तत्र यास्याम्यतन्द्रिता ॥ २३

मार्कण्डेय उवाच।

आद्यं ब्रह्मसरः पुण्यं ततो रामह्रदः स्मृतः।
कुरुणा ऋषिणा कृष्टं कुरुक्षेत्रं ततः स्मृतम्।
तस्य मध्येन वै गाढं पुण्या पुण्यजलावहा ॥ २४

इति श्रीवामनपुराणे सरोमाहात्म्ये एकादशोऽध्याय ॥११॥

१२

लोमहर्षण उवाच।
इत्युपेर्वचनं श्रुत्वा मार्कण्डेयस्य धीमतः।
नदी प्रवाहसंयुक्ता कुरुक्षेत्रं विवेश ह ॥ १
तत्र सा रन्तुकं प्राप्य पुण्यतोया सरस्वती।
कुरुक्षेत्रं समाप्लाव्य प्रयाता पश्चिमां दिशम् ॥ २
तत्र तीर्थसहस्राणि ऋषिभिः सेवितानि च।
तान्यहं कीर्तयिष्यामि प्रसादात् परमेष्ठिनः ॥ ३

तीर्थानां स्मरणं पुण्यं दर्शनं पापनाशनम्।
स्नानं मुक्तिकरं प्रोक्तमपि दुष्कृतकर्मणः ॥ ४

Or what is formless or possesses form, or what is the one among various created beings all that is found separately—all that is connected with your vowels and the consonants (22)

Thus propitiated, the Goddess Sarasvati, the tongue of Viṣṇu said in her turn to the great sage *Mārkaṇḍeya, "O Brāhmaṇa,* wherever you convey me, I shall go tireless." (23)

Primarily it was know as holy Brahmasaras and afterwards it was called Rāmahrada Because it was ploughed by the sage Kuru, it is known as Kurukṣetra. Holy and holy-watered as you are, you flow fast through *its middle* (24)

Thus ends the Eleventh Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa–11.

12

Lomaharṣaṇa said Hearing the speech of the wise sage Mārkaṇḍeya and flowing in current, the river entered Kurukṣetra. (1)

There the holy-watered Sarasvati reaching Rantuka and inundating Kurukṣetra, turned to the western direction (2)

There are a thousand Tirthas there, visited by sages. I shall glorify them by the grace of Brahman (3)

Remembrance of the Tirthas is meritorious, their sight is sin-destroying and bath therein brings about emancipation, even of the criminal. (4)

ये स्मरन्ति च तीर्थानि देवताः प्रीणयन्ति च ।
स्नान्ति च श्रद्धानाश्च ते यान्ति परमां गतिम् ॥ ५
अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् कुरुक्षेत्रं स बाह्याभ्यन्तरः शुचिः ॥ ६
कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
इत्येवं वाचमुत्सृज्य सर्वपापैः प्रमुच्यते ॥ ७
ब्रह्मज्ञानं गयाश्राद्धं गोग्रहे मरणं तथा ।
वासः पुंसां कुरुक्षेत्रे मुक्तिरुक्ता चतुर्विधा ॥ ८
सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ ९
दूरस्थोऽपि कुरुक्षेत्रे गच्छामि च वसाम्यहम् ।
एवं यः सततं ब्रूयात् सोऽपि पापैः प्रमुच्यते ॥ १०
तत्र चैव सरःस्नायी सरस्वत्यास्तटे स्थितः ।
तस्य ज्ञानं ब्रह्ममयमुत्पत्स्यति न संशयः ॥ ११
देवता ऋषयः सिद्धाः सेवन्ते कुरुजाङ्गलम् ।
तस्य संसेवनान्नित्यं ब्रह्म चात्मनि पश्यति ॥ १२
चञ्चलं हि मनुष्यत्वं प्राप्य ये मोक्षकाङ्क्षिणः ।
सेवन्ति नियतात्मानो अपि दुष्कृतकारिणः ॥ १३
ते विमुक्ताश्च कलुषैरनेकजन्मसंभवैः ।
पश्यन्ति निर्मलं देवं हृदयस्थं सनातनम् ॥ १४
ब्रह्मवेदिः कुरुक्षेत्रं पुण्यं सान्निहितं सरः ।
सेवमाना नरा नित्यं प्राप्नुवन्ति परं पदम् ॥ १५
ग्रहनक्षत्रताराणां कालेन पतनाद् भयम् ।
कुरुक्षेत्रे मृतानां च पतनं नैव विद्यते ॥ १६
यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः ।
गन्धर्वाप्सरसो यक्षाः सेवन्ति स्थानकाङ्क्षिणः ॥ १७

Those who remember Tirthas and propitiate the gods, and bathe with faith, attain final beatitude. (5)

Pure or impure or placed in any circumstance, he who remembers Kurukṣetra becomes holy, externally and internally. (6)

"I shall go to Kuruksetra; shall dwell there"—those who speak in this manner are also freed from all sins. (7)

Knowledge of the Supreme being, Śrāddha in Gayā, death in Gograha and residence in Kurukṣetra—have been declared to be the four varieties of emancipation of man (8)

The region intervening between the two celestial rivers Sarasvati and Dṛṣadvati, the country established by gods is known as Brahmāvarta. (9)

"I shall go to and live in Kuruksetra"—he also who repeats this gets rid of all sins. (10)

He who bathes in the Lake and resides on the bank of the Sarasvati will have knowledge of Brahman in them. There is no doubt. (11)

Gods, sages, Siddhas—all resort to Kurujāṅgala. By virtue of their constant attendance there, they realise Brahman in their own self. (12)

Getting inconstant human life, those that desire emancipation dwell at Kurukṣetra, self-controlled. Even the evil doers are freed from sin, produced through numberless births and realise the holy and primordial god residing in their heart. (13, 14)

Brahmavedi, Kurukṣetra and the Sannihita Lake are holy. Men serving them attain final beatitude. (15)

Planets, stars and star-planets have apprehension of falling in course of time. But people dying in Kuruksetra have no fear of a fall. (16)

There Brahman and other gods, sages, Siddhas, celestial singers, Gandharvas, Apsarases, and Yakṣas dwell desiring continued existence. (17)

गत्वा तु श्रद्धया युक्तः स्नात्वा स्थाणुमहाह्रदे ।
मनसा चिन्तितं कामं लभते नात्र संशयः ॥ १८
नियमं च ततः कृत्वा गत्वा सरः प्रदक्षिणम् ।
रन्तुकं च समासाद्य क्षामयित्वा पुनः पुनः ॥ १९

सरस्वत्यां नरः स्नात्वा यक्षं दृष्ट्वा प्रणम्य च ।
पुष्पं धूपं च नैवेद्यं दत्त्वा वाचमुदीरयेत् ॥ २०
तव प्रसादाद् यक्षेन्द्र वनानि सरितश्च याः ।
भ्रमिष्यामि च तीर्थानि अविघ्नं कुरु मे सदा ॥ २१

इति श्रीवामनपुराणे सरोमाहात्म्ये द्वादशोऽध्याय ॥१२॥

१३

ऋषय ऊचुः ।
वनानि सप्त नो ब्रूहि नव नद्यश्च याः स्मृताः ।
तीर्थानि च समग्राणि तीर्थस्नानफलं तथा ॥ १
येन येन विधानेन यस्य तीर्थस्य यत् फलम् ।
तत् सर्वं विस्तरेणेह ब्रूहि पौराणिकोत्तम ॥ २
लोमहर्षण उवाच ।
शृणु सप्त वनानीह कुरुक्षेत्रस्य मध्यतः ।
येषां नामानि पुण्यानि सर्वपापहराणि च ॥ ३

काम्यकं च वनं पुण्यं तथाऽदितिवनं महत् ।
व्यासस्य च वनं पुण्यं फलकीवनमेव च ॥ ४
तत्र सूर्यवनस्थानं तथा मधुवनं महत् ।
पुण्यं शीतवनं नाम सर्वकल्मषनाशनम् ॥ ५
वनान्येतानि वै सप्त नदीः शृणुत मे द्विजाः ।
सरस्वती नदी पुण्या तथा वैतरणी नदी ॥ ६
आपगा च महापुण्या गङ्गा मन्दाकिनी नदी ।
मधुस्रवा वासुनदी कौशिकी पापनाशिनी ॥ ७

Going there with faith and bathing in the great Sthāṇu Lake one obtains the desired object. There is no doubt. (18)

Observing the rule laid down, circumambulating the Lake, reaching Rantuka, begging pardon again and again, bathing in the Sarasvatī and seeing and saluting the Yakṣa and offering flower, incense, and articles of worship, one should say, "O Chief of Yakṣas, by your grace I shall visit forests, rivers and Tīrthas Remove my obstacles (19, 20, 21)

Thus ends the Twelfth Chapter in the Saromāhātmya, in the Vāmana-Purāṇa—12.

13

The sages said Tell us the Seven Forests, the Nine Rivers which are well-known, the Tīrthas and the merit of the bath in a Tīrtha. (1)

O excellent Purāṇa-reciter tell in detail the rules and regulations by observing which merit is obtained in particular Tīrthas. (2)

Lomaharṣaṇa said : Hear the names of the Seven Forests in Kurukṣetra, which are holy and sin-destroying. (3)

The holy Kāmyaka Forest, and the great Aditi Forest, the sacred Forest of Vyāsa, and the Phalakī Forest, the place known as Suryavana and the extensive Madhu Forest, the Śita Forest which is holy and sin-destroying. (4, 5)

These indeed are the Seven Forests. Hear the names of the rivers from me, O Brāhmaṇas. The holy Sarasvatī river, the Vaitaraṇī river, and the Āpagā and the highly

दृषद्वती महापुण्या तथा हिरण्वती नदी ।
वर्षाकालवहाः सर्वा वर्जयित्वा सरस्वतीम् ॥ ८
एतासामुदकं पुण्यं प्रावृट्काले प्रकीर्त्तितम् ।
रजस्वलत्वमेतासां विद्यते न कदाचन ।
तीर्थस्य च प्रभावेण पुण्या ह्येताः सरिद्वराः ॥ ९
शृण्वन्तु मुनयः प्रीतास्तीर्थस्नानफलं महत् ।
गमनं स्मरणं चैव सर्वकल्मषनाशनम् ॥ १०
रन्तुकं च नरो दृष्ट्वा द्वारपालं महाबलम् ।
यक्षं समभिवाद्यैव तीर्थयात्रां समाचरेत् ॥ ११
ततो गच्छेत विप्रेन्द्रा नाम्नाऽदितिवनं महत् ।
अदित्या यत्र पुत्रार्थं कृतं घोरं महत्तपः ॥ १२
तत्र स्नात्वा च दृष्ट्वा च अदितिं देवमातरम् ।
पुत्रं जनयते शूरं सर्वदोषविवर्जितम् ।
आदित्यशतसंकाशं विमानं चाधिरोहति ॥ १३
ततो गच्छेत विप्रेन्द्रा विष्णोः स्थानमनुत्तमम् ।
सवनं नाम विख्यातं यत्र संनिहितो हरिः ॥ १४
विमले च नरः स्नात्वा दृष्ट्वा च विमलेश्वरम् ।
निर्मलं स्वर्गमायाति रुद्रलोकं च गच्छति ॥ १५
हरिं च बलदेवं च एकत्रासनसमन्वितौ ।
दृष्ट्वा मोक्षमवाप्नोति कलिकल्मषसंभवैः ॥ १६
ततः पारिप्लवं गच्छेत् तीर्थं त्रैलोक्यविश्रुतम् ।
तत्र स्नात्वा च दृष्ट्वा च ब्रह्माणं वेदसंयुतम् ॥ १७
ब्रह्मवेदफलं प्राप्य निर्मलं स्वर्गमाप्नुयात् ।
तत्रापि संगमं प्राप्य कौशिक्यां तीर्थसंभवम् ।
संगमे च नरः स्नात्वा प्राप्नोति परमं पदम् ॥ १८

purifying Gaṅgā river, also known as Mandākinī, the Madhusravā, Vasunadī, and the sin destroying Kauśikī, the very holy Dṛṣadvatī, and the Hiraṇvatī river—all except the Sarasvatī, flow in the rainy season (6, 7, 8)

Their water is held to be holy during the rainy season. There is no pollution in them at any time Due to the virtue of the Tīrthas these great rivers are holy (9)

Be pleased to hear, O sages, the great merit of a bath in a Tīrtha Pilgrimage and remembrance destroy all sins (10)

A man should undertake pilgrimage, after visiting Rantuka, and saluting the mighty Dvārapāla Yakṣa. (11)

O great Brāhmaṇas thence should he proceed to the great forest known as the Aditivana, where Aditi performed awful and extensive penance for a son. (12)

Bathing there and seeing Aditi, the mother of the gods, one gives birth to a valiant son free from all blemishes, and rides an aerial car resembling a hundred suns in splendour (13)

Then should one go, O venerable Brāhmaṇas, to the great place of Viṣṇu, which is known as Savana, where Hari is present. (14)

Bathing in the Vimala Tīrtha, and seeing Vimaleśvara, one attains the resplendent heaven and goes to the heaven of Rudra. (15)

Seeing Hari and Baladeva seated together, one attains emancipation from sins produced *by the Kali Age* (16)

Then should one proceed to the Pāriplava Tīrtha celebrated throughout the three worlds. Bathing there and seeing Brahman endowed with the Veda, and receiving the merit of Brahman and the Veda, one attains heaven. And there *reaching the confluence* the Sambhava Tītha in the Kauśikī and having a dip in the confluence, one attains final beatitude. (17, 18)

धरण्यास्तीर्थमासाद्य सर्वपापविमोचनम् ।
क्षान्तियुक्तो नरः स्नात्वा प्राप्नोति परमं पदम् ॥ १९
धरण्यामपराधानि कृतानि पुरुषेण वै ।
सर्वाणि क्षमते तस्य स्नातमात्रस्य देहिनः ॥ २०
ततो दक्षाश्रमं गत्वा दृष्ट्वा दक्षेश्वरं शिवम् ।
अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ २१
ततः शालूकिनीं गत्वा स्नात्वा तीर्थे द्विजोत्तमाः ।
हरिं हरेण संयुक्तं पूज्य भक्तिसमन्वितः ।
प्राप्नोत्यभिमताँल्लोकान् सर्वपापविवर्जितान् ॥ २२
सर्पिर्दधि समासाद्य नागानां तीर्थमुत्तमम् ।
तत्र स्नानं नरः कृत्वा मुक्तो नागभयाद् भवेत् ॥ २३
ततो गच्छेत विप्रेन्द्रा द्वारपालं तु रन्तुकम् ।
तत्रोष्य रजनीमेकां स्नात्वा तीर्थवरे शुभे ॥ २४
द्वितीयं पूजयेद् यत्र द्वारपालं प्रयत्नतः ।
ब्राह्मणान् भोजयित्वा च प्रणिपत्य क्षमापयेत् ॥ २५
तव प्रसादाद् यक्षेन्द्र मुक्तो भवति किल्बिषैः ।
सिद्धिर्मयाभिलषिता तया सार्द्धं भवाम्यहम्।
एवं प्रसाद्य यक्षेन्द्रं ततः पञ्चनदं व्रजेत् ॥ २६
पञ्चनदाश्च रुद्रेण कृता दानवभीषणाः ।
तत्र सर्वेषु लोकेषु तीर्थं पञ्चनदं स्मृतम् ॥ २७
कोटितीर्थानि रुद्रेण समाहृत्य यतः स्थितम् ।
तेन त्रैलोक्यविख्यातं कोटितीर्थं प्रचक्षते ॥ २८
तस्मिन् तीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं हरम् ।
पञ्चयज्ञानवाप्नोति नित्यं श्रद्धासमन्वितः ॥ २९
तत्रैव वामनो देवः सर्वदेवैः प्रतिष्ठितः ।
तत्रापि च नरः स्नात्वा ह्यग्निष्टोमफलं लभेत् ॥ ३०

Reaching Dharaṇī Tīrtha, capable of destroying all sins, and bathing there, a man possessed of forbearance attains final beatitude. (19)

All offences committed in this world by a man are forgiven the moment he takes his bath there (20)

Then going to Dakṣāśrama and visiting Dakṣeśvara Śiva, a man obtains the merit of the Aśvamedha sacrifice. (21)

O great Brāhmaṇas, going to Śālūkinī and having a dip in the Tīrtha, and worshipping Hari united with Hara, one possessed of devotion, obtains the heaven of one's choice free from all sins. (22)

Reaching Sarpirdadhi, the holy Tīrtha of the Nāgas and bathing there, a man becomes free from the fear of serpents (23)

Then should one go, O exalted Brāhmaṇas, to Dvārapāla Rantuka. Staying there for a night and bathing in the good and great Tīrtha, one should worship the second Dvārapāla there with great care, and having fed Brāhmaṇas and saluted them one should beg his pardon saying, "O Chief of the Yakṣas, by your grace, one becomes free from sins. I have desired a supernatural power May I be with it". Having propitiated the Chief of the Yakṣas, one should proceed then to Pañcanada (24, 25, 26)

There five great lakes terrifying to the demons were established by Rudra These came to be included among the Tīrthas known collectively as Pañcanada (27)

Because a crore Tīrthas were assembled *together and established by him, therefore* it is called Koṭi-Tīrtha, known throughout the three worlds (28)

A man of faith bathing in that Tīrtha and seeing Koṭīśvara Śiva does ever obtain the merit of the five great sacrifices. (29)

There indeed the god Vāmana has been installed by all the gods. Bathing there also, a man obtains the merit of Agniṣṭoma. (30)

अश्विनोस्तीर्थमासाद्य श्रद्धावान् यो जितेन्द्रियः ।
रूपस्य भागी भवति यशस्वी च भवेन्नरः ॥ ३१
वाराहं तीर्थमाख्यातं विष्णुना परिकीर्तितम् ।
तस्मिन् स्नात्वा श्रद्दधानः प्राप्नोति परमं पदम् ॥ ३२
ततो गच्छेत विप्रेन्द्राः सोमतीर्थमनुत्तमम् ।
यत्र सोमस्तपस्तप्त्वा व्याधिमुक्तोऽभवत् पुरा ॥ ३३
तत्र सोमेश्वरं दृष्ट्वा स्नात्वा तीर्थवरे शुभे ।
राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ ३४
व्याधिभिश्च विनिर्मुक्तः सर्वदोषविवर्जितः ।
सोमलोकमवाप्नोति तत्रैव रमते चिरम् ॥ ३५
भूतेश्वरं च तत्रैव ज्वालामालेश्वरं तथा ।
तावुभौ लिङ्गावभ्यर्च्य न भूयो जन्म चाप्नुयात् ॥ ३६
एकहंसे नरः स्नात्वा गोसहस्रफलं लभेत् ।
कृतशौचं समासाद्य तीर्थसेवी द्विजोत्तमः ॥ ३७
पुण्डरीकमवाप्नोति कृतशौचो भवेन्नरः ।
ततो मुञ्जवटं नाम महादेवस्य धीमतः ॥ ३८
उपोष्य रजनीमेकां गाणपत्यमवाप्नुयात् ।
तत्रैव च महाग्राही यक्षिणी लोकविश्रुता ॥ ३९
स्नात्वाऽभिगत्वा तत्रैव प्रसाद्य यक्षिणीं ततः ।
उपवासं च तत्रैव महापातकनाशनम् ॥ ४०
कुरुक्षेत्रस्य तद् द्वारं विश्रुतं पुण्यवर्द्धनम् ।
प्रदक्षिणमुपावर्त्य ब्राह्मणान् भोजयेत् ततः ।
पुष्करं च ततो गत्वा अभ्यर्च्य पितृदेवताः ॥ ४१
जामदग्न्येन रामेण आहृतं तन्महात्मना ।
कृतकृत्यो भवेद् राजा अश्वमेधं च विन्दति ॥ ४२
कन्यादानं च यस्तत्र कार्तिक्यां वै करिष्यति ।

The self controlled and faithful man who visits Aśvi Tīrtha acquires beauty and attains renown. (31)

The well known Varāha-Tīrtha has been proclaimed by Viṣṇu Bathing in it with faith a man attains final beatitude. (32)

O venerable Brāhmaṇas, thence should one proceed to the exalted Somatīrtha, performing austerities where the Moon in days of yore rid himself of the disease he was suffering from (33)

Seeing Someśvara there, and bathing in that auspicious and great Tīrtha, a man obtains the merit of the Rājasūya sacrifice (34)

Liberated from diseases and freed from all faults, one reaches the heaven of the Moon and enjoys eternally (35)

In that very place adoring the two Liṅgas Bhūteśvara and Jvālāmāleśvara, one is not reborn. (36)

Bathing at the Ekahaṁsa Tīrtha, a man acquires the merit of making a gift of a thousand cows The pilgrim, the venerable Brāhmaṇa, reaching Kṛtaśauca gets the merit of Puṇḍarīka sacrifice and becomes purified Thence he *moves on to the* Muñjavaṭa *of the* worshipful Mahādeva and fasting there for a night, he attains Gāṇapatya, the heaven of Gaṇeśa There exactly is the well known Yakṣiṇī Mahāgrāhī Bathing there and approaching and propitiating the Yakṣiṇī and fasting at that very place one gets rid of all sins. (37, 38, 39, 40)

The place is well known as the merit-increasing gateway of Kurukṣetra Circum ambulating it, one should feed Brāhmaṇas Going then to Puṣkara, the Tīrtha founded by Paraśurāma and worshipping the Pitṛs and the gods, the king becomes contented, and attains the merit of the Aśvamedha sacrifice (41, 42)

Upon him who gives a daughter in marriage there in the month of Kārtika, the gods

प्रसन्ना देवतास्तस्य दास्यन्त्यभिमतं फलम् ॥ ४३
कपिलश्च महायक्षो द्वारपालः स्वयं स्थितः ।
विघ्नं करोति पापानां दुर्गतिं च प्रयच्छति ॥ ४४
पत्नी तस्य महायक्षी नाम्नोदूखलमेखला ।
आहत्य दुन्दुभिं तत्र भ्रमते नित्यमेव हि ॥ ४५
सा ददर्श स्त्रियं चैकां सपुत्रां पापदेशजाम् ।
तामुवाच तदा यक्षी आहत्य निशि दुन्दुभिम् ॥ ४६
युगन्धरे दधि प्राश्य उषित्वा चाच्युतस्थले ।
तद्वद् भूतालये स्नात्वा सपुत्रा वस्तुमिच्छसि ॥ ४७
दिवा मया ते कथितं रात्रौ भक्ष्यामि निश्चितम् ।
एतच्छ्रुत्वा तु वचनं प्रणिपत्य च यक्षिणीम् ॥ ४८
उवाच दीनया वाचा प्रसादं कुरु भामिनि ।
ततः सा यक्षिणी तां तु प्रोवाच कृपयान्विता ॥ ४९
यदा सूर्यस्य ग्रहणं कालेन भविता क्वचित् ।
सन्निहत्यां तदा स्नात्वा पूता स्वर्गं गमिष्यसि ॥ ५०

इति श्रीवामनपुराणे सरोमाहात्म्ये त्रयोदशोऽध्याय ॥ १३ ॥

१४

लोमहर्षण उवाच ।
ततो रामह्रदं गच्छेत् तीर्थसेवी द्विजोत्तमः ।
यत्र रामेण विप्रेण तरसा दीप्ततेजसा ॥ १
क्षत्रमुत्साद्य वीरेण ह्रदाः पञ्च निवेशिताः ।
पूरयित्वा नरव्याघ्र रुधिरेणेति नः श्रुतम् ॥ २
पितरस्तर्पितास्तेन तथैव च पितामहाः ।

are pleased and bestow the fruit desired by him. (43)

Kapila the great Dvārapāla Yakṣa staying there, personally creates troubles for sinners and produces misery (44)

His wife a great Yakṣī, known by the name of Udūkhalamekhalā wanders about daily beating a drum. (45)

She saw a woman, the mother of a son, born in a sinful land Beating the drum in the night the Yakṣī said to her, "Eating curd in Yugandhara, dwelling in the Acyuta region, bathing in Bhūtālaya in the same manner, you desire to live along with your son'! I tell you all this in the day time; I shall surely devour you in the night" Hearing these words and saluting the Yakṣiṇī, she said in a melancholy voice, "O dear maiden, be gracious." Pleased, the Yakṣiṇī then said to her, "When a solar eclipse takes place at any time, by taking bath in the Sannihita Lake then, you shall *become pure and attain heaven"* *(46-50)*

Thus ends the Thirteenth Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa—13

14

Lomaharṣaṇa said Then the pilgrim, the exalted Brāhmaṇa should go to Rāmahrada where five lakes were immediately constructed and filled with blood by Rāma, the Brāhmaṇa, radiant with glory, after he had annihilated the Kṣatriyas. O excellent man, so have we heard. He propitiated the fathers and the grand fathers with

ततस्ते पितरः प्रीता राममूचुर्द्विजोत्तमाः ॥ ३
राम राम महाबाहो प्रीताः स्मस्तव भार्गव ।
अनया पितृभक्त्या च विक्रमेण च ते विभो ॥ ४
वरं वृणीष्व भद्रं ते किमिच्छसि महायशः ।
एवमुक्तस्तु पितृभी रामः प्रभवतां वरः ॥ ५
अब्रवीत् प्राञ्जलिर्वाक्यं स पितॄन् गगने स्थितान् ।
भवन्तो यदि मे प्रीता यद्यनुग्राह्यता मयि ॥ ६
पितृप्रसादादिच्छेयं तपसाप्यायनं पुनः ।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं मया ॥ ७
ततश्च पापान्मुच्येयं युष्माकं तेजसा ह्यहम् ।
ह्रदाश्चैते तीर्थभूता भवेयुर्भुवि विश्रुताः ॥ ८
एवमुक्ताः शुभं वाक्यं रामस्य पितरस्तदा ।
प्रत्यूचुः परमप्रीता रामं हर्षपुरस्कृताः ॥ ९
तपस्ते वर्द्धतां पुत्र पितृभक्त्या विशेषतः ।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं त्वया ॥ १०
ततश्च पापान्मुक्तस्त्वं पातितास्ते स्वकर्मभिः ।
ह्रदाश्च तव तीर्थत्वं गमिष्यन्ति न संशयः ॥ ११
ह्रदेष्वेतेषु ये स्नात्वा स्वान् पितॄंस्तर्पयन्ति च ।
तेभ्यो दास्यन्ति पितरो यथाभिलषितं वरम् ॥ १२
ईप्सितान् मानसान् कामान् स्वर्गवासं च शाश्वतम् ।
एवं दत्त्वा वरान् विप्रा रामस्य पितरस्तदा ॥ १३
आमन्त्र्य भार्गवं प्रीतास्तत्रैवान्तर्हितास्तदा ।
एवं रामह्रदाः पुण्या भार्गवस्य महात्मनः ॥ १४
स्नात्वा ह्रदेषु रामस्य ब्रह्मचारी शुचिव्रतः ।
राममभ्यर्च्य श्रद्धावान् विन्देद् बहु सुवर्णकम् ॥ १५
वंशमूलं समासाद्य तीर्थसेवी सुसंयतः ।
स्ववंशसिद्धये विप्राः स्नात्वा वै वंशमूलके ॥ १६
कायशोधनमासाद्य तीर्थं त्रैलोक्यविश्रुतम् ।

Tarpana offerings Satisfied, the Pitṛs, O most exalted Brāhmanas, said to Rāma 'O Rāma, O Mighty Rāma, O Great Bhārgava, we are pleased with your devotion to the Pitṛs and with your valour". (1, 2, 3, 4)

"Choose a boon if you please. What do you wish for, O Glorious one?" Being thus addressed by the Pitṛs, Rāma, the mightiest said with folded hands to the ancestors who were staying in the sky, "If you are pleased with me and if I deserve to be favoured, I pray that by the grace of the Pitṛs I may thrive again in austerity. I desire to be absolved by your spiritual power of the sin that I committed by extirpating the Ksatriyas out of anger. May these lakes be famed throughout the world as places of pilgrimage. (5, 6, 7, 8,)

Being thus addressed the highly pleased Pitṛs replied to Rāma with increasing joy, in the following words: (9)

"O Son, may your austerities increase, specially by your devotion to your forefathers. From the sin you committed by annihilating the Kṣatriyas being overcome with anger, you are free now. They were struck dead by their own evil actions Your lakes shall be so many Tīrthas, rest assured." (10, 11)

And they, who will propitiate their forefathers after taking a dip in the lakes, will have the desired boons conferred on them by their Pitṛs, such as fulfilment of desires and aspirations and eternal residence in heaven. Conferring these boons, the Pitṛs of Rāma bade Bhārgava farewell and disappeared then and there. Such holy are the lakes of Rāma, the most exalted Bhārgava. (12, 13, 14)

Bathing in Rāma's Lakes and worshipping Rāma, the celibate, the holy and faithful shall gain much gold (15)

The self-controlled pilgrim reaching Vaṁśamūla, bathing there for the perpetuation of his family, reaching Kāyaśodhana Tīrtha well-known in the three worlds, and

शरीरशुद्धिमाप्नोति स्नातस्तस्मिन् न संशयः ॥ १७
शुद्धदेहश्च तं याति यस्मान्नावर्तते पुनः ।
तावद् भ्रमन्ति तीर्थेषु सिद्धास्तीर्थपरायणाः ।
यावन्न प्राप्नुवन्तीह तीर्थं तत्कायशोधनम् ॥ १८
तस्मिंस्तीर्थे च सम्प्लाव्य कायं संयतमानसः ।
परं पदमवाप्नोति यस्मान्नावर्तते पुनः ॥ १९
ततो गच्छेत विप्रेन्द्रास्तीर्थं त्रैलोक्यविश्रुतम् ।
लोका यत्रोद्धृताः सर्वे विष्णुना प्रभविष्णुना ॥ २०
लोकोद्धारं समासाद्य तीर्थस्मरणतत्परः ।
स्नात्वा तीर्थवरे तस्मिन् लोकान् पश्यति शाश्वतान् ॥ २१
यत्र विष्णुः स्थितो नित्यं शिवो देवः सनातनः ।
तौ देवौ प्रणिपातेन प्रसाद्य मुक्तिमाप्नुयात् ॥ २२
श्रीतीर्थं तु ततो गच्छेत् शालग्राममनुत्तमम् ।

तत्र स्नातस्य सान्निध्यं सदा देवी प्रयच्छति ॥ २३
कपिलाह्रदमासाद्य तीर्थं त्रैलोक्यविश्रुतम् ।
तत्र स्नात्वार्चयित्वा च दैवतानि पितॄंस्तथा ॥ २४
कपिलानां सहस्रस्य फलं विन्दति मानवः ।
तत्र स्थितं महादेवं कापिलं वपुरास्थितम् ॥ २५
दृष्ट्वा मुक्तिमवाप्नोति ऋषिभिः पूजितं शिवम् ।
सूर्यतीर्थं समासाद्य स्नात्वा नियतमानसः ॥ २६
अर्चयित्वा पितॄन् देवानुपवासपरायणः ।
अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति ॥ २७
सहस्रकिरणं देवं भानुं त्रैलोक्यविश्रुतम् ।
दृष्ट्वा मुक्तिमवाप्नोति नरो ज्ञानसमन्वितः ॥ २८
भवानीवनमासाद्य तीर्थसेवी यथाक्रमम् ।
तत्राभिषेकं कुर्वाणो गोसहस्रफलं लभेत् ॥ २९

bathing there, attains purification of the body without doubt, O Brāhmanas (16, 17)

Pure in body, he goes there wherefrom one does not return Siddhas devoted to pilgrimage wander about in Tirthas, so long as they do not reach the Kāyaśodhana Tirtha. (18)

Having bathed body in that holy place the self controlled obtains final beatitude from which one does not come back (19)

Then the exalted Brāhmanas may go to the Lokoddhara Tirtha well-known in the three worlds, where people of all descriptions were delivered by the all-powerful Visnu Having reached there and bathing in that great Tirtha, one devoted to the tradition of pilgrimage attains eternal heaven. (20, 21)

Where Viṣṇu is perpetually present and the eternal god Śiva too, there propitiating the two gods by prostration, one obtains emancipation (22)

Then should one go to the most exalted Śritirtha Śalagrama; to one bathing therein the goddess grants constant presence before him (23)

Arriving at the Kapilahrada Tirtha, which is famous throughout the three worlds and bathing and worshipping deities and Manes there, a man acquiras the merit of making gift of a thousand brown cows, and seeing Mahādeva who stays there as the embodiment of Kapila, and is worshipped by the sages, he attains emancipation Reaching Sūrya Tirtha and bathing there with self-control and worshipping the Manes and the gods, a man with a vow of fasting obtains the merit of Agniṣṭoma and attains the heaven of Sūrya. (24, 25, 26, 27)

Seeing the thousand rayed god Sūrya, known throughout the three worlds, a man endowed with knowledge gets deliverance (28)

Reaching Bhavanivana in due succession and performing religious bathing there, one attains the merit of the gift of a thousand kine (29)

पितामहस्य पिबतो ह्यमृतं पूर्वमेव हि ।
उद्गारात् सुरभिर्जाता सा च पातालमाश्रिता ॥ ३०
तस्याः सुरभयो जाताः तनया लोकमातरः ।
ताभिस्तत्सकलं व्याप्तं पातालं सुनिरन्तरम् ॥ ३१
पितामहस्य यजतो दक्षिणार्थमुपाहृताः ।
आहूता ब्रह्मणा ताश्च विभ्रान्ता विवरेण हि ॥ ३२
तस्मिन् विवरद्वारे तु स्थितो गणपतिः स्वयम् ।
यं दृष्ट्वा सकलान् कामान् प्राप्नोति संयतेन्द्रियः ॥ ३३
संगिनीं तु समासाद्य तीर्थं मुक्तिसमाश्रयम् ।
देव्यास्तीर्थे नरः स्नात्वा लभते रूपमुत्तमम् ॥ ३४
अनन्तां श्रियमाप्नोति पुत्रपौत्रसमन्वितः ।
भोगांश्च विपुलान् भुक्त्वा प्राप्नोति परमं पदम् ॥ ३५

ब्रह्मावर्ते नरः स्नात्वा ब्रह्मज्ञानसमन्वितः ।
भवते नात्र सन्देहः प्राणान् मुञ्चति स्वेच्छया ॥ ३६
ततो गच्छेत विप्रेन्द्रा द्वारपालं तु रन्तुकम् ।
तस्य तीर्थं सरस्वत्यां यक्षेन्द्रस्य महात्मनः ॥ ३७
तत्र स्नात्वा महाप्राज्ञ उपवासपरायणः ।
यक्षस्य च प्रसादेन लभते कामिकं फलम् ॥ ३८
ततो गच्छेत विप्रेन्द्रा ब्रह्मावर्तं मुनिस्तुतम् ।
ब्रह्मावर्ते नरः स्नात्वा ब्रह्म चाप्नोति निश्चितम् ॥ ३९
ततो गच्छेत विप्रेन्द्राः सुतीर्थकमनुत्तमम् ।
तत्र संनिहिता नित्यं पितरो दैवतैः सह ॥ ४०
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ।
अश्वमेधमवाप्नोति पितॄन् प्रीणाति शाश्वतान् ॥ ४१

In days of yore, the Surabhi was born out of the eructation of Brahman, when he was drinking nectar, and she resorted to the nether world. (30)

To her were born daughters, Surabhis, the mothers of the world The entire nether world was very compactly filled by them (31)

When Brahman performed sacrifices, these were offered as Dakṣinā and summoned by Brahman they wandered through a hollow at the mouth of which was stationed Ganapati himself, at whose sight a self controlled man gets all his desires fulfilled (32 33)

Arriving at the Saṅginī Tīrtha which is provided with deliverance and is capable of granting it, one achieves liberation. Bathing at the Devī Tīrtha, a man gets an extremely handsome form (34)

He acquires inexhaustible fortune and enjoying abundant objects of enjoyment, with sons and grandsons, achieves emancipation (35)

Bathing at Brahmāvarta, a man attains Brahma-knowledge and quits the body at his own will (36)

Then should one go, O venerable Brahmanas, to Dvarapāla Rantuka There in the Sarasvatī is the Tīrtha of great Chief of the Yakṣas (37)

O very wise one, bathing and keeping fast there, one gets the objects desired, by the grace of the Yakṣa (38)

Then should one, O great Brahmaṇas, go to Brahmāvarta which is praised by the sages Bathing at Brahmāvarta, a man is undoubtedly absorbed into Brahman (39)

Then should one go, O venerable Brāhmanas, to the great Sutīrthaka where the Manes, together with the gods, are ever present. (40)

One devoted to the worship of the Pitṛs and the gods, should take his bath there. By so doing one obtains the merit of the Aśvamedha sacrifice and propitiates the Primordial Pitrs. (41)

ततोऽम्बुवनं धर्मज्ञ समासाद्य यथाक्रमम् ।
कामेश्वरस्य तीर्थे तु स्नात्वा श्रद्धासमन्वितः ॥ ४२
सर्वव्याधिविनिर्मुक्तो ब्रह्मावाप्तिर्भवेद् ध्रुवम् ।
मातृतीर्थं च तत्रैव यत्र स्नातस्य भक्तितः ॥ ४३
प्रजा विवर्द्धते नित्यमनन्तां चाप्नुयाच्छ्रियम् ।
ततः शीतवनं गच्छेन्नियतो नियताशनः ॥ ४४
तीर्थं तत्र महाविप्रा महदन्यत्र दुर्लभम् ।
पुनाति दर्शनादेव दण्डकं च द्विजोत्तमाः ॥ ४५
केशानभ्युक्ष्य वै तस्मिन् पूतो भवति पापतः ।
तत्र तीर्थवरं चान्यत् स्वानुलोमायनं महत् ॥ ४६
तत्र विप्रा महाप्राज्ञा विद्वांसस्तीर्थतत्पराः ।
स्वानुलोमायने तीर्थे विप्रास्त्रैलोक्यविश्रुते ॥ ४७
प्राणायामैर्निर्हरन्ति स्वलोमानि द्विजोत्तमाः ।
पूतात्मानश्च ते विप्राः प्रयान्ति परमां गतिम् ॥ ४८
दशाश्वमेधिकं चैव तत्र तीर्थं सुविश्रुतम् ।
तत्र स्नात्वा भक्तियुक्तस्तदेव लभते फलम् ॥ ४९
ततो गच्छेत श्रद्धावान् मानुषं लोकविश्रुतम् ।
दर्शनात् तस्य तीर्थस्य मुक्तो भवति किल्बिषैः ॥ ५०
पुरा कृष्णमृगास्तत्र व्याधेन शरपीडिताः ।
विगाह्य तस्मिन् सरसि मानुषत्वमुपागताः ॥ ५१
ततो व्याधाश्च ते सर्वे तानपृच्छन् द्विजोत्तमान् ।
मृगा अनेन वै याता अस्माभिः शरपीडिताः ॥ ५२
निमग्नास्ते सरः प्राप्य क्व ते याता द्विजोत्तमाः ।
तेऽब्रुवंस्तत्र वै पृष्टा वयं ते च द्विजोत्तमाः ॥ ५३

Then, O knower of the law, reaching Ambuvana, in due course, and bathing at the Kāmeśvara Tirtha with faith, one gets rid of all diseases and is certainly absorbed in Brahman. There exactly is Mātṛtirtha. The progeny of one who bathes there with devotion increases constantly and one acquires limitless fortune Then should one proceed to Śitavana, disciplined and abstemious in food. (42, 43, 44)

O great Brāhmanas, there is great Tirtha there, rare in other places O venerable Brāhmanas the Dandaka Forest sanctifies by mere sight. There besprinkling the hair, one is purged of sins There is another important Tirtha there, the great Svānulomāyana Tirtha. (45, 46)

There in the Svānulomāyana Tirtha, renowned throughout the three worlds, very wise learned and venerable Brāhmanas, totally devoted to Tirthas remove the hair of their body by Prāṇāyāma, and pure minded, the Brāhmanas attain final beautitude. (47, 48)

Another Tirtha there, the Daśāśvamedhika is very well-known. By bathing there with devotion one gets the merit of ten Aśvamedha sacrifices (49)

Then the faithful should proceed to the world-known Mānuṣa Tirtha by the sight of which one becomes free from sins. (50)

In ancient days black deer shot by the arrow of a hunter were transformed into human beings after they had immersed themselves in the lake (51)

Then the hunters asked those venerable Brāhmanas, "O Ṛṣis, the deer smitten with arrows by us have gone this way. (52)

They have been drowned reaching the lake Where have they gone, O great Baāhmanas ?" Thus questioned, they replied, "We are they". (53)

अस्य तीर्थस्य माहात्म्यान्मानुषत्वमुपागताः ।
तस्माद् यूयं श्रद्दधानाः स्नात्वा तीर्थे विमत्सराः ॥ ५४
सर्वपापविनिर्मुक्ता भविष्यथ न संशयः ।
ततः स्नाताश्च ते सर्वे शुद्धदेहा दिवं गताः ॥ ५५
एतद् तीर्थस्य माहात्म्यं मानुषस्य द्विजोत्तमाः ।
ये शृण्वन्ति श्रद्दधानास्तेऽपि यान्ति परां गतिम् ॥ ५६

इति श्रीवामनपुराणे सरोमाहात्म्ये चतुर्दशोऽध्यायः ॥१४॥

१५

लोमहर्षण उवाच ।
मानुषस्य तु पूर्वेण क्रोशमात्रे द्विजोत्तमाः ।
आपगा नाम विख्याता नदी द्विजनिषेविता ॥ १
श्यामाकं पयसा सिद्धमाज्येन च परिप्लुतम् ।
ये प्रयच्छन्ति विप्रेभ्यस्तेषां पापं न विद्यते ॥ २
ये तु श्राद्धं करिष्यन्ति प्राप्य तामापगां नदीम् ।
ते सर्वकामसंयुक्ता भविष्यन्ति न संशयः ॥ ३
शंसन्ति सर्वे पितरः स्मरन्ति च पितामहाः ।
अस्माकं च कुले पुत्रः पौत्रो वापि भविष्यति ॥ ४
य आपगां नदीं गत्वा तिलैः संतर्पयिष्यति ।
तेन तृप्ता भविष्यामो यावत्कल्पशतं गतम् ॥ ५
नभस्ये मासि सम्प्राप्ते कृष्णपक्षे विशेषतः ।
चतुर्दश्यां तु मध्याह्ने पिण्डदो मुक्तिमाप्नुयात् ॥ ६

O exalted Brāhmanas, "By the peculiar virtue of the Tirtha we have become human beings". Therefore taking bath in the Tirtha with faith without envy, you shall be free from sins, without doubt Then becoming pure in body by taking their bath they went to heaven (54, 55)

O great Brāhmanas, this is the glory of the Mānuṣa Tirtha They get emancipated who hear it with devotion (56)

Thus ends the Fourteenth Chapter, in the Saromāhātmya, in the Vāmana-Purāna—14.

15

Lomaharsana said O great Brāhmanas, in the east of the Mānusatirtha and within the distance of a Kośa, there is the river, much resorted to by the Brāhmanas and well known as the Āpagā (1)

Those who offer to Brāhmanas Śyāmāka grain boiled in milk and moistened with ghee, do not have any more sins left in them. (2)

Those who perform Śrāddha reaching the river Apagā, have undoubtedly their wishes fulfilled (3)

His parents and grand-parents expect that a son or grand son may be born in their family, who will visit the river Apagā and offer them Tarpana with sesamum, whereby they shall be satiated for one hundred generations (4, 5)

He who offers rice balls to the Manes in the afternoon, on the approach of the month of Bhādra, specially, in the Caturdaśī of the dark fortnight, attains liberation. (6)

ततो गच्छेत विप्रेन्द्रा ब्रह्मणः स्थानमुत्तमम् ।
ब्रह्मोदुम्बरमित्येवं सर्वलोकेषु विश्रुतम् ॥ ७
तत्र ब्रह्मर्षिकुण्डेषु स्नातस्य द्विजसत्तमाः ।
सप्तर्षीणां प्रसादेन सप्तसोमफलं भवेत् ॥ ८
भरद्वाजो गौतमश्च जमदग्निश्च कश्यपः ।
विश्वामित्रो वसिष्ठश्च अत्रिश्च भगवानृषिः ॥ ९
एतैः समेत्य तत्कुण्डं कल्पितं भुवि दुर्लभम् ।
ब्रह्मणा सेवितं यस्माद् ब्रह्मोदुम्बरमुच्यते ॥ १०
तस्मिंस्तीर्थवरे स्नातो ब्रह्मणोऽव्यक्तजन्मनः ।
ब्रह्मलोकमवाप्नोति नात्र कार्या विचारणा ॥ ११
देवान् पितॄन् समुद्दिश्य यो विप्रं भोजयिष्यति ।
पितरस्तस्य सुखिता दास्यन्ति भुवि दुर्लभम् ॥ १२
सप्तर्षींश्च समुद्दिश्य पृथक् स्नानं समाचरेत् ।
ऋषीणां च प्रसादेन सप्तलोकाधिपो भवेत् ॥ १३
कपिस्थलेति विख्यातं सर्वपातकनाशनम् ।
यस्मिन् स्थितः स्वयं देवो वृद्धकेदारसंज्ञितः ॥ १४
तत्र स्नात्वाऽर्चयित्वा च रुद्रं दिण्डिसमन्वितम् ।
अन्तर्धानमवाप्नोति शिवलोके स मोदते ॥ १५
यस्तत्र तर्पणं कृत्वा पिबते चुलकत्रयम् ।
दिण्डिदेवं नमस्कृत्य केदारस्य फलं लभेत् ॥ १६
यस्तत्र कुरुते श्राद्धं शिवमुद्दिश्य मानवः ।
चैत्रशुक्लचतुर्दश्यां प्राप्नोति परमं पदम् ॥ १७
कलस्यां तु ततो गच्छेद् यत्र देवी स्वयं स्थिता ।
दुर्गा कात्यायनी भद्रा निद्रा माया सनातनी ॥ १८
कलस्यां च नरः स्नात्वा दृष्ट्वा दुर्गां तटे स्थिताम् ।
संसारगहनं दुर्गं निस्तरेन्नात्र संशयः ॥ १९

Then, O Brāhmanas, he should visit the exalted region of Brahman, well-known in all the worlds as Brahmodumbara. (7)

O great Brāhmanas, one bathing in those ponds of the Brahmaṇa sages, attains the merit of seven Soma sacrifices by the grace of the seven Ṛṣis Bhāradvaja, Gautama, Jamadagni, Kaśyapa, Viśvamitra, Vasiṣtha, and the holy Ṛṣi Atri—all these together planned it as a unique pond in the world As it was resorted to by Brahman himself, it was called the Brahmo-dumbara (8, 9, 10)

By bathing in this great Tirtha of Brahman of undetermined origin, one attains the heaven of Brahman. No doubt should be entertained on this score (11)

Forefathers of him, who will feed a Brāhmaṇa having in view gods and Manes, being pleased, grant him gifts rare in this world. (12)

He, who performs a special bath with the Saptarṣis in view, will become, by the grace of the Ṛsis the lord of the seven worlds (13)

In Kapisthala, well known as the destroyer of all sins, stays the Lord himself well known as Vṛddhakedara (14)

Bathing there and worshipping Śiva, along with Dindin, one acquires invisibility and enjoys in the heaven of Śiva (15)

He, who performs Tarpana there, sips three Culukas of water, and bows down to Diṇdideva obtains the merit of visiting Kedāra (16)

The man who performs Śrāddha there with Śiva in view, on the Caturdaśi of the bright fortnight of the Caitra month, attains the most exalted position (17)

Then one should visit Kalasi where the Goddess known variously as Durgā, Kātyāyani, Bhadrā, Nidrā, Māyā, Sanātani dwells (18)

Having bathed in the Kalasi and seeing Durgā on the bank, one crosses the impassable wood of wordly existence. There is no doubt about it. (19)

ततो गच्छेत सरकं त्रैलोक्यस्यापि दुर्लभम् ।
कृष्णपक्षे चतुर्दश्यां दृष्ट्वा देवं महेश्वरम् ॥ २०
लभते सर्वकामांश्च शिवलोकं स गच्छति ।
तिस्रः कोट्यस्तु तीर्थानां सरके द्विजसत्तमाः ॥ २१
रुद्रकोटिस्तथा कूपे सरोमध्ये व्यवस्थिता ।
तस्मिन् सरे च यः स्नात्वा रुद्रकोटिं स्मरेन्नरः ॥ २२
पूजिता रुद्रकोटिश्च भविष्यति न संशयः ।
रुद्राणां च प्रसादेन सर्वदोषविवर्जितः ॥ २३
ऐन्द्रज्ञानेन संयुक्तः परं पदमवाप्नुयात् ।
इडास्पदं च तत्रैव तीर्थं पापभयापहम् ॥ २४
अस्मिन् मुक्तिमवाप्नोति दर्शनादेव मानवः ।
तत्र स्नात्वाऽर्चयित्वा च पितृदेवगणानपि ॥ २५
न दुर्गतिमवाप्नोति मनसा चिन्तितं लभेत् ।
केदारं च महातीर्थं सर्वकल्मषनाशनम् ॥ २६
तत्र स्नात्वा तु पुरुषः सर्वदानफलं लभेत् ।
किंरूपं च महातीर्थं तत्रैव भुवि दुर्लभम् ।
तस्मिन् स्नातस्तु पुरुषः सर्वयज्ञफलं लभेत् ॥ २७
सरकस्य तु पूर्वेण तीर्थं त्रैलोक्यविश्रुतम् ।
अन्यजन्म सुविख्यातं सर्वपापप्रणाशनम् ॥ २८
नारसिंहं वपुः कृत्वा हत्वा दानवमूर्जितम् ।
तिर्यग्योनौ स्थितो विष्णुः सिंहेषु रतिमाप्नुवन् ॥ २९
ततो देवाः सगन्धर्वा आराध्य वरदं शिवम् ।
ऊचुः प्रणतसर्वाङ्गा विष्णुदेहस्य लम्भने ॥ ३०
ततो देवो महात्माऽसौ शारभं रूपमास्थितः ।
युद्धं च कारयामास दिव्यं वर्षसहस्रकम् ।
युध्यमानौ तु तौ देवौ पतितौ सरमध्यतः ॥ ३१

Thence should one proceed to the Saraka Tīrtha, in-accessible to the three worlds One having the sight of Śiva on the Caturdaśī of the dark fortnight gets all his desires fulfilled and attains the heaven of Śiva O Best of Brāhmanas, there are three crores of Tīrthas in Saraka. (20, 21)

In the middle of Sara, in a well, crore of Rudras are established One who bathes in the lake and calls to mind and worships the crores of Rudras becomes free from all blemishes by the *grace of the Rudras*, without doubt (22, 23)

Acquring the knowledge of Indra he ascends to the highest position. And there exactly is the Tīrtha Idaspada, the destroyer of the fear born of sins, by the mere sight of which, a man attais emancipation. Bathing and worshipping the Manes and gods one does not get calamity and gets whatever one thinks of in his mind Then there is the great Tīrtha Kedāra which destroys all sins and bathing in which a man obtains the merit of all gifts. And there is the great Tīrtha Kiṁrūpa, a Tīrtha not available anywhere else in the whole of the world Bathing there a man obtains the merit of the performance of all sacrifices (24, 25, 26, 27)

To the east of Saraka there is a Tīrtha which is well known in the three worlds It is known as Anyajanma and destroyes all sins (28)

Assuming the body of the man-lion and slaying the powerful Dānava, Viṣṇu then dwelling among the animals *developed affection for lions* (29)

Then the Gods together with the Gandharvas propitiating the benevolent Śiva, apprised him falling flat before him on the assumption of such a form by Viṣṇu (30)

Hearing it the great God Mahadeva assumed the form of a Sarabha deer and fought against him for a thousand divine years And fighting the two *gods fell down* into the lake. (31)

तस्मिन् सरस्तटे विप्रो देवर्षिर्नारदः स्थितः ।
अश्वत्थवृक्षमाश्रित्य ध्यानस्थस्तौ ददर्श ह ॥ ३२
विष्णुश्चतुर्भुजो जज्ञे लिङ्गाकारः शिवः स्थितः ।
तौ दृष्ट्वा तत्र पुरुषौ तुष्टाव भक्तिभावितः ॥ ३३
नमः शिवाय देवाय विष्णवे प्रभविष्णवे ।
हरये च उमाभर्त्रे स्थितिकालभृते नमः ॥ ३४
हराय बहुरूपाय विश्वरूपाय विष्णवे ।
त्र्यम्बकाय सुसिद्धाय कृष्णाय ज्ञानहेतवे ॥ ३५
धन्योऽहं सुकृती नित्यं यद् दृष्टौ पुरुषोत्तमौ ।
ममाश्रममिदं पुण्यं युवाभ्यां विमलीकृतम् ।
अद्यप्रभृति त्रैलोक्ये अन्यजन्मेति विश्रुतम् ॥ ३६
य इहागत्य स्नात्वा च पितॄन् संतर्पयिष्यति ।
तस्य श्रद्धान्वितस्येह ज्ञानमैन्द्रं भविष्यति ॥ ३७
अश्वत्थस्य तु यन्मूलं सदा तत्र वसाम्यहम् ।
अश्वत्थवन्दनं कृत्वा यमं रौद्रं न पश्यति ॥ ३८
ततो गच्छेत विप्रेन्द्रा नागस्य ह्रदमुत्तमम् ।
पौण्डरीके नरः स्नात्वा पुण्डरीकफलं लभेत् ॥ ३९

दशम्यां शुक्लपक्षस्य चैत्रस्य तु विशेषतः ।
स्नानं जपं तथा श्राद्धं मुक्तिमार्गप्रदायकम् ॥ ४०
ततस्त्रिविष्टपं गच्छेत् तीर्थं देवनिषेवितम् ।
तत्र वैतरणी पुण्या नदी पापप्रमोचनी ॥ ४१
तत्र स्नात्वाऽर्चयित्वा च शूलपाणिं वृषध्वजम् ।
सर्वपापविशुद्धात्मा गच्छत्येव परां गतिम् ॥ ४२
ततो गच्छेत विप्रेन्द्रा रसावर्तमनुत्तमम् ।
तत्र स्नात्वा भक्तियुक्तः सिद्धिमाप्नोत्यनुत्तमाम् ॥ ४३
चैत्र शुक्लचतुर्दश्यां तीर्थे स्नात्वा ह्यलेपके ।
पूजयित्वा शिवं तत्र पापलेपो न विद्यते ॥ ४४

On the bank of the lake was seated the divine sage Nārada under an Aśvattha tree and meditating he saw both of them. (32)

Viṣṇu became four-armed and Śiva assumed the form of a Liṅga. Seeing the two beings Nārada propitiated them with devotion. (33)

Salutation to God Śiva and lord Viṣṇu and to Hara, the lord of Umā and the God who sustains the world. (34)

To Hara of manifold appearance and to Viṣṇu of universal form, to Tryambaka, the great adept and Viṣṇu the source of all knowledge. (35)

Blessed and eternally meritorious am I that I have had the vision of you two exalted beings. This hermitage is holy being sanctified by you. Henceforth it will be famous in the three worlds as Anyajanma. That faithful man who coming and bathing here shall offer Tarpaṇa to the Manes will be the possessor of the wisdom of Indra. (36,37)

I reside perpetually at the root of the *Aśvattha tree. Having propitiated Aśvattha* one shall not see the terrible Yama. (38)

O Brāhmaṇas, thence should one proceed to the exalted lake of Nāga. Bathing in the Puṇḍarīka one obtains the merit of Puṇḍarīka sacrifice. (39)

Specially on the Daśami of the bright fortnight of the month of Caitra, a bath, muttering of Mantra and Śrāddha lead to the path of liberation (40)

Then should one go to Triviṣṭapa, a Tīrtha frequented by gods. There is the sin-destroying holy river Vaitaraṇī. (41)

Bathing and worshipping Śiva there and being purified from all sins he will attain the most excellent of results. (42)

O great Brāhmaṇas, from thence should one proceed to Rasāvarta the great Tīrtha and having bathed there with devotion, one obtains great supernatural powers. (43)

Bathing in the Alepaka Tīrtha on the Caturdaśī of the bright fortnight of Caitra and worshipping Śiva there, one is freed from all sins. (44)

ततो गच्छेत विप्रेन्द्राः फलकीवनमुत्तमम् ।
यत्र देवाः सगन्धर्वाः साध्याश्च ऋषयः स्थिताः ।
तपश्चरन्ति विपुलं दिव्यं वर्षसहस्रकम् ॥ ४५
दृषद्वत्यां नरः स्नात्वा तर्पयित्वा च देवताः ।
अग्निष्टोमातिरात्राभ्यां फलं विन्दति मानवः ॥ ४६
सोमक्षये च संप्राप्ते सोमस्य च दिने तथा ।
यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु ॥ ४७
गयायां च यथा श्राद्धं पितॄन् प्रीणाति नित्यशः ।
तथा श्राद्धं च कर्तव्यं फलकीवनमाश्रितैः ॥ ४८
मनसा स्मरते यस्तु फलकीवनमुत्तमम् ।
तस्यापि पितरस्तृप्तिं प्रयास्यन्ति न संशयः ॥ ४९
तत्रापि तीर्थं सुमहत् सर्वदेवैरलंकृतम् ।
तस्मिन् स्नातस्तु पुरुषो गोसहस्रफलं लभेत् ॥ ५०
पाणिखाते नरः स्नात्वा पितॄन् संतर्प्य मानवः ।
अवाप्नुयाद् राजसूयं सांख्यं योगं च विन्दति ॥ ५१
ततो गच्छेत सुमहत्तीर्थं मिश्रकमुत्तमम् ।
तत्र तीर्थानि मुनिना मिश्रितानि महात्मना ॥ ५२
व्यासेन मुनिशार्दूला दधीच्यर्थं महात्मना ।
सर्वतीर्थेषु स स्नाति मिश्रके स्नाति यो नरः ॥ ५३
ततो व्यासवनं गच्छेन्नियतो नियताशनः ।
मनोजवे नरः स्नात्वा दृष्ट्वा देवमणिं शिवम् ॥ ५४
मनसा चिन्तितं सर्वं सिध्यते नात्र संशयः ।
गत्वा मधुवटीं चैव देव्यास्तीर्थं नरः शुचिः ॥ ५५
तत्र स्नात्वार्चयेद् देवान् पितॄंश्च प्रयतो नरः ।
स देव्या समनुज्ञातो यथा सिद्धिं लभेन्नरः ॥ ५६
कौशिक्याः संगमे यस्तु दृषद्वत्यां नरोत्तमः ।
स्नायीत नियताहारः सर्वपापैः प्रमुच्यते ॥ ५७
ततो व्यासस्थली नाम यत्र व्यासेन धीमता ।

Thence should one proceed to the excellent Phalakīvana Tīrtha where gods, Gandharvas, Sādhyas and sages practise penance for a divine thousand years (45)

A man who bathes in the Dṛsadvatī and offering Tarpana to the gods obtains the merit of the Agniṣṭoma and Atirātra (46)

On the waning of the digits of the moon and on Monday the man who performs Śrāddha, listen his merit from me (47)

As a Śrāddha at Gayā eternally pleases the Manes, so should a Śrāddha be performed by resorting to Phalakīvana. (48)

The forefathers of him who calls to mind the excellent Phalakīvana certainly obtains satisfaction. There is no doubt about it (49)

There also is the very great Tīrtha adorned by the gods, by bathing in which a man obtains the merit of the gift of a thousand cows. (50)

Bathing and offering Tarpana to the Manes at the Panikhata Tīrtha, a man acquires the merit of Rajasūya sacrifice and attains Sāṁkhya and Yoga (51)

Thence should one proceed to the very great Tīrtha the exalted Miśraka, where all the Tīrthas were mixed together by the great sage Vyāsa for Dadhīci He was bath in all the Tīrthas who has taken his bath in the Miśraka Tīrtha (52, 53)

Afterwards should one proceed to Vyāsavana, self-controlled and moderately fed. Bathing in Manojava and having the Śiva sight of the jewel of gods one gets all his desires fulfilled There is no doubt And going to Madhuvatī, the Tīrtha sacred to Devī, bathing there should the holy and self-controlled man offer Tarpana Approved by Devī he attains supernatural powers (54, 55, 56)

The fortunate man who, remaining moderately fed, bathes at the confluence of the Kauśiki with the Dṛsadvatī, is freed from all sins. (57)

Thence should a man go to Vyāsasthalī

पुत्रशोकाभिभूतेन देहत्यागाय निश्चयः ॥ ५८
कृतो देवैश्च विप्रेन्द्राः पुनरुत्थापितस्तदा ।
अभिगम्य स्थलीं तस्य पुत्रशोकं न विन्दति ॥ ५९
किंदत्तं कूपमासाद्य तिलप्रस्थं प्रदाय च ।
गच्छेत परमां सिद्धिं ऋणैर्मुक्तिमवाप्नुयात् ॥ ६०
अहं च सुदिनं चैव द्वे तीर्थे भुवि दुर्लभे ।
तयोः स्नात्वा विशुद्धात्मा सूर्यलोकमवाप्नुयात् ॥ ६१
कृतजप्यं ततो गच्छेत् त्रिषु लोकेषु विश्रुतम् ।
तत्राभिषेकं कुर्वीत गङ्गायां प्रयतः स्थितः ॥ ६२
अर्चयित्वा महादेवमश्वमेधफलं लभेत् ।
कोटितीर्थे च तत्रैव दृष्ट्वा कोटीश्वरं प्रभुम् ॥ ६३
तत्र स्नात्वा श्रद्दधानः कोटियज्ञफलं लभेत् ।
ततो वामनकं गच्छेत् त्रिषु लोकेषु विश्रुतम् ॥ ६४
यत्र वामनरूपेण विष्णुना प्रभविष्णुना ।
बलेरपहृतं राज्यमिन्द्राय प्रतिपादितम् ॥ ६५
तत्र विष्णुपदे स्नात्वा अर्चयित्वा च वामनम् ।
सर्वपापविशुद्धात्मा विष्णुलोकमवाप्नुयात् ॥ ६६
ज्येष्ठाश्रमं च तत्रैव सर्वपातकनाशनम् ।
तं तु दृष्ट्वा नरो मुक्तिं संप्रयाति न संशयः ॥ ६७
ज्येष्ठे मासि सिते पक्षे एकादश्यामुपोषितः ।
द्वादश्यां च नरः स्नात्वा ज्येष्ठत्वं लभते नृप ॥ ६८
तत्र प्रतिष्ठिता विप्रा विष्णुना प्रभविष्णुना ।
दीक्षाप्रतिष्ठासंयुक्ता विष्णुप्रीणनतत्पराः ॥ ६९
तेभ्यो दत्तानि श्राद्धानि दानानि विविधानि च ।
अक्षयाणि भविष्यन्ति यावन्मन्वन्तरस्थितिः ॥ ७०
तत्रैव कोटितीर्थं च त्रिषु लोकेषु विश्रुतम् ।

where the wise Vyāsa being overwhelmed with the grief for his son determined to relinquish his body. (58)

Then the gods consoling him, O great Brāhmaṇa, prevented him from doing so. A man who visits Vyāsasthalī does not suffer the bereavement of his son. (59)

Afterwards reaching the Tīrtha Kiṁdatta-Kūpa and making a gift of a Prastha of sesamum, a man acquires great supernatural powers and gets emancipation. (60)

Ahna and Sudina are two Tīrthas the like of which is not available on earth. Bathing in them a man of purified soul attains the heaven of Sūrya. (61)

Then should a man proceed to Kṛtajapya well known in three worlds Remaining there self-controlled should he take his bath and worship Mahādeva in the Gaṅgā By doing so one obtains the merit of an Aśvamedha sacrifice. There visiting Koṭitīrtha and having a vision of the lord Koṭīśvara, and bathing there with faith he shall obtain the merit of a crore of sacrifices.

From thence should he proceed to the Vāmanaka Tīrtha well known in the three worlds, where the lord Viṣṇu in the guise of Vāmana deprived *Bali of his kingdom* and conferred it upon Indra. (62, 63, 64, 65)

There bathing at Viṣṇupada and worshipping Vāmana a man gets rid of all sins and attains the heaven of Viṣṇu. (66)

Just there is Jyeṣṭhāśrama the destroyer of all sins. Having seen it a man attains liberation without any doubt. Fasting on Ekādaśī of the bright fortnight of the Jyeṣṭha month and bathing on Dvādaśī a man gets seniority over all other men. (67,68)

There have been established by the lord Viṣṇu Brāhmaṇas who possess initiation and renown and are ever devoted to the propitiation of Viṣṇu. (69)

The various gifts made to them on the occasion of Śrāddha shall be imperishable as long as the Manvantara lasts. (70)

Just there is the Koṭitīrtha renowned throughout the three worlds. Bathing in

तस्मिंस्तीर्थे नरः स्नात्वा कोटियज्ञफलं लभेत् ॥ ७१
कोटीश्वरं नरो दृष्ट्वा तस्मिंस्तीर्थे महेश्वरम् ।
महादेवप्रसादेन गाणपत्यमवाप्नुयात् ॥ ७२
तत्रैव सुमहत् तीर्थं सूर्यस्य च महात्मनः ।
तस्मिन् स्नात्वा भक्तियुक्तः सूर्यलोके महीयते ॥ ७३
ततो गच्छेत विप्रेन्द्रास्तीर्थं कल्मषनाशनम् ।
कुलोत्तारणनामानं विष्णुना कल्पितं पुरा ॥ ७४
वर्णानामाश्रमाणां च तारणाय सुनिर्मलम् ।
ब्रह्मचर्यात्परं मोक्षं य इच्छन्ति सुनिर्मलम् ।
तेऽपि तत्तीर्थमासाद्य पश्यन्ति परमं पदम् ॥ ७५
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
कुलानि तारयेत् स्नातः सप्त सप्त च सप्त च ॥ ७६
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा ये तत्परायणाः ।
स्नाता भक्तियुताः सर्वे पश्यन्ति परमं पदम् ॥ ७७
दूरस्थोऽपि स्मरेद् यस्तु कुरुक्षेत्रं सवामनम् ।
सोऽपि मुक्तिमवाप्नोति किं पुनर्निवसन्नरः ॥ ७८

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चदशोऽध्यायः ॥१५॥

१६

लोमहर्षण उवाच ।
पवनस्य ह्रदे स्नात्वा दृष्ट्वा देवं महेश्वरम् ।
विमुक्तः कलुषैः सर्वैः शैवं पदमवाप्नुयात् ॥ १
पुत्रशोकेन पवनो यस्मिंल्लीनो बभूव ह ।
ततः सब्रह्मकैर्देवैः प्रसाद्य प्रकटीकृतः ॥ २

that Tirtha a man attains the merit of a crore of sacrifices. (71)

There seeing Maheśvara the lord of Koṭi, a man obtains the rank and position of Gaṇapati by the grace of Mahadeva. (72)

There exactly is the most exalted Tirtha of the great Sūrya Bathing there with devotion a man is respected in the heaven of Sūrya (73)

Thence should one, O great Brāhamaṇas, proceed to the sin destroying Tirtha founded by Viṣṇu, under the name of *Kulottāraṇa* for the liberation of the Varṇas and Āśramas Those people too who desire to attain emancipation after the practice of celibacy attain the supreme status, reaching that Tirtha (74,75)

A celibate, householder, recluse or mendicant liberate twenty one generations taking a bath there (76)

Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras who are solely attached to him and devoted to him, bathing there all of them attain supreme status (77)

A man who calls Kurukṣetra together with Vāmana to his mind even from a distance attains liberation, what to speak of one who dwells there (78)

Thus ends the Fifteenth Chapter in the Saromahātmya, in the Vāmana-Purāṇa—15.

16

Lomaharṣaṇa said: Bathing in the Pavana lake and visiting lord Śaṅkara, a man is freed from all sins and attains the position of Śiva (1)

In which Pavana merged himself out of grief on the demise of his son and was subsequently made manifest by Brahmā and other gods by propitiating him. (2)

अतो गच्छेत अमृतं स्थानं वच्छूलपाणिनः ।
यत्र देवैः सगन्धर्वैः हनुमान् प्रकटीकृतः ॥ ३
तत्र तीर्थे नरः स्नात्वा अमृतत्वमवाप्नुयात् ।
कुलोत्तारणमासाद्य तीर्थसेवी द्विजोत्तमः ॥ ४
कुलानि तारयेत् सर्वान् मातामहपितामहान् ।
शालिहोत्रस्य राजर्षेस्तीर्थं त्रैलोक्यविश्रुतम् ॥ ५
तत्र स्नात्वा विमुक्तस्तु कलुषैर्देहसंभवैः ।
श्रीकुञ्जं तु सरस्वत्यां तीर्थं त्रैलोक्यविश्रुतम् ॥ ६
तत्र स्नात्वा नरो भक्त्या अग्निष्टोमफलं लभेत् ।
ततो नैमिषकुञ्जं तु समासाद्य नरः शुचिः ॥ ७
नैमिषस्य च स्नानेन यत् पुण्यं तत् समाप्नुयात् ।
तत्र तीर्थं महाख्यातं वेदवत्या निषेवितम् ॥ ८
रावणेन गृहीतायाः केशेषु द्विजसत्तमाः ।
तद्वधाय च सा प्राणान् मुमुचे शोककर्शिता ॥ ९
ततो जाता गृहे राज्ञो जनकस्य महात्मनः ।
सीता नामेति विख्याता रामपत्नी पतिव्रता ॥ १०
सा हृता रावणेनेह विनाशायात्मनः स्वयम् ।
रामेण रावणं हत्वा अभिषिच्य विभीषणम् ॥ ११
समानीता गृहं सीता कीर्तिरात्मवता यथा ।
तस्यास्तीर्थे नरः स्नात्वा कन्यायज्ञफलं लभेत् ॥ १२
विमुक्तः कलुषैः सर्वैः प्राप्नोति परमं पदम् ।
ततो गच्छेत सुमहद् ब्रह्मणः स्थानमुत्तमम् ॥ १३
यत्र वर्णावरः स्नात्वा ब्राह्मण्यं लभते नरः ।
ब्राह्मणश्च विशुद्धात्मा परं पदमवाप्नुयात् ॥ १४
ततो गच्छेत सोमस्य तीर्थं त्रैलोक्यदुर्लभम् ।
यत्र सोमस्तपस्तप्त्वा द्विजराज्यमवाप्नुयात् ॥ १५

Hence should a man go to Śiva's place known as Amṛta where Hanumāna was made public by gods and Gandharvas (3)

Bathing in that holy place a man becomes immortal and reaching Kulottarana, a good pilgrim Brāhmaṇa liberates his whole race, family including his grand mothers and grand fathers.

The Tīrtha of the royal sage Śālihotra is renowned in the three worlds Bathing there a man is freed from sins arising out of the body. On the Sarasvatī is the Tīrtha Śrīkuñja well known in three worlds, bathing in which with devotion, a man obtains the merit of performing an Agniṣṭoma sacrifice Thence reaching Naimiṣa kuñja a holy man obtains the merit which accrues from a bath at Naimiṣa There is the highly famous Tīrtha resorted to by Vedavatī (4-8)

When she was caught by the hair by Rāvaṇa, O great Brāhmaṇas, intending his death she expired due to the shock received by her (9)

Subsequently was she born in the house of the great Janaka and known by the name Sītā who became the devoted wife of Rāma. (10)

Rāvaṇa courted his own destruction when he carried her away Rāma killed Rāvaṇa, consecrated Vibhīṣaṇa in the kingdom and brought Sītā back home as a strong-willed man brings his fame. A man bathing in Sītātīrtha obtains the merit of the performance of Kanyāyajña and getting rid of all sins attains the supreme status (11, 12, 13ab)

Then should a man go the most exalted region of Brahmā bathing where a man of lower caste obtains Brāhmaṇahood and a holy Brāhmaṇa attains the highest spiritual position (13c-14)

Then should he go to Somatīrtha not to be met with elsewhere in the three worlds where performing penance Soma achieved the position of Dvijarāja. (15)

तत्र स्नात्वाऽर्चयित्वा च स्वपितॄन् दैवतानि च ।
निर्मलः स्वर्गमायाति कार्तिक्यां चन्द्रमा यथा ॥ १६
सप्तसारस्वतं तीर्थं त्रैलोक्यस्यापि दुर्लभम् ।
यत्र सप्त सरस्वत्य एकीभूता वहन्ति च ॥ १७
सुप्रभा काञ्चनाक्षी च विशाला मानसह्रदा ।
सरस्वत्योघनामा च सुवेणुर्विमलोदका ॥ १८
पितामहस्य यजतः पुष्करेषु स्थितस्य ह ।
अब्रुवन् ऋषयः सर्वे नायं यज्ञो महाफलः ॥ १९
न दृश्यते सरिच्छ्रेष्ठा यस्मादिह सरस्वती ।
तच्छ्रुत्वा भगवान् प्रीतः सस्माराथ सरस्वतीम् ॥ २०
पितामहेन यजता आहूता पुष्करेषु वै ।
सुप्रभा नाम सा देवी तत्र ख्याता सरस्वती ॥ २१
तां दृष्ट्वा मुनयः प्रीता वेगयुक्तां सरस्वतीम् ।
पितामहं मानयन्तीं ते तु तां बहु मेनिरे ॥ २२
एवमेषा सरिच्छ्रेष्ठा पुष्करस्था सरस्वती ।
समानीता कुरुक्षेत्रे मङ्कणेन महात्मना ॥ २३
नैमिषे मुनयः स्थित्वा शौनकाद्यास्तपोधनाः ।
ते पृच्छन्ति महात्मानं पौराणं लोमहर्षणम् ॥ २४
कथं यज्ञफलोऽस्माकं वर्ततां सत्पथे भवेत् ।
ततोऽब्रवीन्महाभागः प्रणम्य शिरसा ऋषीन् ॥ २५
सरस्वती स्थिता यत्र तत्र यज्ञफलं महत् ।
एतच्छ्रुत्वा तु मुनयो नानास्वाध्यायवेदिनः ॥ २६
समागम्य ततः सर्वे सस्मरुस्ते सरस्वतीम् ।
सा तु ध्याता ततस्तत्र ऋषिभिः सत्रयाजिभिः ॥ २७
समागता प्लावनार्थं यज्ञे तेषां महात्मनाम् ।
नैमिषे काञ्चनाक्षी तु स्मृता मङ्कणकेन सा ॥ २८
समागता कुरुक्षेत्रं पुण्यतोया सरस्वती ।
गयस्य यजमानस्य गयेष्वेव महाक्रतुम् ॥ २९

Bathing there and worshipping his ancestors and gods he becomes sinless and goes to heaven like the moon on the Full Moon Day of Kartika. (16)

The Saptasarasvata Tirtha where flow the seven Sarasvatis—Suprabhā, Kāñcanākṣi, Vimala, Mānasahradā Sarasvatyoghanamā, Suvenu and Vimalodakā, united in one is not available in the three worlds (17, 18)

When Brahaman was staying at Puṣkara and performing a sacrifice, all the Ṛṣis declared that the sacrifice was not destined to produce a great merit, because the important river Sarasvati was not visible there (19, 20)

By the sacrificing grandsire was invited in Puṣkara the goddess Suprabha who was known there as Sarasvati (21)

The sages seeing the Sarasvati in current and respecting Brahmā, were pleased and they too honoured her very much (22)

Thus was the Sarasvati the best of rivers flowing in Puskara was brought to Kurukṣetra by the noble Mankana. (23)

Śaunaka and other sages of high austerity enquired of the great Lomaharṣaṇa the expert in the Purānas "How can we attain the merit of performing sacrifices by remaining on the path of good conduct?" Then the illustrious sage replied bowing before the sages (24, 25)

"The territory through which Sarasvati flows is the place where the merit of sacrifices is great" *Hearing this the many sages who were conversant with the different* Vedas assembled there together called to their mind the Sarasvati And she being meditated upon by the sacrificing sages, arrived at the sacrifice of the sages for the bath of the great sages (to supply the sacrificial area with water). Remembered by Mankana the Kāncanakṣi river at Naimiṣa comprising of holy waters reached Kurukṣetra (26-29 ab)

आहूता च सरिच्छ्रेष्ठा गययज्ञे सरस्वती ।
विशालां नाम तां प्राहुर्ऋषयः संशितव्रताः ॥ ३०
सरित् सा हि समाहूता मङ्कणेन महात्मना ।
कुरुक्षेत्रं समायाता प्रविष्टा च महानदी ॥ ३१
उत्तरे कोशलाभागे पुण्ये देवर्षिसेविते ।
उद्दालकेन मुनिना तत्र ध्याता सरस्वती ॥ ३२
आजगाम सरिच्छ्रेष्ठा तं देशं मुनिकारणात् ।
पूज्यमाना मुनिगणैर्वल्कलाजिनसंवृतैः ॥ ३३
मनोहरेति विख्याता सर्वपापक्षयावहा ।
आहूता सा कुरुक्षेत्रे मङ्कणेन महात्मना ।
ऋषेः संमाननार्थाय प्रविष्टा तीर्थमुत्तमम् ॥ ३४
सुवेणुरिति विख्याता केदारे या सरस्वती ।
सर्वपापक्षया ज्ञेया ऋषिसिद्धनिषेविता ॥ ३५
सापि तेनेह मुनिना आराध्य परमेश्वरम् ।
ऋषीणामुपकारार्थं कुरुक्षेत्रं प्रवेशिता ॥ ३६
दक्षेण यजता सापि गङ्गाद्वारे सरस्वती ।
विमलोदा भगवती दक्षेण प्रकटीकृता ॥ ३७
समाहूता ययौ तत्र मङ्कणेन महात्मना ।
कुरुक्षेत्रे तु कुरुणा यजिता च सरस्वती ॥ ३८
सरोमध्ये समानीता मार्कण्डेयेन धीमता ।
अभिष्टूय महाभागां पुण्यतोयां सरस्वतीम् ॥ ३९
यत्र मङ्कणकः सिद्धः सप्तसारस्वते स्थितः ।
नृत्यमानश्च देवेन शंकरेण निवारितः ॥ ४०

इति श्रीवामनपुराणे सरोमाहात्म्ये षोडशोऽध्यायः ॥१६॥

King Gaya organised a great sacrifice in the Gayā region and called the great river Sarasvatī at the sacrifice of Gaya The virtuous sages called it by the name Viśāla (30)

The same river was invited by the great Mankaṇa The great river arrived and entered Kurukṣetra (31)

In the holy Uttarakośala resorted by gods and sages the great river Sarasvatī was meditated upon by the sage Uddālaka and she came to that region on account of the sage. Then the sages clad in valkala and deerskin worshipped her. (32, 33)

The destroyer of all sins the Sarasvatī came to be known as Manoharā She was called by great sage Mankaṇa at Kurukṣetra and she entered the pious Tīrtha showing due respect to the Ṛṣi (34)

In the Kedāra Tīrtha Sarasvatī is known as Suveṇu Served by Ṛṣis and Siddhas she is known as sin destroying By propitiating the Almighty the river was brought into Kurukṣetra by the same sage for the benefit of the sages (35, 36)

The self same Sarasvatī was made known in Gangādvāra as holy Vimalodā by the sacrificing Dakṣa (37)

Being invited by the noble Mankaṇa Sarasvatī reached there, and called by the sacrificing Kuru, entered Kurukṣetra (38)

By the wise Mārkaṇḍeya she was brought in the Sara by propitiating the glorious holy watered Sarasvatī (39)

Whereby in Saptasārasvata stood dancing the Siddha Mankaṇaka who was stopped by Śankara from doing so (40)

Thus ends the Sixteenth Chapter in the Saromāhātmya in the Vamana Purāṇa-16.

१७

ऋषय ऊचुः ।
कथं मङ्कणकः सिद्धः कस्माज्जातो महानृषिः ।
नृत्यमानस्तु देवेन किमर्थं स निवारितः ॥ १

लोमहर्षण उवाच ।
कश्यपस्य सुतो जज्ञे मानसो मङ्कणो मुनिः ।
स्नानं कर्तुं व्यवसितो गृहीत्वा वल्कलं द्विजः ॥ २
तत्र गता ह्यप्सरसो रम्भाद्याः प्रियदर्शनाः ।
स्नायन्ति रुचिराः स्निग्धास्तेन सार्धमनिन्दिताः ॥ ३
ततो मुनेस्तदा क्षोभाद्रेतः स्कन्नं यदम्भसि ।
तद्रेतः स तु जग्राह कलशे वै महातपाः ॥ ४
सप्तधा प्रविभाग तु कलशस्थं जगाम ह ।
तत्रर्षयः सप्त जाता विदुर्यान् मरुतां गणान् ॥ ५
वायुवेगो वायुबलो वायुहा वायुमण्डलः ।
वायुज्वालो वायुरेतो वायुचक्रश्च वीर्यवान् ॥ ६
एते ह्यपत्यास्तस्यर्षेर्धारयन्ति चराचरम् ।
पुरा मङ्कणकः सिद्धः कुशाग्रेणेति मे श्रुतम् ॥ ७
क्षतः किल करे विप्रास्तस्य शाकरसोऽस्रवत् ।
स वै शाकरसं दृष्ट्वा हर्षाविष्टः प्रनृत्तवान् ॥ ८
ततः सर्वं प्रनृत्तं च स्थावरं जङ्गमं च यत् ।
प्रनृत्तं च जगद् दृष्ट्वा तेजसा तस्य मोहितम् ॥ ९
ब्रह्मादिभिः सुरैस्तत्र ऋषिभिश्च तपोधनैः ।
विज्ञप्तो वै महादेवो मुनेरर्थे द्विजोत्तमाः ॥ १०
नायं नृत्येद् यथा देव तथा त्वं कर्तुमर्हसि ।
ततो देवो मुनिं दृष्ट्वा हर्षाविष्टमतीव हि ॥ ११

17

The sages said How did Mankanka become a Siddha ? Of whom he was the son ? Why was he stopped by Śaṅkara when he was dancing ? (1)

Lomaharsana said The sage Mankaṇa was the mind-born son of Kaśyapa. He was ready to bathe with his valkala in his hand (2)

There came Rambhā taking good, bright and charming other Apsarases and began to take their bath by his side (3)

At this due to excitement of passion his semen dropped in the water The great sage collected that semen in a jar (4)

That semen in the jar became differentiated into seven portions Out of them were born seven Ṛṣis who are known as the Marut hosts. (5)

Vāyuvega, Vāyubala, Vayuhā, Vāyumandala, Vāyujvāla, Vāyuretas and Vāyucakra of great Vigour. These are the seven sons of the Ṛsi who sustain the moving and stationary world (6-7ab)

In days of yore the Siddha Mankana's hand hurt by the point of the blade of Kuśa grass, O Brāhmanas exceeded the sap of Vegetables Seeing the sap of vegetables he was verily overjoyed and began to dance (7c-8)

At this, every thing stationary and moving began to dance. Seeing the entire world dancing overpowered by his vigour, Brahmā and other gods, and Rsis of great power of austerity approached Mahādeva for the sake of the sage, O great Brahmanas (9 10)

O Lord, please take measure to see that *he desists from dancing. Then the lord*

सुराणां हितकामार्थं महादेवोऽभ्यभाषत ।
हर्षस्थान किमर्थं च तवेदं मुनिसत्तम ।
तपस्विनो धर्मपथे स्थितस्य द्विजसत्तम ॥ १२

ऋषिरुवाच ।

किं न पश्यसि मे ब्रह्मन् कराच्छाकरसं स्रुतम् ।
यं दृष्ट्वाऽहं प्रनृत्तो वै हर्षेण महताऽन्वितः ॥ १३
तं प्रहस्याब्रवीद् देवो मुनिं रागेण मोहितम् ।
अहं न विस्मयं विप्र गच्छामीह प्रपश्यताम् ॥ १४
एवमुक्त्वा मुनिश्रेष्ठ देवदेवो महाद्युतिः ।
अङ्गुल्यग्रेण विप्रेन्द्राः स्वाङ्गुष्ठं ताडयद् भवः ॥ १५
ततो भस्म क्षतात् तस्मान्निर्गतं हिमसन्निभम् ।
तद् दृष्ट्वा व्रीडितो विप्रः पादयोः पतितोऽब्रवीत् ॥ १६
नान्यं देवादहं मन्ये शूलपाणेर्महात्मनः ।
चराचरस्य जगतो वरस्त्वमसि शूलधृक् ॥ १७
त्वदाश्रयाश्च दृश्यन्ते सुरा ब्रह्मादयोऽनघ ।
पूर्वस्त्वमसि देवानां कर्ता कारयिता महत् ॥ १८
त्वत्प्रसादात् सुराः सर्वे मोदन्ते ह्यकुतोभयाः ।
एवं स्तुत्वा महादेवमृषिः स प्रणतोऽब्रवीत् ॥ १९
भगवंस्त्वत्प्रसादाद्धि तपो मे न क्षयं व्रजेत् ।
ततो देवः प्रसन्नात्मा तमृषिं वाक्यमब्रवीत् ॥ २०

ईश्वर उवाच ।

तपस्ते वर्द्धतां विप्र मत्प्रसादात् सहस्रधा ।
आश्रमे चेह वत्स्यामि त्वया सार्द्धमहं सदा ॥ २१
सप्तसारस्वते स्नात्वा यो मामर्चिष्यते नरः ।
न तस्य दुर्लभं किञ्चिदिह लोके परत्र च ॥ २२

Mahādeva seeing the sage in his great exultation began to speak for the good of the gods O great Brāhmana, O great sage, what is the occasion for this exultation of yours stationed as you are on the path of Dharma? (11-12)

The sage said Do you not see the exulation of vegetable sap from my hand seeing which I am overjoyed and am dancing (13)

Smiling the lord said to the sage who was overpowered by passion, "O Brahmana, I am not at all dismayed See me" (14)

The lord of gods Bhava of great effulgence having thus spoken to the great sage, struck his own thumb with the lip of his finger (15)

From that wound came out snow like ashes, seeing which the sage was ashamed and falling on his feet, said (16)

I do not think there is any god other than lord Śiva You are, O Śaṅkara, the most exalted in the moving and stationary world (17)

These Brahmā and other gods are found to be dependent on you, you are first of the gods, the great agent and the instigator (18)

Due to your patronage all gods enjoy life without any fear from any quarter Having propitiated Mahādeva, the sage saluted him and said (19)

"O Lord may my merit of austerity not perish by your grace Then pleased the lord told the Ṛṣi the following words (20)

Śiva said, "O Brāhmaṇa may your merit of austerity increase a thousand times I shall ever reside in this Āśrama with you (21)

To the man who will bathe at Saptasarasvata and offer worship there to me, nothing will be inaccessible in this and the other world (22)

सारस्वतं च तं लोकं गमिष्यति न संशयः । | शिवस्य च प्रसादेन प्राप्नोति परमं पदम् ॥ २३

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तदशोऽध्याय ॥१७॥

१८

लोमहर्षण उवाच ।
ततस्त्वौशनसं तीर्थं गच्छेत्तु श्रद्धयान्वितः ।
उशना यत्र संसिद्धो ग्रहत्वं च समाप्तवान् ॥ १
तस्मिन् स्नात्वा विमुक्तस्तु पातकैर्जन्मसम्भवैः ।
ततो याति परं ब्रह्म यस्मान्नावर्तते पुनः ॥ २
रहोदरो नाम मुनिर्यत्र मुक्तो बभूव ह ।
महता शिरसा ग्रस्तस्तीर्थमाहात्म्यदर्शनात् ॥ ३
ऋषय ऊचुः ।
कथं रहोदरो ग्रस्तः कथं मोक्षमवाप्तवान् ।
तीर्थस्य तस्य माहात्म्यमिच्छामः श्रोतुमादरात् ॥ ४
लोमहर्षण उवाच ।
पुरा वै दण्डकारण्ये राघवेण महात्मना ।
वसता द्विजशार्दूला राक्षसास्तत्र हिंसिताः ॥ ५
तत्रैकस्य शिरश्छिन्नं राक्षसस्य दुरात्मनः ।
क्षुरेण शितधारेण तत् पपात महावने ॥ ६
रहोदरस्य तल्लग्नं जङ्घाया वै यदृच्छया ।
वने विचरतस्तत्र अस्थि भित्त्वा विवेश ह ॥ ७
स तेन लग्नेन तदा द्विजातिर्न शशाक ह ।

By the grace of Śiva he shall attain the highest position. Such men shall attain without doubt the Sarasvata heaven (23)

Thus ends the Seventeenth Chapter in the Saromābatmya, in the Vamana Purana–17

18

Lomaharsana said Then should one proceed with faith to the Auśanasa Tirtha where Uśanas became perfect and obtained the position of a planet (1)

Bathing there one becomes free from sins committed in different births Then he goes to the Supreme Being from whom he does not return again (2)

There the sage called Rahodara, who was caught by an unusually large head attained liberation by realising the greatness of the Tirtha (3)

The sages said How was Rahodara seized and how relaased ? We desire to hear reverentially the glory of the Tirtha (4)

Lomaharsana said Formerly when the great Rāmacandra was residing in Dandakāranya, he killed a large number of Rākṣasas, O venerable Brāhmanas (5)

There he cut off the head of a wicked Rākṣasa with a sharp dagger and it fell in a large forest (6)

By accident it got stuck to the shank of Rahodara when he was wandering in the forest and entered in, by breaking a bone (7)

Due to its sticking, the very wise Brah-

अभिगन्तुं महाप्राज्ञस्तीर्थान्यायतनानि च ॥ ८
स पूतिना विस्रवता वेदनार्त्तो महामुनिः ।
जगाम सर्वतीर्थानि पृथिव्यां यानि कानि च ॥ ९
ततः स कथयामास ऋषीणां भावितात्मनाम् ।
तेऽब्रुवन् ऋषयो विप्रं प्रयाह्यौशनसं प्रति ॥ १०
तेषां तद्वचनं श्रुत्वा जगाम स रहोदरः ।
ततस्त्वौशनसे तीर्थे तस्योपस्पृशतस्तदा ॥ ११
तच्छिरश्चरणं मुक्त्वा पपातान्तर्जले द्विजाः ।
ततः स विरजो भूत्वा पूतात्मा वीतकल्मषः ॥ १२
आजगामाश्रमं प्रीतः कथयामास चाखिलम् ।
ते श्रुत्वा ऋषयः सर्वे तीर्थमाहात्म्यमुत्तमम् ।
कपालमोचनमिति नाम चक्रुः समागताः ॥ १३
तत्रापि सुमहत्तीर्थं विश्वामित्रस्य विश्रुतम् ।
ब्राह्मण्यं लब्धवान् यत्र विश्वामित्रो महामुनिः ॥ १४
तस्मिंस्तीर्थवरे स्नात्वा ब्राह्मण्यं लभते ध्रुवम् ।
ब्राह्मणस्तु विशुद्धात्मा परं पदमवाप्नुयात् ॥ १५
ततः पृथूदकं गच्छेन्नियतो नियताशनः ।
तत्र सिद्धस्तु ब्रह्मर्षी रुषङ्गुर्नाम नामतः ॥ १६
जातिस्मरो रुषङ्गुस्तु गङ्गाद्वारे सदा स्थितः ।
अन्तकालं ततो दृष्ट्वा पुत्रान् वचनमब्रवीत् ।
इह श्रेयो न पश्यामि नयध्वं मां पृथूदकम् ॥ १७
विज्ञाय तस्य तद्भावं रुषङ्गोस्ते तपोधनाः ।
तं वै तीर्थे उपानिन्युः सरस्वत्यास्तपोधनम् ॥ १८
स तैः पुत्रैः समानीतः सरस्वत्यां समाप्लुतः ।
स्मृत्वा तीर्थगुणान् सर्वान् प्राहेदमृषिसत्तमः ॥ १९

mana could not visit Tirthas and temples. (8)

But though afflicted with pain by the discharge of foul smelling matter, the great sage visited whatever Tirthas existed on the earth. (9)

Then he talked about it to the holy sages, and they advised him to proceed to the Auśanasa Tirtha. (10)

Hearing what they said, Rahodara went then to the Auśanasa Tirtha, when he touched the water of the Auśanasa Tirtha, the head leaving the particular foot, fell in it, O Brāhmaṇas. Then becoming free from passion, pure-minded and sinless, he came to the hermitage, pleased, and narrated the whole incident. Hearing the extra-ordinary glory of the Tirtha, the Ṛṣis who had come there, named it as Kapālamocana. (11, 12, 13)

And there is the most excellent and widely known Viśvāmitra Tirtha, where the great sage Viśvāmitra attained the position of a Brāhmaṇa. (14)

Bathing in that excellent Tirtha, one acquires the eternal state of a Brāhmaṇa and the Brāhmaṇa of a pure character achieves emancipation. (15)

Then should one proceed to Pṛthūdaka, disciplined and abstemious in food. There the Brāhmaṇa Ṛṣi known as Ruṣaṅgu attained perfection. (16)

A recollector of former existences, Ruṣaṅgu dwelling permanently at Gaṅgādvāra, realising that death was near at hand, said the following words to his sons, "I do not see any advantage here, take me to Pṛthūdaka. (17)

Coming to know his intentions, the austere and devoted sons of Ruṣaṅgu took the ascetic to the Sarasvatī Tirtha. (18)

Brought by his sons, he took his bath in the Sarasvatī and remembering the merits of the Tirtha, the venerable Ṛṣi said this : (19)

सरस्वत्युत्तरे तीर्थे यस्त्यजेदात्मनस्तनुम् ।
पृथूदके जप्यपरो नूनं चामरतां व्रजेत् ॥ २०
तत्रैव ब्रह्मयोन्यस्ति ब्रह्मणा यत्र निर्मिता ।
पृथूदकं समाश्रित्य सरस्वत्यास्तटे स्थितः ॥ २१
चातुर्वर्ण्यस्य सृष्ट्यर्थमात्मज्ञानपरोऽभवत् ।
तस्याभिध्यायतः सृष्टिं ब्रह्मणोऽव्यक्तजन्मनः ॥ २२
मुखतो ब्राह्मणा जाता बाहुभ्यां क्षत्रियास्तथा ।
ऊरुभ्यां वैश्यजातीयाः पद्भ्यां शूद्रास्ततोऽभवन् ॥ २३
चातुर्वर्ण्यं ततो दृष्ट्वा आश्रमस्थं ततस्ततः ।
एवं प्रतिष्ठितं तीर्थं ब्रह्मयोनीति सञ्ज्ञितम् ॥ २४
तत्र स्नात्वा मुक्तिकामः पुनर्योनिं न पश्यति ।
तत्रैव तीर्थं विख्यातमवकीर्णेति नामतः ॥ २५
यस्मिन् तीर्थे बको दाल्भ्यो धृतराष्ट्रममर्षणम् ।
जुहाव वाहनैः सार्धं तत्राबुध्यत् ततो नृपः ॥ २६

ऋषय ऊचुः ।

कथं प्रतिष्ठितं तीर्थमवकीर्णेति नामतः ।
धृतराष्ट्रेण राज्ञा च स किमर्थं प्रसादितः ॥ २७

लोमहर्षण उवाच

ऋषयो नैमिषेया ये दक्षिणार्थं ययुः पुरा ।
तत्रैव च बको दाल्भ्यो धृतराष्ट्रमयाचत ॥ २८
तेनापि तत्र निन्दार्थमुक्तं पश्वनृतं तु यत् ।
ततः क्रोधेन महता मांसमुत्कृत्य तत्र ह ॥ २९
पृथूदके महातीर्थे अवकीर्णेति नामतः ।
जुहाव धृतराष्ट्रस्य राष्ट्रं नरपतेस्ततः ॥ ३०
हूयमाने तदा राष्ट्रे प्रवृत्ते यज्ञकर्मणि ।
अक्षीयत ततो राष्ट्रं नृपतेर्दुष्कृतेन वै ॥ ३१

He who gives up his life muttering prayers in the north of the Sarasvati in Pṛthūdaka, undoubtedly attains immortality (20)

Brahmayoni created by Brahman is situated here. Brahman dwelt on the bank of the Sarasvati under the shelter of Pṛthudaka (21)

For the purpose of the creation of the four castes, he was occupied with knowledge Brahman of unapparent birth desired to create From his mouth was born the Brāhmana, from the arms the Ksatriya, from thighs the members of the Vaiśya caste, and Śūdra was produced from his feet (22,23)

Observing the four castes he established them on the Āśramas in every place The Tirtha thus founded came to be known as Brahmayoni (24)

Bathing there one desirous of emancipation does not see birth again There exactly is the Tirtha well known as Avakirṇa in which Tirtha Baka the Dālbhya offered the intolerant Dhṛtarāṣṭra with his carriers as an oblation into the sacrifice Then the king came to his senses (25, 26)

The sages said · How was the Avakirna, Tirtha founded, and why king Dhrtarāstra appeased him ? (27)

Lomaharsana said Ṛṣis of the Naimisa Forest who formerely went to have their Daksinā, Baka the Dalbhya from among them entreated Dhrtarāṣṭra on their behalf (28)

Highly enraged by the wild falsehood indulged in by him for the purpose of reviling them, Baka the Dālbhya tore his flesh there and offered the kingdom of Dhṛtaraṣtra in the sacrifice at the great Tirtha known as Avakirna in Pṛthūdaka (29, 30)

On the commencement of the performance of the sacrifice and the kingdom having been offered, the realm wasted away by the wickedness of the king. (31)

ततः स चिन्तयामास ब्राह्मणस्य विचेष्टितम् ।
पुरोहितेन संयुक्तो रत्नान्यादाय सर्वशः ॥ ३२
प्रसादनार्थं विप्रस्य ह्यवकीर्णं ययौ तदा ।
प्रसादितः स राज्ञा च तुष्टः प्रोवाच तं नृपम् ॥ ३३
ब्राह्मणा नावमन्तव्याः पुरुषेण विजानता ।
अवज्ञातो ब्राह्मणस्तु हन्यात् त्रिपुरुषं कुलम् ॥ ३४
एवमुक्त्वा स नृपतिं राज्येन यशसा पुनः ।
उत्थापयामास ततस्तस्य राज्ञो हिते स्थितः ॥ ३५
तस्मिंस्तीर्थे तु यः स्नाति श्रद्दधानो जितेन्द्रियः ।
स प्राप्नोति नरो नित्यं मनसा चिन्तितं फलम् ॥ ३६
तत्र तीर्थं सुविख्यातं यायातं नाम नामतः ।
यस्येह यजमानस्य मधु सुस्राव वै नदी ॥ ३७
तस्मिन् स्नातो नरो भक्त्या मुच्यते सर्वकिल्बिषैः ।
फलं प्राप्नोति यज्ञस्य अश्वमेधस्य मानवः ॥ ३८
मधुस्रवं च तत्रैव तीर्थं पुण्यतमं द्विजाः ।
तस्मिन् स्नात्वा नरो भक्त्या मधुना तर्पयेत् पितॄन् ॥ ३९
तत्रापि सुमहत्तीर्थं वसिष्ठोद्वाहसंज्ञितम् ।
तत्र स्नातो भक्तियुक्तो वासिष्ठं लोकमाप्नुयात् ॥ ४०

इति श्रीवामनपुराणे सरोमाहात्म्ये अष्टादशोऽध्याय ॥१८॥

Then he was reminded of the action of the Brāhmana accompanied by the priest, and with all the jewels with him he then went to Avakirna for the purpose of propitiating the Brahmana Being appeased by the king, he was pleased and said to the king (32, 33)

A Brahmaṇa should not be treated contemptuously by a wise man. A disrespected Brahmana destroys three generations of a family. (34)

Saying thus wishing well of the king he raised the king again by his kingdom and renown (35)

The man who bathes in that Tirtha, with faith and self-control ever obtains the object desired by him (36)

There is the well known Tirtha named Yāyāta after Yāyāti on whose performing sacrifice the river streamed honey (37)

Bathing in it with devotion, a man is freed from all sins, and obtains the merit of the Aśvamedha sacrifice. (38)

O Brāhmanas, there is Madhusrava the most pious of Tirthas Bathing in it a person should propitiate the Manes with honey devoutly (39)

There also is the great Tirtha called Vasiṣṭhodvāha A man bathing there with devotion reaches the Vasiṣṭha heaven (40)

Thus ends the Eighteenth Chapter, in the Saromāhatmya, in the Vāmana-Purāna-18

१९

ऋषय ऊचुः ।
वसिष्ठस्यापवाहोऽसौ कथं वै संबभूव ह ।
किमर्थं सा सरिच्छ्रेष्ठा तमृषिं प्रत्यवाहयत् ॥ १
लोमहर्षण उवाच ।
विश्वामित्रस्य राजर्षेर्वसिष्ठस्य महात्मनः ।
भृशं वैरं बभूवेह तपःस्पर्द्धाकृते महत् ॥ २
आश्रमो वै वसिष्ठस्य स्थाणुतीर्थे बभूव ह ।
तस्य पश्चिमदिग्भागे विश्वामित्रस्य धीमतः ॥ ३
यत्रेष्ट्वा भगवान् स्थाणुः पूजयित्वा सरस्वतीम् ।
स्थापयामास देवेशो लिङ्गाकारां सरस्वतीम् ॥ ४
वसिष्ठस्तत्र तपसा घोररूपेण संस्थितः ।
तस्येह तपसा हीनो विश्वामित्रो बभूव ह ॥ ५
सरस्वतीं समाहूय इदं वचनमब्रवीत् ।
वसिष्ठं मुनिशार्दूलं स्वेन वेगेन आनय ॥ ६
इहाहं तं द्विजश्रेष्ठं हनिष्यामि न संशयः ।
एतच्छ्रुत्वा तु वचनं व्यथिता सा महानदी ॥ ७
तथा तां व्यथितां दृष्ट्वा वेपमानां महानदीम् ।
विश्वामित्रोऽब्रवीत् क्रुद्धो वसिष्ठं शीघ्रमानय ॥ ८
ततो गत्वा सरिच्छ्रेष्ठा वसिष्ठं मुनिसत्तमम् ।
कथयामास रुदती विश्वामित्रस्य तद् वचः ॥ ९
तपःक्रियाविशीर्णां च भृशं शोकसमन्विताम् ।
उवाच स सरिच्छ्रेष्ठां विश्वामित्राय मां वह ॥ १०
तस्य तद् वचनं श्रुत्वा कृपाशीलस्य सा सरित् ।
चालयामास तं स्थानात् प्रवाहेणाम्भसस्तदा ॥ ११

19

The sages said How did the carrying away of Vasistha come about ? Why did that great river carry away that Ṛṣi ? (1)

Lomaharṣaṇa said Between the royal sage Viśvāmitra and the noble souled Vasistha there was very intense enmity due to rivalry in austerity (2)

Vasistha's hermitage was in Sthanu tirtha, and to its west that of the enlightened Viśvāmitra (3)

There the Lord Sthanu, the chief of gods, performed a sacrifice, worshipped Sarasvatī and installed her in the form of a Liṅga (4)

Vasiṣṭha was established there with intense austerity. But Viśvāmitra was inferior to him in austerity. (5)

Calling Sarasvatī, he said, "Bring the great sage Vasistha speedily with your current I shall kill here the exalted Brahmana without any hesitation." The great river was pained to hear what he said (6 7)

Seeing the great river afflicted in that way, and trembling Viśvamitra said angrily, "Bring Vasiṣṭha immediately " (8)

Going there the great river told venerable sage Vasistha what Visvāmitra had said (9)

To the great river emaciated by the practice of penance and intensely afflicted with grief, he said, "Carry me to Viśvāmitra "(10)

Hearing the words of the kind hearted sage, the river carried him from that place by the current of the water (11)

स च कूलापहारेण मित्रावरुणयोः सुतः ।
उह्यमानश्च तुष्टाव तदा देवीं सरस्वतीम् ॥ १२
पितामहस्य सरसः प्रवृत्ताऽसि सरस्वति ।
व्याप्तं त्वया जगत् सर्वं तवैवाम्भोभिरुत्तमैः ॥ १३
त्वमेवाकाशगा देवी मेघेषु सृजसे पयः ।
सर्वास्त्वापस्त्वमेवेति त्वत्तो वयमधीमहे ॥ १४
पुष्टिर्धृतिस्तथा कीर्त्तिः सिद्धिः कान्तिः क्षमा तथा ।
स्वधा स्वाहा तथा वाणी तवायत्तमिदं जगत् ॥ १५
त्वमेव सर्वभूतेषु वाणीरूपेण संस्थिता ।
एवं सरस्वती तेन स्तुता भगवती तदा ॥ १६
सुखेनोवाह तं विप्रं विश्वामित्राश्रमं प्रति ।
न्यवेदयत्तदा खिन्ना विश्वामित्राय तं मुनिम् ॥ १७
तमानीतं सरस्वत्या दृष्ट्वा कोपसमन्वितः ।
अथान्विषत् प्रहरणं वसिष्ठान्तकरं तदा ॥ १८

तं तु क्रुद्धमभिप्रेक्ष्य ब्रह्महत्याभयान्नदी ।
अपोवाह वसिष्ठं तं मध्ये चैवाम्भसस्तदा ।
उभयोः कुर्वती वाक्यं वञ्चयित्वा च गाधिजम् ॥ १९
ततोऽपवाहितं दृष्ट्वा वसिष्ठमृषिसत्तमम् ।
अब्रवीत् क्रोधरक्ताक्षो विश्वामित्रो महातपाः ॥ २०
यस्मान्मां सरितां श्रेष्ठे वञ्चयित्वा विनिर्गता ।
शोणितं वह कल्याणि रक्षोग्रामणिसंयुता ॥ २१
ततः सरस्वती शप्ता विश्वामित्रेण धीमता ।
अवहच्छोणितोन्मिश्रं तोयं संवत्सरं तदा ॥ २२
अथर्षयश्च देवाश्च गन्धर्वाप्सरसस्तदा ।
सरस्वतीं तदा दृष्ट्वा बभूवुर्भृशदुःखिताः ॥ २३
तस्मिंस्तीर्थवरे पुण्ये शोणितं समुपावहत् ।
ततो भूतपिशाचाश्च राक्षसाश्च समागताः ॥ २४
ततस्ते शोणितं सर्वे पिबन्तः सुखमासते ।

And Vasiṣṭha who was being carried by the flood overflowing the bank, then propitiated the goddess Sarasvatī (12)

O Sarasvatī, rising from the lake of Brahman, you have flooded the entire world with your holy waters (13)

Flowing in the sky you produce water in the clouds All waters are your self From you we learn (14)

Nutrition, perseverence, renown, divine powers, beauty, patience, Svadhā and Svahā formulas and Speech—this world rests upon you (15)

You abide in all beings in the form of speech Thus praised by him the venerable Sarasavatī carried him easily towards the hermitage of Viśvamitra and aggrieved, presented the sage before Viśvāmitra then (16 17)

Seeing him brought before him by Sarasvatī he became angry and then sought a weapon to kill Vasiṣṭha (18)

Finding him enraged, and out of fear of Brāhmanicide, the river carried Vasiṣṭha to the midstream, by deceiving Viśvāmitra, and thus respected the words of both (19)

The highly austere Viśvamitra seeing the great Ṛsi Vasiṣṭha carried away, was enraged very much, and said, "As you have gone elsewhere by deceiving me, O great river, O blessed one, you shall carry blood, being surrounded by Rakṣasas. (20, 21)

Cursed by the great Viśvāmitra Sarasvatī carried water mixed with blood for a year (22)

The Ṛsis Gods, Gandharvas and Apsara ses were extremely sorry to see the Sarasvatī carrying blood. (23)

In that holy and venerable Tīrtha blood flowed and therefore Bhūtas, Piśacas and and Rākṣasas flocked there (24)

Happy to drink the blood and satiated to the full, delighted and freed from all afflic-

तृप्ताश्च सुभृशं तेन सुखिता विगतज्वराः ।
नृत्यन्तश्च हसन्तश्च यथा स्वर्गजितस्तथा ॥ २५
कस्यचित्त्वथ कालस्य ऋषयः सतपोधनाः ।
तीर्थयात्रां समाजग्मुः सरस्वत्यां तपोधनाः ॥ २६
तां दृष्ट्वा राक्षसैर्घोरैः पीयमानां महानदीम् ।
परित्राणे सरस्वत्याः परं यत्न प्रचक्रिरे ॥ २७
ते तु सर्वे महाभागाः समागम्य महाव्रताः ।
आहूय सरितां श्रेष्ठामिदं वचनमब्रवन् ॥ २८
किं कारणं सरिच्छ्रेष्ठे शोणितेन ह्रदो ह्ययम् ।
एवमाकुलतां यातः श्रुत्वा वेत्स्यामहे वयम् ॥ २९
ततः सा सर्वमाचष्ट विश्वामित्रविचेष्टितम् ।
ततस्ते मुनयः प्रीताः सरस्वत्यां समानयन् ।
अरुणां पुण्यतोयौघां सर्वदुष्कृतनाशनीम् ॥ ३०
दृष्ट्वा तोयं सरस्वत्या राक्षसा दुःखिता भृशम् ।
ऊचुस्तान् वै मुनीन् सर्वान् दैन्ययुक्ताः पुनः पुनः॥ ३१
वयं हि क्षुधिताः सर्वे धर्महीनाश्च शाश्वताः ।
न च नः कामकारोयं यद् वयं पापकारिणः ॥ ३२
युष्माकं चाप्रसादेन दुष्कृतेन च कर्मणा ।
पक्षोऽयं वर्धतेऽस्माकं यतः स्मो ब्रह्मराक्षसाः ॥ ३३
एवं वैश्याश्च शूद्राश्च क्षत्रियाश्च विकर्मभिः ।
ये ब्राह्मणान् प्रद्विषन्ति ते भवन्तीह राक्षसाः ॥ ३४
योषितां चैव पापानां योनिदोषेण वर्द्धते ।
इयं संततिरस्माकं गतिरेषा सनातनी ॥ ३५
शक्ता भवन्तः सर्वेषां लोकानामपि तारणे ।
तेषां ते मुनयः श्रुत्वा कृपाशीलाः पुनश्च ते ॥ ३६
ऊचुः परस्परं सर्वे तप्यमानाश्च ते द्विजाः ।
क्षुतकीटावपन्नं च यच्चोच्छिष्टाशितं भवेत् ॥ ३७
केशावपन्नमाधूतं मारुतश्वासदूषितम् ।
एभिः संसृष्टमन्नं च भागं वै रक्षसां भवेत् ॥ ३८
तस्माज्ज्ञात्वा सदा विद्वान् अन्नान्येतानि वर्जयेत् ।

tions they went about dancing and laughing, as though they were the conquerors of heaven. (25)

Once upon a time, austere sages and devotees paid a visit to the Sarasvatī in the course of their pilgrimage. (26)

Seeing the great river being drunk by the dreadful Raksasas they made an effort to resume the Sarasvatī (27)

Meeting together, the holy and virtuous Ṛṣis called the great river and said, "O great river, how is it that the lake has been brought to such a distressing condition by blood? We shall know it after hearing you" (28, 29)

Then She related all that had been done by Viśvāmitra Satisfied, the Sages brought the pure waters of the River Aruṇā able to destroy all wicked deeds, into the Sarasvatī. (30)

The Rākṣasas were extremely distressed to see the waters of the Sarasvatī and they said humbly to the sages again and again, "Impious as we are from time immemorial we are hungry That we have taken to the evil way is *no choice of ours* Due to your antipathy and our evil deeds, our tribe is on its increase, wherefore we have *become Brahmarākṣasas.* (31, 32, 33)

"Thus the Vaiśyas, Śūdras and Kṣatriyas who maltreat the Brāhmanas with evil *deeds become Rākṣasas here* (34)

'Our progeny ever increases due to the sexual crime of wicked women This is the *eternal course* (35)

"*You are able to save the entire world*" Hearing them again, the kind-hearted Brāhmanas, the sages became repentant and spoke to each other

"The food on which somebody has sneered and on which hair have fallen, which consists of the leavings, which is polluted by wind and snorting, and which is stirred and disturbed, food contaminated by these, falls to the lot of the Rākṣasas. (36, 37, 38)

Knowing this the wise should always shun these varieties *of food* *He eats the*

राक्षसानामसौ भुङ्क्ते यो भुङ्क्ते अन्नमीदृशम् ॥ ३९
शोधयित्वा तु तत्तीर्थमृषयस्ते तपोधनाः ।
मोक्षार्थं रक्षसां तेषां सगमं तत्र कल्पयन् ॥ ४०
अरुणायाः सरस्वत्याः संगमे लोकविश्रुते ।
त्रिरात्रोपोषित. स्नातो मुच्यते सर्वकिल्बिषैः ॥ ४१

प्राप्ते कलियुगे घोरे अधर्मे प्रत्युपस्थिते ।
अरुणासंगमे स्नात्वा मुक्तिमाप्नोति मानवः ॥ ४२
ततस्ते राक्षसाः सर्वे स्नाताः पापविवर्जिताः ।
दिव्यमाल्याम्बरधराः स्वर्गस्थितिसमन्विताः ॥ ४३

इति श्रीवामनपुराणे सरोमाहात्म्ये एकोनविंशोऽध्याय ॥१९॥

२०

लोमहर्षण उवाच ।
समुद्रास्तत्र चत्वारो दर्विणा आहृताः पुरा ।
प्रत्येकं तु नरः स्नातो गोसहस्रफलं लमेत् ॥ १
यत्किंचित् क्रियते तस्मिंस्तपस्तीर्थे द्विजोत्तमाः ।
परिपूर्णं हि तत्सर्वमपि दुष्कृतकर्मणः ॥ २

शतसाहस्रिकं तीर्थं तथैव शतिकं द्विजाः ।
उभयोर्हि नर. स्नातो गोसहस्रफल लभेत् ॥ ३
सोमतीर्थं च तत्रापि सरस्वत्यास्तटे स्थितम् ।
यस्मिन् स्नातस्तु पुरुषो राजसूयफलं लभेत् ॥ ४

food of the Rākṣasas who consumes this kind of food (39)

Purifying the Tirtha, the holy Rsis founded the confluence there for the emancipation of the Rākṣasas (40)

He is freed from all sins who fasts for three nights and bathes at the world renowned confluence of the Aruṇa and the Sarasvati (41)

On the arrival of the dreadful Kali age and at the ascendance of impiety, a man achieves release by bathing at the confluence of the Aruṇā (42)

Relieved of their sins by bathing there and decently attired and garlanded, the Rakṣasas took up their abode in heaven (43)

Thus ends the Nineteenth Chapter, in the Saromahātmya in the Vamana Purana—19

20

Lomaharṣaṇa said In days of yore four oceans were brought into existence by Darvi, bathing in each one of them, a man acquires the merit of making gift of a thousand cows (1)

O venerable Brahmaṇas, austerity, however insignificant, practised in the Tirtha, even by an evil door becomes complete in every way (2)

The Śatasahasrika Tirtha and the Śatika Tirtha O Brahmaṇas, are situated there, bathing in both a man obtains the merit of making gift of a thousand cows (3)

Situated therein on the bank of the river Sarasvati is Soma Tirtha, bathing in which a man gets the merit of performing a Rājasūya sacrifice (4)

रेणुकाश्रममासाद्य श्रद्दधानो जितेन्द्रियः ।
मातृभक्त्या च यत्पुण्यं तत्फलं प्राप्नुयान्नरः ॥ ५
ऋणमोचनमासाद्य तीर्थं ब्रह्मनिषेवितम् ।
ऋणैर्मुक्तो भवेन्नित्यं देवर्षिपितृसंभवैः ।
कुमारस्याभिषेकं च ओजसं नाम विश्रुतम् ॥ ६
तस्मिन् स्नातस्तु पुरुषो यशसा च समन्वितः ।
कुमारपुरमाप्नोति कृत्वा श्राद्धं तु मानवः ॥ ७
चैत्रषष्ठ्यां सिते पक्षे यस्तु श्राद्धं करिष्यति ।
गयाश्राद्धे च यत्पुण्यं तत्पुण्यं प्राप्नुयान्नरः ॥ ८
संनिहित्यां यथा श्राद्ध राहुग्रस्ते दिवाकरे ।
तथा श्राद्धं तत्र कृतं नात्र कार्या विचारणा ॥ ९
ओजसे ह्यक्षयं श्राद्धं वायुना कथितं पुरा ।
तस्मात् सर्वप्रयत्नेन श्राद्धं तत्र समाचरेत् ॥ १०
यस्तु स्नानं श्रद्धानश्चैत्रषष्ठ्यां करिष्यति ।
अक्षय्यमुदकं तस्य पितृणामुपजायते ॥ ११
तत्र पञ्चवटं नाम तीर्थं त्रैलोक्यविश्रुतम् ।
महादेवः स्थितो यत्र योगमूर्तिधरः स्वयम् ॥ १२
तत्र स्नात्वाऽर्चयित्वा च देवदेवं महेश्वरम् ।
गाणपत्यमवाप्नोति दैवतैः सह मोदते ॥ १३
कुरुतीर्थं च विख्यातं कुरुणा यत्र वै तपः ।
तप्तं सुघोरं क्षेत्रस्य कर्षणार्थं द्विजोत्तमाः ॥ १४
तस्य घोरेण तपसा तुष्ट इन्द्रोऽब्रवीद् वचः ।
राजर्षे परितुष्टोऽस्मि तपसाऽनेन सुव्रत ॥ १५
यज्ञं ये च कुरुक्षेत्रे करिष्यन्ति शतक्रतोः ।
ते गमिष्यन्ति सुकृताँल्लोकान् पापविवर्जितान् ॥ १६
अवहस्य ततः शक्रो जगाम त्रिदिवं प्रभुः ।
आगम्यागम्य चैवैनं भूयो भूयोऽवहस्य च ॥ १७

Reaching Reṇukāśrama the faithful and self-controlled man attains the merit which accrues from the devotion to one's mother. (5)

Arriving at Rnamocana Tīrtha, resorted to by Brāhmaṇas, a man becomes free from debts due to the gods, the Ṛṣis and the Manes. Kumārābhiṣeka is also well-known as Ojasa Tīrtha A man bathing there acquires reputation, and performing Śrāddha there attains Kumārapura. (6-7)

A man who performs Śrāddha there on the Ṣaṣṭhī of the bright half of the month of Caitra will acquire the merit obtainable from Śrāddha performed at Gayā (8)

Śrāddha performed there is of the same merit as one performed at Sannihiti on the occasion of the eclipse of the Sun No doubt should be entertained on this score (9)

It was proclaimed by Vayu in ancient days that Śrāddha performed there never exhausts. Therefore should one perform Śrāddha there zealously. The water given to the ancestors of the man taking his bath there on the Ṣaṣṭhī day of the month of Caitra shall be inexhaustible (10, 11)

There is the Pañcavaṭa Tīrtha there, famed throughout the three worlds, where Mahādeva himself is established in the form of Yoga-mūrti. (12)

Bathing and worshipping the God of gods, Maheśvara there, one attains the rank of Gaṇeśa and enjoys the company of the gods (13)

And there is the well-known Kuru Tīrtha where Kuru performed austerity of awful intensity for the culture of the field, O venerable Brāhmaṇas (14)

Pleased at the dreadful austerity practised by him, Indra said, "O Royal sage, O Virtuous one, I am very much pleased at this austerity. (15)

The man who shall perform the sacrifice of Indra here shall attain the sin-free Sukṛta heaven." (16)

Laughing, the mighty Indra went thence to heaven. Returning again and again, and laughing again and again, the undesponding

शतक्रतुरनिर्विण्णः पृष्ट्वा पृष्ट्वा जगाम ह ।
यदा तु तपसोग्रेण चकर्ष देहमात्मनः ।
ततः शक्रोऽब्रवीत् प्रीत्या ब्रूहि यत्ते चिकीर्षितम् ॥ १८

कुरुरुवाच ।

ये श्रद्धानास्तीर्थेऽस्मिन् मानवा निवसन्ति ह ।
ते प्राप्नुवन्तु सदनं ब्रह्मणः परमात्मनः ॥ १९
अन्यत्र कृतपापा ये पञ्चपातकदूषिताः ।
अस्मिंस्तीर्थे नराः स्नात्वा मुक्ता यान्तु परां गतिम् ॥२०
कुरुक्षेत्रे पुण्यतमं कुरुतीर्थं द्विजोत्तमाः ।
तं दृष्ट्वा पापमुक्तस्तु परं पदमवाप्नुयात् ॥ २१
कुरुतीर्थे नरः स्नातो मुक्तो भवति किल्बिषैः ।
कुरुणा समनुज्ञातः प्राप्नोति परमं पदम् ॥ २२
स्वर्गद्वारं ततो गच्छेत् शिवद्वारे व्यवस्थितम् ।
तत्र स्नात्वा शिवद्वारे प्राप्नोति परमं पदम् ॥ २३

ततो गच्छेदनरकं तीर्थं त्रैलोक्यविश्रुतम् ।
यत्र पूर्वे स्थितो ब्रह्मा दक्षिणे तु महेश्वरः ॥ २४
रुद्रपत्नी पश्चिमतः पद्मनाभोत्तरे स्थितः ।
मध्ये अनरक तीर्थं त्रैलोक्यस्यापि दुर्लभम् ॥ २५
यस्मिन् स्नातस्तु मुच्येत पातकैरुपपातकैः ।
वैशाखे च यदा षष्ठी मङ्गलस्य दिनं भवेत् ॥ २६
तदा स्नानं तत्र कृत्वा मुक्तो भवति पातकैः ।
यः प्रयच्छेत करकांश्चतुरो भक्ष्यसंयुतान् ॥ २७
कलशं च तथा दद्यादपूपैः परिशोभितम् ।
देवताः प्रीणयेत् पूर्वं करकैरन्नसंयुतैः ॥ २८
ततस्तु कलशं दद्यात् सर्वपातकनाशनम् ।
अनेनैव विधानेन यस्तु स्नानं समाचरेत् ॥ २९
स मुक्तः कलुषैः सर्वैः प्रयाति परमं पदम् ।
अन्यत्रापि यदा षष्ठी मङ्गलेन भविष्यति ॥ ३०
तत्रापि मुक्तिफलदा क्रिया तस्मिन् भविष्यति ।

Indra went away, enquiring repeatedly. But when he cultured his own body by rigourous asceticism, then was Indra pleased *to* say, "Tell me what you desire." (17,18)

Kuru said May men who reside within this Tirtha, attain the heaven of Brahman, the Supreme Being (19)

Men who commit sin elsewhere and are polluted by the five major sins shall be emancipated and attain final beatitude by bathing in this Tirtha (20)

O great Brahmaṇas, Kuru Tirtha is the holiest Tirtha in Kurukṣetra Seeing it one becomes free from sin and attains final beatitude (21)

A man bathed at the Kuru Tirtha becomes free from sins and being fully assented to by Kuru attains final beatitude (22)

Then, should one go to Svargadvāra situated in Śivadvāra. Bathing at Śivadvāra one is emancipated (23)

Then should one proceed to Anaraka Tirtha, known in the three worlds, in the east of which is settled Brahman and in the south Maheśvara, in the west Rudrāni and in the north Padmanabha In the middle is the Anaraka Tirtha the like of which is difficult to be found in all the three worlds, bathing in which one is deliverred from the major as well as minor sins Taking a dip there on Saṣṭhi falling on Tuesday in the month of Vaiśakha, one is freed from sins He who bestows four vessels together with food and gives pitchers provided with cakes, pleases gods first (24–28)

Then should he make a gift of a pitcher capable of destroying all his sins He who takes his bath in this manner, realises emancipation after being free from all sins. On other occasions when Saṣṭhi falls on Tuesday an action performed there results in emancipation. O Venerable Brāhmaṇas,

तीर्थे च सर्वतीर्थानां यस्मिन् स्नातो द्विजोत्तमाः ॥ ३१
सर्वदेवैरनुज्ञातः परं पदमवाप्नुयात् ।
काम्यकं च वनं पुण्यं सर्वपातकनाशनम् ॥ ३२
यस्मिन् प्रविष्टमात्रस्तु मुक्तो भवति किल्बिषैः ।
यमाश्रित्य वनं पुण्यं सविता प्रकटः स्थितः ॥ ३३
पूषा नाम द्विजश्रेष्ठा दर्शनान्मुक्तिमाप्नुयात् ।
आदित्यस्य दिने प्राप्ते तस्मिन् स्नातस्तु मानवः ।
विशुद्धदेहो भवति मनसा चिन्तितं लभेत् ॥ ३४

इति श्रीवामनपुराणे सरोमाहात्म्ये विंशोऽध्याय ॥२०॥

२१

ऋषय ऊचुः ।
काम्यकस्य तु पूर्वेण कुञ्जं देवैर्निषेवितम् ।
तस्य तीर्थस्य संभूतिं विस्तरेण ब्रवीहि नः ॥ १
लोमहर्षण उवाच ।
शृण्वन्तु मुनयः सर्वे तीर्थमाहात्म्यमुत्तमम् ।
ऋषीणां चरितं श्रुत्वा मुक्तो भवति किल्बिषैः ॥ २
नैमिषेयाश्च ऋषयः कुरुक्षेत्रे समागताः ।
सरस्वत्यास्तु स्नानार्थं प्रवेशं ते न लेभिरे ॥ ३
ततस्ते कल्पयामासुस्तीर्थं यज्ञोपवीतिकम् ।
शेषास्तु मुनयस्तत्र न प्रवेशं हि लेभिरे ॥ ४
रन्तुकस्याश्रमात्तावद् यावत्तीर्थं सचक्रकम् ।
ब्राह्मणैः परिपूर्णं तु दृष्ट्वा देवी सरस्वती ॥ ५
हितार्थं सर्वविप्राणां कृत्वा कुञ्जानि सा नदी ।
प्रयाता पश्चिमं मार्गं सर्वभूतहिते स्थिता ॥ ६
पूर्वप्रवाहे यः स्नाति गङ्गास्नानफलं लभेत् ।

one bathed in the holiest of the holy Tirtha and assented to by gods reaches the supreme position. And Kāmyakavana is holy and destroys all evils, and entering which one is delivered immediately from sins Resorting to the holy forest the Sun is visible under the name of Puṣan, by seeing whom, O holy Brāhmaṇas, one achieves release A man bathing there on a Sunday becomes physically pure and gets the desired object. (29 34)

Thus ends the Twentieth Chapter, in the Saromāhātmya, in the Vamana-Purāṇa-20

21

The sages said There is a bower frequented by gods to the east of Kāmayaka Tell us in detail the origin of the Tirtha. (1)

Lomaharṣana said. Let the sages listen to the highest virtue of the Tirtha One is finally absolved of sins by listening to the deeds of the sages (2)

The Ṛṣis of Naimiṣa assembled at Kurukṣetra to have a dip in the Sarasvati, but they did not get access into it. (3)

Then the Ṛṣis established the Tirtha Yajñopavitika. The remaining sages too did not gain access into it (4)

Seeing that the region from the hermitage of Rantuka to Cakra Tirtha was quite full of Brāhmanas, the river goddess Sarasvati laid bowers for the benefit of the Brāhmanas and, determined to do good to all beings, took a westerly course (5, 6)

Bathing in the eastern stream one

प्रवाहे दक्षिणे तस्या नर्मदा सरितां वरा ॥ ७
पश्चिमे तु दिशाभागे यमुना संश्रिता नदी ।
यदा उत्तरतो याति सिन्धुर्भवति सा नदी ॥ ८
एवं दिशाप्रवाहेण याति पुण्या सरस्वती ।
तस्यां स्नातः सर्वतीर्थे स्नातो भवति मानवः ॥ ९
ततो गच्छेद् द्विजश्रेष्ठा मदनस्य महात्मनः ।
तीर्थे त्रैलोक्यविख्यातं विहारं नाम नामतः ॥ १०
यत्र देवाः समागम्य शिवदर्शनकाङ्क्षिणः ।
समागता न चापश्यन् देवं देव्या समन्वितम् ॥ ११
ते स्तुवन्तो महादेव नन्दिनं गणनायकम् ।
ततः प्रसन्नो नन्दीशः कथयामास चेष्टितम् ॥ १२
भवस्य उमया सार्धं विहारे क्रीडितं महत् ।
तच्छ्रुत्वा देवतास्तत्र पत्नीराहूय क्रीडिताः ॥ १३
तेषां क्रीडाविनोदेन तुष्टः प्रोवाच शंकरः ।
योऽस्मिंस्तीर्थे नरः स्नाति विहारे श्रद्धयाऽन्वितः ॥ १४
धनधान्यप्रियैर्युक्तो भवते नात्र ससयः ।
दुर्गातीर्थं ततो गच्छेद् दुर्गया सेवितं महत् ॥ १५
यत्र स्नात्वा पितृन् पूज्य न दुर्गतिमवाप्नुयात् ।
तत्रापि च सरस्वत्याः कूपं त्रैलोक्यविश्रुतम् ॥ १६
दर्शनान्मुक्तिमाप्नोति सर्वपातकवर्जितः ।
यस्तत्र तर्पयेद् देवान् पितृंश्च श्रद्धयान्वितः ॥ १७
अक्षय्यं लभते सर्वं पितृतीर्थं विशिष्यते ।
मातृहा पितृहा यश्च ब्रह्महा गुरुतल्पगः ॥ १८
स्नात्वा शुद्धिमवाप्नोति यत्र प्राची सरस्वती ।
देवमार्गप्रविष्टा च देवमार्गेण निःसृता ॥ १९
प्राची सरस्वती पुण्या अपि दुष्कृतकर्मणाम् ।

acquires the merit of a bath in the Gaṅgā In her southern stream the most excellent river Narmadā dwells and in the western direction rests the river Yamunā When she advances to the north she becomes the Sindhu (7, 8)

Thus the holy river Sarasvatī pursues her course in different directions A man bathing in her is bathed in all the Tīrthas (9)

Thence he should proceed to the Tīrtha of the great Madana which is known in the three worlds by the name Vihāra, arriving and assembling where the gods anxious to see Śiva could see neither the god nor the goddess. (10, 11)

They propitiated Mahādeva, Nandin and the leader of the Gaṇas Pleased at it, the lord Nandin told the gods the activities of Śiva, his long and intense sport with Umā, at the Vihāra Tīrtha Hearing this the gods called their respective wives and sported with them (12, 13)

Pleased with their sport and pastime, Śaṅkara said, "The man who bathes in this Vihāra Tīrtha, with faith, shall be provided with property grain and dear ones. There is no doubt in this matter He then should proceed to the great Durgā Tīrtha, resorted to by Durgā (14, 15)

A man who bathes there and worships his ancestors shall never be placed in a difficult situation in his life And there is also the Well of Sarasvatī known throughout the three worlds, by seeing which a man becomes free from all sins and attains liberation. A man who offers water as Tarpaṇa to the gods and ancestors there with veneration gets all that he desires and every thing he gets becomes inexhaustible Pitṛ Tīrtha surpasses all others. A matricide, patricide, Brahmanicide or one who violates his teacher's bed is purified by taking a dip in the Prācī Sarasvatī Coming into being in the sky and flowing through

त्रिरात्रं ये करिष्यन्ति प्राचीं प्राप्य सरस्वतीम् ॥ २०
न तेषां दुष्कृतं किंचिद् देहमाश्रित्य तिष्ठति ।
नरनारायणौ देवौ ब्रह्मा स्थाणुस्तथा रविः ॥ २१
प्राचीं दिशं निषेवन्ते सदा देवाः सवासवाः ।
ये तु श्राद्धं करिष्यन्ति प्राचीमाश्रित्य मानवाः ॥ २२
तेषां न दुर्लभं किंचिदिह लोके परत्र च ।
तस्मात् प्राची सदा सेव्या पञ्चम्यां च विशेषतः ॥ २३
पञ्चम्यां सेवमानस्तु लक्ष्मीवान् जायते नरः ।
तत्र तीर्थमौशनं त्रैलोक्यस्यापि दुर्लभम् ॥ २४
उशना यत्र संसिद्ध आराध्य परमेश्वरम् ।
ग्रहमध्येषु पूज्यते तस्य तीर्थस्य सेवनात् ॥ २५
एवं शुक्रेण मुनिना सेवितं तीर्थमुत्तमम् ।
ये सेवन्ते श्रद्धानास्ते यान्ति परमां गतिम् ॥ २६
यस्तु श्राद्धं नरो भक्त्या तस्मिंस्तीर्थे करिष्यति ।
पितरस्तारितास्तेन भविष्यन्ति न संशयः ॥ २७
चतुर्मुखं ब्रह्मतीर्थं सरो मर्यादया स्थितम् ।
ये सेवन्ते चतुर्दश्यां सोपवासा वसन्ति च ॥ २८
अष्टम्यां कृष्णपक्षस्य चैत्रे मासि द्विजोत्तमाः ।
ते पश्यन्ति परं सूक्ष्मं यस्मान्नावर्तते पुनः ॥ २९
स्थाणुतीर्थं ततो गच्छेत् सहस्रलिङ्गशोभितम् ।
तत्र स्थाणुवटं दृष्ट्वा मुक्तो भवति किल्बिषैः ॥ ३०

इति श्रीवामनपुराणे सरोमाहात्म्ये एकविंशोऽध्यायः ॥२१॥

the sky, the Prācī Sarasvatī is purifying even for the evil doers No sin of any description can continue to exist in his body who dwells there for three nights. The gods Nara and Nārāyana, Brahmā, Śaṅkara, Sūrya, Indra and other gods are ever attached to the eastern region. Men who perform Śrāddha by taking themselves to the Prācī, will not find any thing inaccessible to them, herein or hereafter. Therefore should one worship Prācī, specially on a Pañcamī day. (16–23)

A man becomes wealthy by his devotion on the Pañcamī day. There is the Uśanas Tīrtha there, unparallelled in the three worlds. Uśanas attained perfection by worshipping the Almighty God and is honoured among the planets due to his devotion to the Tīrtha (24, 25)

Thus those who believing, resort to the exalted Tīrtha frequented by the sage Śukra, attain final beatitude (26)

The man who performs Śrāddha in that Tīrtha with devotion doubtlessly helps his ancestors to cross over. (27)

Those who betake themselves to Caturmukha Brahma Tīrtha Lake established there according to accepted procedure, and those who attend it on Caturdaśī and dwell there fasting on the Aṣṭamī of the dark half of the month of Caitra, O venerable Brāhamanas, realise the Supreme Subtle Spirit, whence there is no return again (28, 29)

Then should he proceed to the Sthāṇu Tīrtha graced by a thousand Liṅgas Seeing the Sthānuvaṭa there, one is absolved from all sins (30)

Thus ends the Twentifirst Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa—21.

२२

ऋषय ऊचुः ।
स्थाणुतीर्थस्य माहात्म्यं वटस्य च महामुने ।
सान्निहत्यसरोत्पत्तिं पूरणं पांशुना तत. ॥ १
लिङ्गानां दर्शनात् पुण्यं स्पर्शनेन च किं फलम् ।
तथैव सरमाहात्म्यं ब्रूहि सर्वमशेषतः ॥ २

लोमहर्षण उवाच ।
शृण्वन्तु मुनयः सर्वे पुराणं वामनं महत् ।
यच्छ्रुत्वा मुक्तिमाप्नोति प्रसादाद् वामनस्य तु ॥ ३
सनत्कुमारमासीनं स्थाणोर्वटसमीपतः ।
ऋषिभिर्बालखिल्याद्यैर्ब्रह्मपुत्रैर्महात्मभिः ॥ ४
मार्कण्डेयो मुनिस्तत्र विनयेनाभिगम्य च ।
पप्रच्छ सरमाहात्म्यं प्रमाणं च स्थितिं तथा ॥ ५

मार्कण्डेय उवाच ।
ब्रह्मपुत्र महाभाग सर्वशास्त्रविशारद ।
ब्रूहि मे सरमाहात्म्यं सर्वपापक्षयावहम् ॥ ६
कानि तीर्थानि दृश्यानि गुह्यानि द्विजसत्तम ।
लिङ्गानि ह्यतिपुण्यानि स्थाणोर्यानि समीपतः ॥ ७
येषां दर्शनमात्रेण मुक्तिं प्राप्नोति मानवः ।
वटस्य दर्शनं पुण्यमुत्पत्तिं कथयस्व मे ॥ ८
प्रदक्षिणायां यत्पुण्यं तीर्थस्नानेन यत्फलम् ।
गुह्येषु चैव दृष्टेषु यत्पुण्यमभिजायते ॥ ९
देवदेवो यथा स्थाणुः सरोमध्ये व्यवस्थितः ।
किमर्थं पांशुना शक्रस्तीर्थं पूरितवान् पुनः ॥ १०

22

The Ṛṣis said O great sage, tell me in full the glory of the Sthāṇu Tīrtha and the Banyan tree, the origin of the Sannihatya Lake, and its filling up with dust, the merit of the sight and touch of the Liṅgas and the peculiar virtue of the Lake (1, 2)

Lomaharṣaṇa said Let the sages hear the important Vāmana Purāṇa Hearing it, one attains emancipation by the grace of Vamana (3)

The sage Mārkaṇḍeya reaching there, modestly approached Sanatkumāra, who was seated near *Sthāṇuvaṭa along with* the high souled sons of Brahman and the sages Bālakhilya and others, and questioned him about the peculiar virtue of the Lake, its extent and position (4, 5)

Markandeya said O Venerable son of Brahman, adept in all the various Śāstras, tell me the special virtue of the Lake which brings about the destruction of all sins. (6)

Which Tīrthas are visible and which mysterious, O great Brāhmaṇa? The extremely holy Liṅgas which are in close proximity of Sthāṇu, by the mere sight of which, men become liberated, the holy sight of the Banyan tree and its origin—please narrate them to me (7, 8)

Please tell me the merit of the salutation *made by walking round from left to right* and the merit of a bath in the Tīrtha, the virtue acquired from the visit paid to the mysterious and the manifest ones, the establishment of the God of gods, Sthāṇu in the

स्थाणुतीर्थस्य माहात्म्यं चक्रतीर्थस्य यत्फलम् ।
सूर्यतीर्थस्य माहात्म्यं सोमतीर्थस्य ब्रूहि मे ॥ ११
शंकरस्य च गुह्यानि विष्णोः स्थानानि यानि च ।
कथयस्व महाभाग सरस्वत्याः सविस्तरम् ॥ १२
ब्रूहि देवाधिदेवस्य माहात्म्यं देव तत्त्वत. ।
विरिञ्चस्य प्रसादेन विदितं सर्वमेव च ॥ १३

लोमहर्षण उवाच ।

मार्कण्डेयवचः श्रुत्वा ब्रह्मात्मा स महामुनिः ।
अतिभक्त्या तु तीर्थस्य प्रवणीकृतमानसः ॥ १४
पर्यङ्कं शिथिलीकृत्वा नमस्कृत्वा महेश्वरम् ।
कथयामास तत्सर्वं यच्छ्रुतं ब्रह्मणः पुरा ॥ १५

सनत्कुमार उवाच ।

नमस्कृत्य महादेवमीशानं वरदं शिवम् ।
उत्पत्तिं च प्रवक्ष्यामि तीर्थानां ब्रह्मभाषिताम् ॥ १६

पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
बृहदण्डमभूदेकं प्रजानां बीजसंभवम् ॥ १७
तस्मिन्नण्डे स्थितो ब्रह्मा शयनायोपचक्रमे ।
सहस्रयुगपर्यन्तं सुप्त्वा स प्रत्यबुध्यत ॥ १८
सुप्तोत्थितस्तदा ब्रह्मा शून्यं लोकमपश्यत ।
सृष्टिं चिन्तयतस्तस्य रजसा मोहितस्य च ॥ १९
रजः सृष्टिगुणं प्रोक्तं सत्त्वं स्थितिगुणं विदुः ।
उपसंहारकाले च तमोगुणः प्रवर्तते ॥ २०
गुणातीत. स भगवान् व्यापकः पुरुषः स्मृतः ।
तेनेदं सकल व्याप्त यत्किंचिज्जीवसञ्ज्ञितम् ॥ २१
स ब्रह्मा स च गोविन्द ईश्वरः स सनातनः ।
यस्तं वेद महात्मानं स सर्वं वेद मोक्षवित् ॥ २२

midst of the Lake, the cause of the filling up of the Tirtha again with dust by Śakra, the glory of the Sthānu Tirtha and the merit of the Cakra-Tirtha, the virtue of the Sūrya and Soma Tirthas. (9, 10, 11)

Tell me accurately and in detail the glory of the mysterious Tirthas of Śankara, those of Viṣṇu, that of the Sarasvati, glory of the Lord of the gods, O God, every thing is truly known to you by the grace of Brahman (12, 13)

Lomaharṣaṇa said . Hearing the words of Mārkaṇḍeya, slackening the Paryaṅka posture of meditation, and bowing to Maheśvara, the Brahman-souled, worshipful sage whose mind was devoted to the Tirtha due to extraordinary faith, narrated all that he had heard from Brahman in the past (14,15)

Sanathkumāra said Saluting Mahādeva, the Master of all created beings, the Granter of boons, the Ever pure One, I shall give an account of the Tirthas as delivered by Brahman. (16)

Formerly when there was a dreadful inundation in which perished animate and inanimate beings, there appeared one large egg, the source of all created beings Staying in the egg Brahman went to sleep and woke up after sleeping for a thousand Yugas. (17, 18)

And waking up from the sleep, Brahman found the world desolate Beguiled by Rajas, he began to think about creation. (19)

Rajas has been declared to be the quality of creation, Sattva is known as the quality of preservation, and at the time of destruction the quality of Tamas prevails (20)

God, the All-pervading Supreme Soul has been known to be beyond all qualities. All that is known as the individual soul is comprehended by Him. (21)

He is Brahman, Govinda and the Primordial Omnipotent Lord. The knower of the true nature of deliverance, who knows the Supreme Spirit knows every thing (22)

किं तेषां सकलैस्तीर्थैराश्रमैर्वा प्रयोजनम् ।
येषामनन्तकं चित्तमात्मन्येव व्यवस्थितम् ॥ २३

आत्मा नदी संयमपुण्यतीर्था
सत्योदका शीलसमाधियुक्ता ।
तस्यां स्नातः पुण्यकर्मा पुनाति
न वारिणा शुद्ध्यति चान्तरात्मा ॥ २४

एतत्प्रधानं पुरुषस्य कर्म
यदात्मसंबोधसुखे प्रविष्टम् ।
ज्ञेयं तदेव प्रवदन्ति सन्त-
स्तत्प्राप्य देही विजहाति कामान् ॥ २५

नैतादृशं ब्राह्मणस्यास्ति वित्तं
यथैकता समता सत्यता च ।
शीले स्थितिर्दण्डविधानवर्जन-
मक्रोधनश्चोपरमः क्रियाभ्यः ॥ २६

Of what use are the Tirthas and Stages of life to them whose mind is fixed on the Self without any interruption? (23)

The Self is a river, of which self control is the holy staircase, and truthfulness the water, and which is endowed with morality and concentration; bathing in it the righteous are purified, the soul is not purified with water (24)

To be absorbed in the pleasure of self-knowledge is the principal duty of an individual The saints declare it to be the only object fit to be known by an individual, realising which a man discards the desires (25)

There is no wealth for a Brāhmana like identity, equality and truthfulness, steadfastness in morality, abandonment of the application of violence absence of anger, and abstaining from all activities. (26)

एतद् ब्रह्म समासेन मयोक्तं ते द्विजोत्तम ।
यज्ज्ञात्वा ब्रह्म परमं प्राप्स्यसि त्वं न संशयः ॥ २७

इदानीं शृणु चोत्पत्तिं ब्रह्मणः परमात्मनः ।
इमं चोदाहरन्त्येव श्लोकं नारायणं प्रति ॥ २८

आपो नारा वै तनव इत्येवं नाम शुश्रुमः ।
तासु शेते स यस्माच्च तेन नारायणः स्मृतः ॥ २९

विबुद्धः सलिले तस्मिन् विज्ञायान्तर्गतं जगत् ।
अण्डं बिभेद भगवांस्तस्मादोमित्यजायत ॥ ३०

ततो भूरभवत् तस्माद् भुव इत्यपरः स्मृतः ।
स्वः शब्दश्च तृतीयोऽभूद् भूर्भुवः स्वेति संज्ञितः ॥ ३१

तस्मात्तेजः समभवत् तत्सवितुर्वरेण्यं यत् ।
उदकं शोषयामास यत्तेजोऽण्डविनिःसृतम् ॥ ३२

O great Brāhmana, I have briefly described before you the Supreme Being knowing whom you shall doubtlessly attain the Supreme Spirit (27)

Listen now to the origin of Brahman, the Supreme Being People cite the following Śloka with reference to Nārāyana (28)

We have heard that waters are verily the bodies Nāra Because he reclines on them, therefore He is know as Nārāyana (29)

Knowing the universe submerged under that holy water, awakened the Lord broke the Egg and from it was born "Om" (30)

Then from it Bhūh came into being, the other was known as Bhuvah and the third was the word Svah—the three together are known as Bhur-Bhuvah Svah (31)

From it was produced the effulgence which is Tatsaviturvarenyam; the effulgence which issued forth from the Egg dried the water (32)

तेजसा शोषितं शेषं कललत्वमुपागतम् ।
कललाद् बुद्बुदं ज्ञेयं तत. काठिन्यतां गतम् ॥ ३३
काठिन्याद् धरणी ज्ञेया भूतानां धारिणी हि सा ।
यस्मिन् स्थाने स्थितं ह्यण्डं तस्मिन् संनिहितं सरः ॥ ३४
यदाद्यं निःसृतं तेजस्तस्मादादित्य उच्यते ।
अण्डमध्ये समुत्पन्नो ब्रह्मा लोकपितामहः ॥ ३५
उल्बं तस्याभवन्मेरुर्जरायुः पर्वताः स्मृताः ।
गर्भोदकं समुद्राश्च तथा नद्यः सहस्रशः ॥ ३६
नाभिस्थाने यदुदकं ब्रह्मणो निर्मलं महत् ।
महत्सरस्तेन पूर्णं विमलेन वराम्भसा ॥ ३७
तस्मिन् मध्ये स्थाणुरूपी वटवृक्षो महामनः ।
तस्माद् विनिर्गता वर्णा ब्राह्मणाः क्षत्रिया विशः ॥ ३८
शूद्राश्च तस्मादुत्पन्नाः शुश्रूषार्थं द्विजन्मनाम् ।
ततश्चिन्तयतः सृष्टिं ब्रह्मणोऽव्यक्तजन्मनः ।
मनसा मानसा जाताः सनकाद्या महर्षयः ॥ ३९
पुनश्चिन्तयतस्तस्य प्रजाकामस्य धीमतः ।
उत्पन्ना ऋषयः सप्त ते प्रजापतयोऽभवन् ॥ ४०
पुनश्चिन्तयतस्तस्य रजसा मोहितस्य च ।
वालखिल्याः समुत्पन्नास्तप.स्वाध्यायतत्पराः ॥ ४१
ते सदा स्नाननिरता देवार्चनपरायणाः ।
उपवासैर्व्रतैस्तीव्रैः शोषयन्ति कलेवरम् ॥ ४२
वानप्रस्थेन विधिना अग्निहोत्रसमन्विताः ।
तपसा परमेणेह शोषयन्ति कलेवरम् ॥ ४३

What remained after the drying became the foetus It is to be noted that the embryo develops from the foetus Then it becomes stiff Due to stiffness it is known as the Dharani, because it is Dhārini, the sustainer of all created beings The region where the Egg stood there is the Sannihita Lake (33-34)

Because initially the glow issued forth therefore it is called an Aditya Brahman the Grandfather of the Universe was born within the Egg (35)

Meru was the foetus for Him, the mountains were the uterus, the oceans and the many thousand rivers were the womb-liquid There is very clear water at the navel of Brahman With that clear and fine water that great Lake was filled (36, 37)

In its middle is a mighty Banyan tree, the embodiment of Sthāṇu From Him have issued the castes, Brāhmanas, Kṣatriyas, Vaiśyas, and Śūdras were born from Him to render service to the twice born Then when Brahman of unknown origin was reflecting upon the creation, the Mānasas, viz, the great sages Sanaka and others were born of His mind. (38, 39)

When the wise one was pondering again with a desire for progeny, seven Ṛṣis came into being They became the Prajāpatis. (40)

When he was thinking under the stupefying influence of Rajas, the Bālakhilyas, who were exclusively devoted to austerity and the study of the Vedas, appeared (41)

They were ever engaged in taking bath, and devoted to the worship of gods They emaciated their body by keeping fasts and severe vows. (42)

Tending the sacred fire in accordance with the rules of Vānaprastha and emaciating their bodies by practising intense penance for a divine thousand years, they became lean

दिव्यं वर्षसहस्रं ते कृशा धमनिसंतताः ।
आराधयन्ति देवेशं न च तुष्यति शंकरः ॥ ४४
ततः कालेन महता उमया सह शंकरः ।
आकाशमार्गेण तदा दृष्ट्वा देवी सुदुःखिता ॥ ४५
प्रसाद्य देवदेवेशं शंकरं प्राह सुव्रता ।
क्लिश्यन्ते ते मुनिगणा देवदारुवनाश्रयाः ॥ ४६
तेषां क्लेशक्षयं देव विधेहि कुरु मे दयाम् ।
किं वेदधर्मनिष्ठानामनन्तं देव दुष्कृतम् ॥ ४७
नाद्यापि येन शुद्ध्यन्ति शुष्कस्नाय्वस्थिशोणिताः ।
तच्छ्रुत्वा वचनं देव्याः पिनाकी पातितान्धकः ।
प्रोवाच प्रहसन् मूर्ध्नि चारुचन्द्रांशुशोभितः ॥ ४८
श्रीमहादेव उवाच ।
न वेत्सि देवि तत्त्वेन धर्मस्य गहना गतिः ।
नैते धर्मं विजानन्ति न च कामविवर्जिताः ॥ ४९
न च क्रोधेन निर्मुक्ताः केवलं मूढबुद्धयः ।
एतच्छ्रुत्वाऽब्रवीद् देवी मा मैवं शंसितव्रतान् ॥ ५०
देव प्रदर्शयात्मानं परं कौतूहलं हि मे ।
स इत्युक्त उवाचेदं देवीं देवः स्मिताननः ॥ ५१
तिष्ठ त्वमत्र यास्यामि यत्रैते मुनिपुंगवाः ।
साधयन्ति तपो घोरं दर्शयिष्यामि चेष्टितम् ॥ ५२
इत्युक्ता तु ततो देवी शंकरेण महात्मना ।
गच्छस्वेत्याह मुदिता भर्तारं भुवनेश्वरम् ॥ ५३
यत्र ते मुनयः सर्वे काष्ठलोष्टसमाः स्थिताः ।
अधीयाना महाभागाः कृताग्निसदनक्रियाः ॥ ५४
तान् विलोक्य ततो देवो नग्नः सर्वाङ्गसुन्दरः ।
वनमालाकृतापीडो युवा भिक्षाकपालभृत् ॥ ५५

and thin, their veins being strained like cards, and worshipped the Lord of gods Śaṅkara; but he was not propitiated (43, 44)

Then after a long time, when Śaṅkara was passing through the sky in the company of Umā, the Goddess became very sorry to see them and propitiating the Chief of the gods Śaṅkara, the Virtuous one said, "These sages resident in the Devadāru forest are undergoing suffering" (45, 46)

"O Lord, save them from further suffering Take pity on me O Lord, is the sin of these believers in the Vedas and piety, inexhaustible, so that they are not considered eligible even after they have dried up their nerves and veins and have deen reduced to skeletons?"

Hearing the words of the Goddess, the possessor of the Pināka bow and the enemy of Andhaka, Śaṅkara whose head was adorned with the charming rays of the Moon, said smilingly. (47, 48)

Śrīmahādeva said : O Devī, you do not know the fact Mysterious are the ways of virtue They do not know Dharma and are free neither from desires, nor anger. They are simply foolish (49, 50ab)

Hearing it, the Goddess said, "Do not say so about these Virtuous Ones O Lord please reveal thyself to them Great is my anxiety about it Being thus addressed the God said to the Goddess with a smile, "Please stay here I shall go to the place where the great sages are practising austere penances and shall observe their activities." (50c-52)

Pleased at being thus spoken to by the great Śaṅkara, she said to her husband, the Lord of the Universe, "You may go." (53)

He went where the great sages were staying, studying the Vedas tending the sacred fire and offering oblations to it. (54)

He saw them, and bare-bodied, extremely charming, physically wearing garlands of sylvan flowers, youthful, holding a begging bowl, the Lord went on a-begging round

आश्रमे पर्यटन् भिक्षां मुनीनां दर्शनं प्रति ।
देहि भिक्षां ततश्चोक्त्वा ह्याश्रमादाश्रमं ययौ ॥ ५६
तं विलोक्याश्रमगतं योषितो ब्रह्मवादिनाम् ।
सकौतुकस्वभावेन तस्य रूपेण मोहिताः ॥ ५७
प्रोचुः परस्परं नार्य एहि पश्याम भिक्षुकम् ।
परस्परमिति चोक्त्वा गृह्य मूलफलं बहु ॥ ५८
गृहाण भिक्षामूचुस्तास्तं देवं मुनियोषितः ।
स तु भिक्षाकपालं तं प्रसार्य बहु सादरम् ॥ ५९
देहि देहि शिवं वोऽस्तु भवतीभ्यस्तपोवने ।
हसमानस्तु देवेशस्तत्र देव्या निरीक्षितः ।
तस्मै दत्त्वैव तां भिक्षां पप्रच्छुस्तं स्मरातुराः ॥ ६०

नार्य ऊचुः ।

कोऽसौ नाम व्रतविधिस्त्वया तापस सेव्यते ।
यत्र नग्नेन लिङ्गेन वनमालाविभूषितः ।
भवान् वै तापसो हृद्यो हृद्याः स्मो यदि मन्यसे ॥ ६१
इत्युक्तस्तापसीभिस्तु प्रोवाच हसिताननः ।
इदमीदृग् व्रतं किंचिन्न रहस्यं प्रकाश्यते ॥ ६२
शृण्वन्ति बहवो यत्र तत्र व्याख्या न विद्यते ।
अस्य व्रतस्य सुभगा इति मत्वा गमिष्यथ ॥ ६३
एवमुक्तास्तदा तेन ताः प्रत्यूचुस्तदा मुनिम् ।
रहस्ये हि गमिष्यामो मुने नः कौतुकं महत् ॥ ६४
इत्युक्त्वा तास्तदा तं वै जगृहुः पाणिपल्लवैः ।
काचित् कण्ठे सकन्दर्पा बाहुभ्यामपरास्तथा ॥ ६५
जानुभ्यामपरा नार्यः केशेषु ललितापराः ।
अपरास्तु कटीरन्ध्रे अपराः पादयोरपि ॥ ६६
क्षोभं विलोक्य मुनय आश्रमेषु स्वयोषिताम् ।
हन्यतामिति संभाष्य काष्ठपाषाणपाणयः ॥ ६७

पातयन्ति स्म देवस्य लिङ्गमुद्धृत्य भीषणम् ।
पातिते तु ततो लिङ्गे गतोऽन्तर्धानमीश्वरः ॥ ६८
देव्या स भगवान् रुद्रः कैलासं नगमाश्रितः ।
पतिते देवदेवस्य लिङ्गे नष्टे चराचरे ॥ ६९
क्षोभो बभूव सुमहानृषीणां भावितात्मनाम् ।
एवं देवे तदा तत्र वर्तति व्याकुलीकृते ॥ ७०
उवाचैको मुनिवरस्तत्र बुद्धिमतां वर. ।
न वयं विद्म. सद्भावं तापसस्य महात्मनः ॥ ७१
विरिञ्चिं शरणं याम. स हि ज्ञास्यति चेष्टितम् ।
एवमुक्ताः सर्व एव ऋषयो लज्जिता भृशम् ॥ ७२
ब्रह्मणः सदनं जग्मुर्देवैः सह निषेवितम् ।
प्रणिपत्याथ देवेशं लज्जयाऽधोमुखाः स्थिताः ॥ ७३
अथ तान् दुःखितान् दृष्ट्वा ब्रह्मा वचनमब्रवीत् ।

cried aloud, "Kill him" and with wood and stone in their hands felled the dreadful Linga of the Lord, after pulling it out The Linga being felled, the god passed out of sight. (67, 68)

Accompanied by Devi, Lord Śaṅkara started for Kailāsa, after the Linga of Śaṅkara had fallen and all created things destroyed (69)

Great was the excitement of the holy Ṛṣis, when the god was staying there in a state of confusion (70)

There one highly enlightened and eminent sage said, "We heve not known the goodness of the great ascetic, we shall take shelter with Viriñci He knows his behaviour. Being thus addressed, the Ṛṣis who were very much ashamed, proceeded to the mansion of Brahman attended by the gods Bowing down to the distinguished, they remained with their heads downcast, out of shame. (71, 72, 73)

Then seeing them distressed, Brahman

अहो मुग्धा यदा यूयं क्रोधेन कलुषीकृताः ॥ ७४
न धर्मस्य क्रिया काचिज्ज्ञायते मूढबुद्धयः ।
श्रूयतां धर्मसर्वस्वं तापसाः क्रूरचेष्टिताः ॥ ७५
विदित्वा यद् बुधः क्षिप्रं धर्मस्य फलमाप्नुयात् ।
योऽसावात्मनि देहेऽस्मिन् विभुर्नित्यो व्यवस्थितः ॥७६
सोऽनादिः स महास्थाणुः पृथक्त्वे परिसूचितः ।
मणिर्यथोपधानेन धत्ते वर्णोज्ज्वलोऽपि वै ॥ ७७
तन्मयो भवते तद्वदात्माऽपि मनसा कृतः ।
मनसो भेदमाश्रित्य कर्मभिश्चोपचीयते ॥ ७८
तत. कर्मवशाद् भुङ्क्ते संभोगान् स्वर्गनारकान् ।
तन्मनः शोधयेद् धीमान् ज्ञानयोगाद्युपक्रमैः ॥ ७९
तस्मिन् शुद्धे ह्यन्तरात्मा स्वयमेव निराकुलः ।
न शरीरस्य संक्लेशैरपि निर्दह्यतात्मकैः ॥ ८०

said, "Alas! you were stupefied when you were befouled by anger" (74)

O simple minded ones, no uniform practice of piety is known O cruelly behaved ascetics, listen to the essence of Dharma, by knowing which the clever can speedily obtain the fruit of righteousness.

The All-pervasive and Eternal Being is established in the self, in this body He is the beginningless great Sthāṇu who has been characterised as unattached, in the same way as a gem of bright hue assumes the colour of an object close by and becomes one with it, so is the self made by the mind, due to association of the self with the modifications of the mind, Karmans accumulate. (75, 76, 77, 78)

Due then to the Karman, he experiences the objects of enjoyment of the heavenly and hellish types Therefore should the wise purify the mind by such expedients as Jñānayoga (contemplation as the principal means of attaing the Supreme Spirit) (79)

On its being purified, the Inner self

शुद्धिमाप्नोति पुरुषः संशुद्धं यस्य नो मनः ।
क्रिया हि नियमार्थाय पातकेभ्यः प्रकीर्तिताः ॥ ८१
यस्मादत्याविलं देहं न शीघ्रं शुद्ध्यते किल ।
तेन लोकेषु मार्गोऽयं सत्पथस्य प्रवर्त्तितः ॥ ८२
वर्णाश्रमविभागोऽयं लोकाध्यक्षेण केनचित् ।
निर्मितो मोहमाहात्म्य चिह्नं चोत्तमभागिनाम् ॥ ८३
भवन्तः क्रोधकामाभ्यामभिभूताश्रमे स्थिताः ।
ज्ञानिनामाश्रमो वेश्म अनाश्रममयोगिनाम् ॥ ८४
क्व च न्यस्तसमस्तेच्छा क्व च नारीमयो भ्रमः ।
क्व क्रोधमीदृशं घोरं येनात्मानं न जानथ ॥ ८५
यत्क्रोधनो यजति यद् ददाति
यद् वा तपस्तपति यज्जुहोति ।
न तस्य प्राप्नोति फलं हि लोके
मोघं फलं तस्य हि क्रोधनस्य ॥ ८६

इति श्रीवामनपुराणे सरोमाहात्म्ये द्वाविंशोऽध्याय ॥२२॥

२३

सनत्कुमार उवाच ।
ब्रह्मणो वचनं श्रुत्वा ऋषयः सर्व एव ते ।
पुनरेव च पप्रच्छुर्जगतः श्रेयकारणम् ॥ १

ब्रह्मोवाच ।
गच्छामः शरणं देवं शूलपाणिं त्रिलोचनम् ।
प्रसादाद् देवदेवस्य भविष्यथ यथा पुरा ॥ २

becomes steady by itself. Not by the mortification of the body of the nature of scorching does a man whose mind is not pure obtain purification Actions have been praised as the means of checking the mind from sins (80, 81)

Because the body is extremely impure it is not quickly purified Therefore has this path been indicated as the path of virtuous conduct (82)

The divisions of caste and stage have been made by some Lord of the worlds Glorification of ignorance is the badge of the most lucky people. (83)

You have been residing in a hermitage overpowered by anger and lust The house is the hermitage for the wise and for those that do not practise Yoga the hermitage is the house (84)

What a difference between the suppression of all desires on the one hand, the delusion concerning woman and violent anger of this kind, due to which you do not know your own selves (85)

What the wrathful offers as oblation in a sacrifice, what gifts he makes, what austerity he practises, or what he sacrifices—he does not obtain their fruits in this world All undertakings of a man of wrathful nature are fruitless (86)

Thus ends the Twenty-second Chapter, in the Saromabātmya, in the Vāmana- Purana—22

23

Sanatkumāra said Hearing what Brahman said, the Ṛsis asked anew the cause of the welfare of the world (1)

Brahman said Let us take shelter with the Trident bearing Śaṅkara By the grace of the God of gods you shall be restored to your former glory (2)

इत्युक्त्वा ब्रह्मणा साद्धं कैलासं गिरिमुत्तमम् ।
ददृशुस्ते समासीनमुमया सहितं हरम् ॥ ३
ततः स्तोतुं समारब्धो ब्रह्मा लोकपितामहः ।
देवाधिदेवं वरदं त्रैलोक्यस्य प्रभुं शिवम् ॥ ४

ब्रह्मोवाच ।

अनन्ताय नमस्तुभ्यं वरदाय पिनाकिने ।
महादेवाय देवाय स्थाणवे परमात्मने ॥ ५
नमोऽस्तु भुवनेशाय तुभ्यं तारक सर्वदा ।
ज्ञानानां दायको देवस्त्वमेकः पुरुषोत्तम. ॥ ६
नमस्ते पद्मगर्भाय पद्मेशाय नमो नमः ।
घोरशान्तिस्वरूपाय चण्डक्रोध नमोऽस्तु ते ॥ ७

Being thus addressed, the Ṛṣis together with Brahman went to the excellent Kailā a mountain and saw Śaṅkara seated there with Umā by his side. (3)

Then Brahman, the Grandfather of the universe began to propitiate Śiva, the Highest god, the boon conferring Lord of the three worlds (4)

Brahman said. Salutation to you Ananta (Limitless), Varada (Boon granter) Pinākin (Weilder of the Pinaka bow), Mahādeva (the Great god), Deva (who shines as the self in all beings) Sthaṇu (Unshakably firm) Paramatman (the Supreme Self) (5)

Obeisance be constantly to you Bhuvaneśa (Lord of the universe), Taraka (Saviour) You alone are Jñānānām Dāyaka Deva (knowledge bestowing god), Puruṣottama (the Supreme Spirit) Obeisance be to Padmagarbha (Worshipped inside the lotus of the heart), Obeisance be again and again to Padmeśa (Lord of lotuses), O Caṇḍakrodha (Fierce in anger), Salutation be to you O Ghoraśāntisvarupa (the Embodiment of horror and calmness) (6 7)

नमस्ते देव विश्वेश नमस्ते सुरनायक ।
शूलपाणे नमस्तेऽस्तु नमस्ते विश्वभावन ॥ ८
एवं स्तुतो महादेवो ब्रह्मणा ऋषिभिस्तदा ।
उवाच मा भैर्व्रजत लिङ्गं वो भविता पुनः ॥ ९
क्रियतां मद्वच. शीघ्रं येन मे प्रीतिरुत्तमा ।
भविष्यति प्रतिष्ठाया लिङ्गस्यात्र न संशयः ॥ १०
ये लिङ्गं पूजयिष्यन्ति मामकं भक्तिमाश्रिताः ।
न तेषां दुर्लभं किंचिद् भविष्यति कदाचन ॥ ११
सर्वेषामेव पापानां कृतानामपि जानता ।
शुद्ध्यते लिङ्गपूजाया नात्र कार्या विचारणा ॥ १२
युष्माभिः पातितं लिङ्गं सारयित्वा महत्सरः ।

Salutation to you, O Deva (Lord), Viśveśa (Master of the universe), Salutation to you O Suranāyaka (chief of gods), Salutation to you Śulapāṇi (Trident holder) Salutation to you, O Viśvabhavana (All-creating) (8)

Being thus propitiated by Brahman and the Ṛsis, Mahādeva said, "Do not fear, go The Liṅga will manifest again Do what I say immediately The re-establishment of the Liṅga will afford me undoubtedly the greatest pleasure (9, 10)

For those who will worship my Liṅga with devotion nothing will ever be difficult to obtain (11)

One committing sins consciously is purified by the worship of the Liṅga Do not entertain any doubt in this matter (12)

You have moved and dropped the Liṅga down. The great lake Sannihatya is well known O Brāhmanas, you will have your desires fulfilled as you wish, by installing the Liṅga there immediately Throughout

सांनिहत्यं तु विख्यातं तस्मिन्शीघ्रं प्रतिष्ठितम् ॥ १३
यथाभिलषितं कामं ततः प्राप्स्यथ ब्राह्मणाः ।
स्थाणुर्नाम्ना हि लोकेषु पूजनीयो दिवौकसाम् ॥ १४
स्थाण्वीश्वरे स्थितो यस्मात्स्थाण्वीश्वरस्ततः स्मृतः ।
ये स्मरन्ति सदा स्थाणुं ते मुक्ताः सर्वकिल्बिषैः ॥ १५
भविष्यन्ति शुद्धदेहा दर्शनान्मोक्षगामिनः ।
इत्येवमुक्ता देवेन ऋषयो ब्रह्मणा सह ॥ १६
तस्माद् दारुवनाल्लिङ्गं नेतुं समुपचक्रमुः ।
न तं चालयितुं शक्तास्ते देवा ऋषिभिः सह ॥ १७
श्रमेण महता युक्ता ब्रह्माणं शरणं ययुः ।
तेषां श्रमाभितप्तानामिदं ब्रह्माऽब्रवीद् वचः ॥ १८
किं वा श्रमेण महता न यूयं वहनक्षमाः ।
स्वेच्छया पातितं लिङ्गं देवदेवेन शूलिना ॥ १९
तस्मात् तमेव शरणं यास्यामः सहिताः सुराः ।
प्रसन्नश्च महादेवः स्वयमेव नयिष्यति ॥ २०
इत्येवमुक्त्वा ऋषयो देवाश्च ब्रह्मणा सह ।
कैलासं गिरिमासेदू रुद्रदर्शनकाङ्क्षिणः ॥ २१
न च पश्यन्ति तं देवं ततश्चिन्तासमन्विताः ।
ब्रह्माणमूचुर्मुनयः क्व स देवो महेश्वरः ॥ २२
ततो ब्रह्मा चिरं ध्यात्वा ज्ञात्वा देवं महेश्वरम् ।
हस्तिरूपेण तिष्ठन्तं मुनिभिर्मानसैः स्तुतम् ॥ २३
अथ ते ऋषयः सर्वे देवाश्च ब्रह्मणा सह ।
गता महत्सरः पुण्यं यत्र देवः स्वयं स्थितः ॥ २४
न च पश्यन्ति तं देवमन्विष्यन्तस्ततस्ततः ।
ततश्चिन्तान्विता देवा ब्रह्मणा सहिता स्थिताः ॥ २५
पश्यन्ति देवीं सुप्रीतां कमण्डलुविभूषिताम् ।
प्रीयमाणा तदा देवी इदं वचनमब्रवीत् ॥ २६

the three worlds he will be known as Sthāṇu, and will be the object of worship of the gods being situated at Sthāṇvīśvara, he will be known as Sthāṇvīśvara. Those who remember Sthāṇu constantly are freed from all sins. (13, 14, 15)

Pure in body they will attain deliverance by his sight. Thus were the Ṛṣis and Brahman spoken to by the Lord Śaṅkara. The gods and the Ṛṣis made an effort to take the Liṅga from Dāruvana. But were not able to move it at all. (16, 17)

Being very much exhausted, they resorted to Brahman. To them who were exhausted by labour Brahman said the following words: (18)

"Of what use is hard labour? You are not fit to carry the Liṅga dropped down by the great god Śaṅkara at his sweet will." (19)

We shall therefore take refuge with Him, along with the gods. Being propitiated, Mahādeva Himself will carry it. (20)

Being thus told the Ṛṣis and gods together with Brahman reached the Kailāsa mountain with a desire to have the sight of Rudra. (21)

But they could not see the god there. Disturbed in mind, the sages said to Brahman, "Where is the Lord Maheśvara?" (22)

Then Brahman meditated for a long time and came to know that the Lord Maheśvara was staying then in the form of an elephant and was being mentally propitiated by the sages. (23)

Then the Ṛṣis and gods together with Brahman went to the holy great lake where the God himself was. (24)

Searching here and there, they could not find him. Then the gods who were disturbed in mind and remained with Brahman saw the goddess Pārvatī highly pleased and provided with a Kamaṇḍalu. Being pleased the Goddess then said the following words: (25, 26)

श्रमेण महता युक्ता अन्विष्यन्तो महेश्वरम् ।
पीयताममृतं देवास्ततो द्रक्ष्यथ शंकरम् ।
एतच्छ्रुत्वा तु वचनं भवान्या समुदाहृतम् ॥२७
सुखोपविष्टास्ते देवाः पपुस्तदमृतं शुचि ।
अनन्तरं सुखासीनाः पप्रच्छुः परमेश्वरीम् ॥२८
क्व स देव इहायातो हस्तिरूपधरः स्थितः ।
दर्शितश्च तदा देव्या सरोमध्ये व्यवस्थितः ॥२९
दृष्ट्वा देवं हर्षयुक्ताः सर्वे देवाः सहर्षिभिः ।
ब्रह्माणमग्रतः कृत्वा इदं वचनमब्रुवन् ॥३०
त्वया त्यक्तं महादेव लिङ्गं त्रैलोक्यवन्दितम् ।
तस्य चानयने नान्यः समर्थः स्यान्महेश्वर ॥३१
इत्येवमुक्तो भगवान् देवो ब्रह्मादिभिर्हरः ।
जगाम ऋषिभिः सार्द्धं देवदारुवनाश्रमम् ॥ ३२

"O gods, you are exhausted by the hard labour that you have put in search of Mahādeva Please have the drink of nectar first; then you shall see Śaṅkara Hearing the words said by Bhavānī, the gods who were comfortably seated, drank the holy nectar Afterwards pleasantly posed they asked the Great Goddess, "Where is the god who has come here and is in the form of an elephant ?" Then he was shown by the Goddess as immersed in the waters of the Lake. (27, 28, 29)

The gods and the great Ṛṣis were very much pleased to see Him and placing Brahman in the forefront, said the following words: "O Mahādeva, you have forsaken the Liṅga which is worshipped by the three worlds O Maheśvara, none else is capable of carrying it" (30, 31)

Being thus told by Brahman and others, the god Lord Hara together with the Ṛṣis went to the hermitage at Devadāruvana. (32)

तत्र गत्वा महादेवो हस्तिरूपधरो हरः ।
करेण जग्राह ततो लीलया परमेश्वरः ॥ ३३

तमादाय महादेवः स्तूयमानो महर्षिभिः ।
निवेशयामास तदा सरःपार्श्वे तु पश्चिमे ॥ ३४

ततो देवाः सर्व एव ऋषयश्च तपोधनाः ।
आत्मानं सफलं दृष्ट्वा स्तवं चक्रुर्महेश्वरे ॥ ३५

नमस्ते परमात्मन् अनन्तयोने लोकसाक्षिन्
परमेष्ठिन् भगवन् सर्वज्ञ क्षेत्रज्ञ परावरज्ञ
ज्ञानज्ञेय सर्वेश्वर महाविरिञ्च महाविभूते
महाक्षेत्रज्ञ महापुरुष सर्वभूतावास

Going there the Great God, Hara in the form of an elephant held it easily with his trunk (33)

Holding it fast and being propitiated by the great sages, he placed it on the western side of the Lake (34)

Then gods and the austere Ṛṣis finding themselves successful began to praise Maheśvara (35)

Obeisance to you, O Paramātman (Supreme Self), Anantayoni (Unlimited in births), Lokasākṣin (witness of the world), Parameṣṭhin (Whose residence is in the supreme abode of the heart), Bhagavan (Lord), Sarvajña (Omniscient), Kṣetrajña (Knowing self), Paravarajña (Knowing the prior and posterior), Jñānajñeya (Who is reached through divine knowledge), Sarveśvara (the Lord of all lords), Mahāviriñca (Great Brahman), Mahāvibhūti (Manifestation of great might), Mahākṣetrajña (Great Knower of the Soul), Mahāpuruṣa (Supreme Spirit), Sarvabhūtāvāsa (the Home of all animate beings), Manonivāsa (Existing in

मनोनिवास आदिदेव महादेव सदाशिव [5]

ईशान दुर्विज्ञेय दुराराध्य महाभूतेश्वर
परमेश्वर महायोगेश्वर त्र्यम्बक महायोगिन्
परब्रह्मन् परमज्योतिः ब्रह्मविदुत्तम ॐकार

वषट्कार स्वाहाकार स्वधाकार परमकारण
सर्वगत सर्वदर्शिन् सर्वशक्ते सर्वदेव अज [10]

सहस्रार्चिः पृषार्चिः सुधामन् हरधाम अनन्तधाम
संवर्त संकर्षण वडवानल अग्नीषोमात्मक
पवित्र महापवित्र महामेघ महामायाधर महाकाम
कामहन् हंस परमहंस महाराजिक महेश्वर
महाकामुक महाहंस भवक्षयकर सुरसिद्धार्चित [15]
हिरण्यवाह हिरण्यरेतः हिरण्यनाभ हिरण्याग्रकेश
मुञ्जकेशिन् सर्वलोकवरप्रद सर्वानुग्रहकर
कमलेशय कुशेशय हृदयेशय ज्ञानोदधे शंभो
विभो महायज्ञ महायाज्ञिक सर्वयज्ञमय

the heart), Adideva (First deity), Mahādeva (Great God), Sadaśiva (Ever Auspicious),— (5)

Īśāna (Master of all created beings) Durvijñeya (Hardly conceivable), Durārādhya (Hard to be propitiated) Mayābhūteśvara (Lord of the primary elements), Parameśvara (Supreme Ruler), Mahayogeśvara (Great Master of the Yoga System), Tryambaka (Three-eyed), Mahāyogin (Great Yogin), Parabrahman (the Supreme Spirit), Paramajyoti (Highest Light), Brahmaviduttama (Best of the possessors and knowers of the Vedas), Omkāra (the Sacred and Mystical Syllable Om), Vaṣatkāra (the Vasat utterance), Svabākāra (Svāhā benediction) Svadhakāra (Svadha utterance), Paramakārana (Final Cause), Sarvagata (Omnipresent) Sarvadarśin (who witnesses all that is, was and will be), Sarvaśakti (all energy), Sarvadeva (comprising the gods). Aja (Unborn) (10)

Sahasrārci (Possessor of im-measurable brilliance), Prsārci (Multi-rayed), Sudhāman (Highly Lustrous), Haradhāma (the Majestic lustre of Hara), Anantadhāma (Of Unlimited Lustre), Samvarta (Rain cloud), Sankarṣaṇa (who absorbs in his self all creations); Badavānala (Submarine Fire) Agnisomātmaka (Consisting of Agni and Soma), Pavitra (who is the source and means of purity), Mahāpavitra (Exceedingly-pure and purifying), Mahāmegha (Dense cloud); Mahāmāyādhara (Great possessor of the delusive power), Mahākāma (Great desire), Kāmahan (Destroyer of the cravings of devotees), Hamsa (who saves the created beings from births and deaths) Paramahamsa (Ascetic), *Mahārājika (Paramount Sovereign)* *Maheśvara* (Great Lord), Mahākāmuka (Great gallant), Mahāhamsa (Great Saviour of the created beings), Bhavakṣayakara (Terminator of the wordly existence), Surasiddhārcita (Worshipped of the gods and Siddhas). (15)

Hiranyavāha (bearer of gold), Hiranyaretas (*possessor of golden seed*), *Hiranya-nābha (who* has a charming navel), Hiranyāgrakeśa (Gold-tufted) Muñjakesin (Muñja-haired), Sarvalokavarapradа (Bestower of blessings on all), Sarvānugrahakara (Conferer of favours on all), Kamaleśaya (Recliner on the lotus), Kuśeśaya (Recliner on the Kuśa-grass), Hṛdayeśaya (Recliner in the heart), Jñānodadhi (Ocean of knowledge), Śambhu (the Source of all auspiciousness), Vibhu (Manifold) Mahāyajña (Great sacrifice), Mahājājñika (Great sacrificer), Sarvayajñamaya (Container of all sacrifices), Sarvayajñahṛdaya (Lover of sacrifices), Sarvayajnasamstuta (who is

सर्वयज्ञहृदय सर्वयज्ञसंस्तुत निराश्रय [20]

समुद्रेशय अत्रिसंभव भक्तानुकम्पिन्
अभग्नयोग योगधर वासुकिमहामणि-
विद्योतितविग्रह हरितनयन त्रिलोचन जटाधर
नीलकण्ठ चन्द्रार्धधर उमाशरीरार्धहर
गजचर्मधर दुस्तरसंसारमहासंहारकर [25]
प्रसीद भक्तजनवत्सल

एवं स्तुतो देवगणैः सुभक्त्या
सब्रह्ममुख्यैश्च पितामहेन ।
त्यक्त्वा तदा हस्तिरूपं महात्मा
लिङ्गे तदा संनिधानं चकार ॥ ३६

इति श्रीवामनपुराणे सरोमाहात्म्ये त्रयोविंशोऽध्याय ॥२३॥

२४

सनत्कुमार उवाच ।
अथोवाच महादेवो देवान् ब्रह्मपुरोगमान् ।
ऋषीणां चैव प्रत्यक्षं तीर्थमाहात्म्यमुत्तमम् ॥ १
एतत् सानिहितं प्रोक्तं सरः पुण्यतम महत् ।
मयोपसेवितं यस्मात् तस्मान्मुक्तिप्रदायकम् ॥ २
इह ये पुरुषा. केचिद् ब्राह्मणाः क्षत्रिया विशः ।
लिङ्गस्य दर्शनादेव पश्यन्ति परमं पदम् ॥ ३
अहन्यहनि तीर्थानि आसमुद्रसरांसि च ।

impelled by sacrifice), Nirasraya (Shelter less) (20)

Samudreśaya (Recliner on the sea), Atrisambhava (Produced by Atri), Bhaktānukampin (Compassionate towards His devotees), Abhagnayoga (Not disturbed in his practice of Yoga), Yogadhara (supporter of Yoga) Vāsukimahāmaṇividyotita-vigraha (Whose body is illuminated by the precious jewel of Vāsuki), Haritanayana (Green-eyed), Trilocana (Three-eyed), Jaṭādhara (Wearer of matted hair), Nilakantha (Blue throated), Candrārdhadhara (Holder of the crescent) Umāśarīrārdhahara (Hara as the half of the body of Umā), Gajacarmadhara (Wearer of the skin of elephant), Dustarasamsāramahā saṁhārakara (Great destroyer of the un conquerable mundane life) (25)

O Bhaktajanavatsala (who is compassionate on his devotees), be pleased.

Being thus devoutly propitiated by the gods headed by Brahman and Brahman himself the high-souled one left the form of the elephant and manifested himself in the Linga then (36)

Thus ends the Twenty third Chapter, in the Saromahātmya, in the Vāmana Purana 23.

24

Sanatkumāra said Then the Great God Śaṅkara explained the supreme glory of the Tirthas to the gods led by Brahman, and in the presence of the Ṛṣis (1)

This Sannihita has been declared the holiest lake Because it was frequented by me it is capable of granting emancipation. (2)

Here men, be they Brahmanas, Kṣatriyas or Vaiśyas, attain final beatitude from the mere sight of the Linga (3)

When the sun reaches the meridian,

स्थाणुतीर्थं समेष्यन्ति मध्यं प्राप्ते दिवाकरे ॥ ४
स्तोत्रेणानेन च नरो यो मां स्तोष्यति भक्तितः ।
तस्याहं सुलभो नित्यं भविष्यामि न संशयः ॥ ५
इत्युक्त्वा भगवान् रुद्रो ह्यन्तर्धानं गतः प्रभुः ।
देवाश्च ऋषयः सर्वे स्वानि स्थानानि भेजिरे ॥ ६
ततो निरन्तरं स्वर्गं मानुषैर्मिश्रितं कृतम् ।
स्थाणुलिङ्गस्य माहात्म्य दर्शनात्स्वर्गमाप्नुयात् ॥ ७
ततो देवाः सर्व एव ब्रह्माणं शरणं ययुः ।
तानुवाच तदा ब्रह्मा किमर्थमिह चागताः ॥ ८
ततो देवाः सर्व एव इदं वचनमब्रुवन् ।
मानुषेभ्यो भयं तीव्रं रक्षास्माकं पितामह ॥ ९
तानुवाच तदा ब्रह्मा सुरांस्त्रिदशनायकः ।
पांशुना पूर्यतां शीघ्रं सरः शक्रे हितं कुरु ॥ १०
ततो ववर्ष भगवान् पांशुना पाकशासनः ।
सप्ताहं पूरयामास सरो देवैस्तदा वृतः ॥ ११
तं दृष्ट्वा पांशुवर्षं च देवदेवो महेश्वरः ।
करेण धारयामास लिङ्गं तीर्थवटं तदा ॥ १२
तस्मात् पुण्यतम तीर्थमाद्यं यत्रोदकं स्थितम् ।
तस्मिन् स्नातः सर्वतीर्थैः स्नातो भवति मानवः ॥ १३
यस्तत्र कुरुते श्राद्धं वटलिङ्गस्य चान्तरे ।
तस्य प्रीताश्च पितरो दास्यन्ति भुवि दुर्लभम् ॥ १४
पूरितं च ततो दृष्ट्वा ऋषयः सर्व एव ते ।
पांशुना सर्वगात्राणि स्पृशन्ति श्रद्धया युताः ॥ १५
तेऽपि निर्धूतपापास्ते पांशुना मुनयो गताः ।
पूज्यमानाः सुरगणैः प्रयाता ब्रह्मणः पदम् ॥ १६
ये तु सिद्धा महात्मानस्ते लिङ्गं पूजयन्ति च ।
व्रजन्ति परमां सिद्धिं पुनरावृत्तिदुर्लभाम् ॥ १७

ocean, lakes and other Tirthas will meet Sthānu Tirtha. (4)

To the man who shall devoutly glorify by reciting this hymn, I am always easy of attainment. There is no doubt about it (5)

Saying this, the mighty Lord Śaṅkara disappeared and the gods and Ṛsis went to their respective regions (6)

Thenceforward due to constant flow of human beings, heaven became packed to capacity with men It is the peculiar virtue of Sthānu Liṅga that a man who is blessed with its vision goes to heaven. (7)

The gods in a body took refuge with Brahman. At this, Brahman said to them, "What brings you here ?" (8)

The gods said, "O Brahman, we are mightily afraid of men Save us" (9)

Brahman, the Chief of gods said to the gods, "Fill the lake with dust without any loss of time Do a good turn to Indra" (10)

Afterwards being solicited, Lord Indra showered dust for a week and filled the lake with it (11)

Seeing the downpour of dust, Śankara the God of gods caught hold of the Liṅga and the holy Banyan tree of the Tirtha with His hand (12)

Hence the primordial Tirtha where water was the holiest. A man who takes his bath in it, is bathed in all Tirthas (13)

On him who performs Śrāddha near Vaṭa-Liṅga Mahādeva, the Manes are pleased and bestow what is difficult to be obtained in this earth. (14)

Seeing the Lake full, the Ṛṣis began to smear their bodies with the dust reverently. (15)

The sages also who became free from sins by their contact with the dust attained the position of Brahman, being honoured by the gods. (16)

The holy saints who worshipped the Liṅga, attained supreme perfection whereby they were able to avoid rebirth once for all (17)

एवं ज्ञात्वा तदा ब्रह्मा लिङ्गं शैलमयं तदा ।
आद्यलिङ्गं तदा स्थाप्य तस्योपरि दधार तत् ॥ १८
ततः कालेन महता तेजसा तस्य रञ्जितम् ।
तस्यापि स्पर्शनात् सिद्धः परं पदमवाप्नुयात् ॥ १९
ततो देवैः पुनर्ब्रह्मा विज्ञप्तो द्विजसत्तम ।
एते यान्ति परां सिद्धिं लिङ्गस्य दर्शनान्नराः ॥ २०
तच्छ्रुत्वा भगवान् ब्रह्मा देवानां हितकाम्यया ।
उपर्युपरि लिङ्गानि सप्त तत्र चकार ह ॥ २१
ततो ये मुक्तिकामाश्च सिद्धाः शमपरायणाः ।
सेव्य पांशुं प्रयत्नेन प्रयाताः परमं पदम् ॥ २२
पांशवोऽपि कुरुक्षेत्रे वायुना समुदीरिताः ।
महादुष्कृतकर्माण प्रयान्ति परमं पदम् ॥ २३
अज्ञानाज्ज्ञानतो वापि स्त्रियो वा पुरुषस्य वा ।
नश्यते दुष्कृत सर्वं स्थाणुतीर्थप्रभावतः ॥ २४

Coming to know this, Brāhman then consecrated the primordial Liṅga and established on it the stone Liṅga (18)

After the lapse of a long time the splendour of the former illumined the Liṅga from contact with which too a man acquired spiritual power and attained deliverance (19)

O great Brāhmanas, then Brahman was intimated by the gods that men were attaining release from the sight of the Liṅga. (20)

Hearing it, the Lord Brahman out of a desire to do good to the gods, installed there *seven Liṅgas, one after another* (21)

The Siddhas who desired emancipation and possessed *mental tranquility attained* final beatitude, by devoting themselves to the dust with great zeal. (22)

By contact with the dust even scattered by wind over Kurukṣetra the perpetrators *of great sins also attain final beatitude* (23)

Due to the influence of the Sthaṇu Tīrtha all sins of men or women committed consciously or unconsciously are destroyed (24)

लिङ्गस्य दर्शनान्मुक्तिः स्पर्शनाच्च वटस्य च ।
तत्संनिधौ जले स्नात्वा प्राप्नोत्यभिमतं फलम् ॥ २५

पितॄणां तर्पणं यस्तु जले तस्मिन् करिष्यति ।
बिन्दौ बिन्दौ तु तोयस्य अनन्तफलभाग्भवेत् ॥ २६

यस्तु कृष्णतिलैः सार्द्धं लिङ्गस्य पश्चिमे स्थितः ।
तर्पयेच्छ्रद्धया युक्तः स प्रीणाति युगत्रयम् ॥ २७

यावन्मन्वन्तरं प्रोक्तं यावल्लिङ्गस्य संस्थितिः ।
तावत्प्रीताश्च पितरः पिबन्ति जलमुत्तमम् ॥ २८

कृते युगे सान्निहत्यं त्रेतायां वायुसंज्ञितम् ।
कलिद्वापरयोर्मध्ये कूपं रुद्रह्रदं स्मृतम् ॥ २९

चैत्रस्य कृष्णपक्षे च चतुर्दश्यां नरोत्तमः ।
स्नात्वा रुद्रह्रदे तीर्थे परं पदमवाप्नुयात् ॥ ३०

Liberation is achieved from the sight of the Liṅga and the touch of the Vaṭa. Bathing in the water of its vicinity, one obtains the desired result (25)

Whosoever offers Tarpaṇa to the Manes in that water shall acquire endless merit, in every drop of water thus offered (26)

He who remaining in the west of the Liṅga performs Tarpana faithfully with black sesamum affords satisfaction to them for all the three ages (27)

As long as the Manvantara is said to last, as long as the Liṅga stands satisfied so long the ancestors drink the holy water (28)

In the Satya age it was known as Sānnihatya, in the Tretā it was called Vāyu and during the middle of the Dvāpara and Kali ages it came to be known as Rudrahrada (29)

The most fortunate man, who takes a dip in the Rudrahrada-Tīrtha on the Caturdaśī of the dark half of the month of Caitra, achieves deliverance. (30)

यस्तु वटे स्थितो रात्रिं ध्यायते परमेश्वरम् । | स्थाणोर्वटप्रसादेन मनसा चिन्तितं फलम् ॥ ३१

इति श्रीवामनपुराणे सरोमाहात्म्ये चतुर्विंशोऽध्याय ॥२४॥

२५

सनत्कुमार उवाच ।
स्थाणोर्वटस्योत्तरतः शुक्रतीर्थं प्रकीर्तितम् ।
स्थाणोर्वटस्य पूर्वेण सोमतीर्थं द्विजोत्तम ॥ १
स्थाणोर्वटं दक्षिणतो दक्षतीर्थमुदाहृतम् ।
स्थाणोर्वटात् पश्चिमतः स्कन्दतीर्थं प्रतिष्ठितम् ॥ २
एतानि पुण्यतीर्थानि मध्ये स्थाणुरिति स्मृतः ।
तस्य दर्शनमात्रेण प्राप्नोति परमं पदम् ॥ ३
अष्टम्यां च चतुर्दश्यां यस्त्वेतानि परिक्रमेत् ।
पदे पदे यज्ञफलं स प्राप्नोति न संशयः ॥ ४
एतानि मुनिभिः साध्यैरादित्यैर्वसुभिस्तदा ।
मरुद्भिर्वह्निभिश्चैव सेवितानि प्रयत्नतः ॥ ५
अन्ये ये प्राणिनः केचित् प्रविष्टाः स्थाणुमुत्तमम् ।
सर्वपापविनिर्मुक्ताः प्रयान्ति परमां गतिम् ॥ ६
अस्ति तत्संनिधौ लिङ्गं देवदेवस्य शूलिनः ।
उमा च लिङ्गरूपेण हरपार्श्वं न मुञ्चति ॥ ७
तस्य दर्शनमात्रेण सिद्धिं प्राप्नोति मानवः ।
वटस्य उत्तरे पार्श्वे तक्षकेण महात्मना ॥ ८

He who meditates upon the Supreme Lord, sitting by the Banyan tree in the night, gets the desired object, by the grace of Vata of Sthanu. (31)

Thus ends the Twenty-fourth Chapter, in the Saromāhātmya, in the Vāmana-Purāna—24.

25

Sanatkumāra said The region to the north of the Banyan tree of Sthāṇu tree is known as Śukra Tirtha and that to its east Soma Tirtha, O venerable Brāhmaṇa (1)

To the south of the Banyan tree of Sthāṇu is known as Daksa Tirtha and to the west of the Sthānu Banyan tree is situated Skanda Tirtha (2)

These are the holy Tirthas. In the middle it is known as Sthāṇu, by the mere sight of which one obtains final beatitude. (3)

He who circumambulates them on Aṣṭamis and Caturdaśis acquires at every step the merit of performing sacrifices (4)

They have been resorted to with effort and care by the sages, Sādhyas, Adityas, Vasus, Maruts and Vahnis. (5)

Those creatures who have entered the exalted Sthāṇu have been absolved of all sins and have attained emancipation (6)

There is in its vicinity the Linga of the Great God, Śaṅkara. And Umā in the form of a Linga does not leave the close proximity of Hara (7)

A man attains perfection the moment he sees Him. To the north of the Banyan tree is installed by the great Takṣaka the worshipful Linga that fulfils all desires. To-

प्रतिष्ठित महालिङ्गं सर्वकामप्रदायकम् ।
वटस्य पूर्वदिग्भागे विश्वकर्मकृतं महत् ॥ ९
लिङ्गं प्रत्यङ्मुखं दृष्ट्वा सिद्धिमाप्नोति मानवः ।
तत्रैव लिङ्गरूपेण स्थिता देवी सरस्वती ॥ १०
प्रणम्य तां प्रयत्नेन बुद्धिं मेधां च विन्दति ।
वटपार्श्वे स्थितं लिङ्गं ब्रह्मणा तत् प्रतिष्ठितम् ॥ ११
दृष्ट्वा वटेश्वरं देवं प्रयाति परमं पदम् ।
ततः स्थाणुवटं दृष्ट्वा कृत्वा चापि प्रदक्षिणम् ॥ १२
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुंधरा ।
स्थाणोः पश्चिमदिग्भागे नकुलीशो गणः स्मृत. ॥ १३
तमभ्यर्च्य प्रयत्नेन सर्वपापैः प्रमुच्यते ।
तस्य दक्षिणदिग्भागे तीर्थं रुद्रकरं स्मृतम् ॥ १४
तस्मिन् स्नात. सर्वतीर्थे स्नातो भवति मानव. ।
तस्य चोत्तरदिग्भागे रावणेन महात्मना ॥ १५
प्रतिष्ठितं महालिङ्गं गोकर्णं नाम नामतः ।
आषाढमासे या कृष्णा भविष्यति चतुर्दशी ।
तस्यां योऽर्चति गोकर्णं तस्य पुण्यफलं शृणु ॥ १६
कामतोऽकामतो वापि यत् पापं तेन संचितम् ।
तस्माद् विमुच्यते पापात् पूजयित्वा हरं शुचिः ॥ १७
कौमारब्रह्मचर्येण यत्पुण्य प्राप्यते नरैः ।
तत्पुण्यं सकलं तस्य अष्टम्यां योऽर्चयेच्छिवम् ॥ १८
यदीच्छेत् परमं रूपं सौभाग्यं धनसंपदः ।
कुमारेश्वरमाहात्म्यात् सिद्धयते नात्र संशयः ॥ १९
तस्य चोत्तरदिग्भागे लिङ्गं पूज्य विभीषणः ।
अजरश्चामरश्चैव कल्पयित्वा बभूव ह ॥ २०
आषाढस्य तु मासस्य शुक्ला या चाष्टमी भवेत् ।
तस्यां पूज्य सोपवासो ह्यमृतत्वमवाप्नुयात् ॥ २१

the east of the Banyan tree there is the great Linga facing the east constructed by Viśvakarman, by seeing which a man attains perfection. And exactly there the Goddess Sarasvatī is established in the form of a Linga (8, 9, 10)

Saluting her with care, one acquires intelligence and retentive memory The Linga standing by the side of the Banyan tree was installed by Brahman (11)

Seeing Lord Vaṭeśvara one is emancipated Then one who has seen Sthāṇu Vaṭa and performed circumambulation, has circu mambulated the seven island earth. (12,13ab)

To the west of Sthāṇu is the Gaṇa, Naku līśa situated. Worshipping *him* with *care*, one is freed from sins. (13c–14ab)

To the south is established the Tīrtha Rudrakara The man who has bathed in it has bathed in all the Tīrthas (14c–15ab)

To the east is established by the Great Rāvaṇa the Supreme Linga known by the name Gokarṇa Hear the merit accruing to one who worships Gokarṇa on a Caturdaśī which falls in the dark half of the month of Āṣāḍha. (15c–16)

By worshipping Hara the holy is delivered from the sin committed by him consciously or unconsciously. (17)

The entire merit that is acquired by keeping the Brahmacarya vow during youth is gained by him by worshipping Śaṅkara on Aṣṭamī (18)

The man who desires exquisite beauty of form, good fortune, wealth and prosperity, will acquire them all by the peculiar virtue of Kumāreśvara There is no doubt in this matter. (19)

Worshipping the Linga to its north, Vibhīṣaṇa overcame old age and became immortal (20)

One attains immortality by keeping fast and worshipping on the Aṣṭamī of the bright half of the month of Āṣāḍha (21)

खरेण पूजितं लिङ्गं तस्मिन् स्थाने द्विजोत्तम ।
तं पूजयित्वा यत्नेन सर्वकामानवाप्नुयात् ॥ २२
दूषणस्त्रिशिराश्चैव तत्र पूज्य महेश्वरम् ।
यथाभिलषितान् कामानापतुस्तौ मुदान्वितौ ॥ २३
चैत्रमासे सिते पक्षे यो नरस्तत्र पूजयेत् ।
तस्य तौ वरदौ देवौ प्रयच्छेतेऽभिवाञ्छितम् ॥ २४
स्थाणोर्वटस्य पूर्वेण हस्तिपादेश्वरः शिवः ।
तं दृष्ट्वा मुच्यते पापैरन्यजन्मनि संभवैः ॥ २५
तस्य दक्षिणतो लिङ्गं हारीतस्य ऋषेः स्थितम् ।
यत् प्रणम्य प्रयत्नेन सिद्धिं प्राप्नोति मानवः ॥ २६
तस्य दक्षिणपार्श्वे तु वापीतस्य महात्मनः ।
लिङ्गं त्रैलोक्यविख्यातं सर्वपापहरं शिवम् ॥ २७
कङ्कालरूपिणा चापि रुद्रेण सुमहात्मना ।
प्रतिष्ठित महालिङ्गं सर्वपापप्रणाशनम् ॥ २८
भुक्तिदं मुक्तिदं प्रोक्तं सर्वकिल्बिषनाशनम् ।
लिङ्गस्य दर्शनाच्चैव अग्निष्टोमफलं लभेत् ॥ २९
तस्य पश्चिमदिग्भागे लिङ्गं सिद्धप्रतिष्ठितम् ।
सिद्धेश्वरं तु विख्यातं सर्वसिद्धिप्रदायकम् ॥ ३०
तस्य दक्षिणदिग्भागे मृकण्डेन महात्मना ।
तत्र प्रतिष्ठित लिङ्गं दर्शनात् सिद्धिदायकम् ॥ ३१
तस्य पूर्वे च दिग्भागे आदित्येन महात्मना ।
प्रतिष्ठितं लिङ्गवरं सर्वकिल्बिषनाशनम् ॥ ३२
चित्राङ्गदस्तु गन्धर्वो रम्भा चाप्सरसां वरा ।
परस्परं सानुरागौ स्थाणुदर्शनकाङ्क्षिणौ ॥ ३३
दृष्ट्वा स्थाणुं पूजयित्वा सानुरागौ परस्परम् ।
आराध्य वरदं देवं प्रतिष्ठाप्य महेश्वरम् ॥ ३४

O venerable Brāhmana, by worshipping with care the Linga, worshipped by Khara there, one gets all desires fulfilled. (22)

Worshipping Maheśvara there, Dūsana and Triśiras were happy to get all their desires fulfilled (23)

On the man worshipping there in the bright half of the month of Caitra, the boon-granting two gods bestow the desired objects (24)

To the east of the Sthānu Vaṭa is Hastipadeśvara Mahadeva, by obtaining whose vision, one wins freedom from sins incurred in other lives. (25)

To its south is the Linga installed by the Ṛsi Harita A man attains perfection by bowing down before him with zeal. (26)

To its south is the three-world-renowned, sin-destroying and auspicious Linga established by the exalted Vāpita (27)

And the sin-destroying great Linga installed by the most exalted Śiva in his skeleton form has been proclaimed to be enjoyment offering, release-conferring and sin destroying From its sight one obtains the merit of performing the Agniṣṭoma sacrifice (28, 29)

To its west is the well known Siddheśvara Tirtha, established by the Siddhas, which confers all supernatural powers (30)

To its south is the Linga capable of bestowing perfection installed there by the great ascetic Mrkanda (31)

To its east is the most excellent Linga which was installed by the great Āditya and is capable of destroying sins of all kinds (32)

The Gandharva Citrāngada and Rambhā, the most excellent of Apsarases, enamoured as they were of each other, became desirous of having the sight of Sthāṇu (33)

Having the sight of Sthānu, worshipping and propitiating the Boon-granting Lord, the two attached to each other installed two Mahādevas (34)

चित्राङ्गदेश्वर दृष्ट्वा तथा रम्भेश्वरं द्विज ।
सुभगो दर्शनीयश्च कुले जन्म समाप्नुयात् ॥ ३५
तस्य दक्षिणतो लिङ्गं वज्रिणा स्थापित पुरा ।
तस्य प्रसादात् प्राप्नोति मनसा चिन्तित फलम् ॥ ३६
पराशरेण मुनिना तथैवाराध्य शंकरम् ।
प्राप्तं कवित्वं परमं दर्शनाच्छंकरस्य च ॥ ३७
वेदव्यासेन मुनिना आराध्य परमेश्वरम् ।
सर्वज्ञत्वं ब्रह्मज्ञानं प्राप्तं देवप्रसादत. ॥ ३८
स्थाणोः पश्चिमदिग्भागे वायुना जगदायुना ।
प्रतिष्ठित महालिङ्गं दर्शनात् पापनाशनम् ॥ ३९
तस्यापि दक्षिणे भागे लिङ्ग हिमवतेश्वरम् ।
प्रतिष्ठित पुण्यकृतां दर्शनात् सिद्धिकारकम् ॥ ४०
तस्यापि पश्चिमे भागे कार्तवीर्येण स्थापितम् ।
लिङ्गं पापहर सद्यो दर्शनात् पुण्यमाप्नुयात् ॥ ४१

तस्याप्युत्तरदिग्भागे सुपार्श्वे स्थापितं पुनः ।
आराध्य हनुमांश्चाप सिद्धिं देवप्रसादतः ॥ ४२
तस्यैव पूर्वदिग्भागे विष्णुना प्रभविष्णुना ।
आराध्य वरदं देवं चक्रं लब्धं सुदर्शनम् ॥ ४३
तस्यापि पूर्वदिग्भागे मित्रेण वरुणेन च ।
प्रतिष्ठितौ लिङ्गवरौ सर्वकामप्रदायकौ ॥ ४४
एतानि मुनिभिः साध्यैरादित्यैर्वसुभिस्तथा ।
सेवितानि प्रयत्नेन सर्वपापहराणि वै ॥ ४५
स्वर्णलिङ्गस्य पश्चात्तु ऋषिभिस्तत्त्वदर्शिभिः ।
प्रतिष्ठितानि लिङ्गानि येषा संख्या न विद्यते ॥ ४६
तथा ह्युत्तरतस्तस्य यावदोघवती नदी ।
सहस्रमेकं लिङ्गाना देवपश्चिमत. स्थितम् ॥ ४७
तस्यापि पूर्वदिग्भागे वालखिल्यैर्महात्मभिः ।
प्रतिष्ठिता रुद्रकोटिर्यावत्सर्संनिहितं सरः ॥ ४८

O Brāhmaṇa, seeing Citrāngadeśvara and Rambheśvara, the lovely and handsome are born in a noble family (35)

To its south, is the Linga installed by Indra in the past, by whose grace one gets the object desired (36)

In the same manner propitiating and seeing Śaṅkara the sage Parāśara acquired poetic ability of a high standard (37)

Propitiating the Supreme Lord, the sage Vedavyasa achieved by the grace of the Lord *Omniscience and Brahma-knowledge* (38)

To the west of Sthāṇu was installed by Vayu, the life of the world, a great Linga the sight of which is sin destroying (39)

To its south is installed the Linga Himavateśvara the sight of which brings success to the virtuous (40)

To its west was installed a Linga by Kārtavīrya the sight of which destroys sins instantly and brings merit (41)

Again to its north, in Supārśva, is again installed a Linga propitiating whom Hanumat achieved perfection by the grace of god (42)

In its east propitiating the Boon granting god, the mighty Viṣṇu acquired the Sudarśana discus. (43)

And in its east were installed by Mitra and Varuṇa two important Lingas as the bestowers of all desired objects (44)

These have been visited with continued effort by Sages, Sādhyas, Adityas and Vasus and are indeed destroyers of all sins (45)

Behind Svarṇa Linga innumerable Lingas were installed by Ṛṣis who had realised truth (46)

And to its north, to the west of the god as far as the river Oghavatī, a thousand Lingas were established. (47)

To its east as far as the Sannihita Lake a crore of Mahadevas were installed by the noble souled ascetics, the Bālakhilyas. (48)

दक्षिणेन तु देवस्य गन्धर्वैर्यक्षकिन्नरैः ।
प्रतिष्ठितानि लिङ्गानि येषां सङ्ख्या न विद्यते ॥ ४९
तिस्रः कोट्योऽर्धकोटी च लिङ्गानां वायुरब्रवीत् ।
असंख्याताः सहस्राणि ये रुद्राः स्थाणुमाश्रिताः ॥ ५०
एतज्ज्ञात्वा श्रद्दधानः स्थाणुलिङ्गं समाश्रयेत् ।
यस्य प्रसादात् प्राप्नोति मनसा चिन्तितं फलम् ॥ ५१
अकामो वा सकामो वा प्रविष्टः स्थाणुमन्दिरम् ।
विमुक्तः पातकैर्घोरैः प्राप्नोति परमं पदम् ॥ ५२

चैत्रे मासे त्रयोदश्यां दिव्यनक्षत्रयोगतः ।
शुक्रार्कचन्द्रसंयोगे दिने पुण्यतमे शुभे ॥ ५३
प्रतिष्ठितं स्थाणुलिङ्गं ब्रह्मणा लोकधारिणा ।
ऋषिभिर्देवसंघैश्च पूजितं शाश्वतीः समाः ॥ ५४
तस्मिन् काले निराहारा मानवाः श्रद्धयान्विताः ।
पूजयन्ति शिवं ये वै ते यान्ति परमं पदम् ॥ ५५
तदारूढमिदं ज्ञात्वा ये कुर्वन्ति प्रदक्षिणम् ।
प्रदक्षिणीकृता तैस्तु सप्तद्वीपा वसुंधरा ॥ ५६

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चविंशोऽध्यायः ॥२५॥

२६

मार्कण्डेय उवाच ।
स्थाणुतीर्थप्रभावं तु श्रोतुमिच्छाम्यहं मुने ।
केन सिद्धिरथ प्राप्ता सर्वपापभयापहा ॥ १

सनत्कुमार उवाच ।
शृणु सर्वमशेषेण स्थाणुमाहात्म्यमुत्तमम् ।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः ॥ २

To the south of the god innumerable Lingas were installed by Gandharvas, Yaksas and Kinnaras (49)

Vāyu estimated the number of the Lingas at three crores and a half Thousands of Rudras who are associated with Sthanu remain uncounted (50)

Knowing this, the faithful should take refuge with Sthānu Linga by whose grace one obtains the result desired (51)

Desireless or full of desire, a man who has entered the temple of Sthānu, becomes free from dreadful sins and attains final beatitude (52)

On Trayodasī the holiest and auspicious day in the month of Caitra due to the holy *alliance of the stars with* Śukra, Sūrya *and* Candra, was the Sthāṇu Linga installed by Brahman, the sustainer of the Universe and has been wor hipped by the Ṛsis and gods for eternal years (53, 54)

Those men who, keeping fast and possess ed *of faith*, adore Śiva at that very time achieve final beatitude (55)

Those men who have performed circum ambulation knowing Him established there, have circumambulated the earth consisting of the seven continents (56)

Thus ends the Twenty fifth Chapter, in the Saromāhātmya, in the Vāmana Purana-25

26

Mārkandeya said O, sage, I desire to hear about the pre-eminence of the Sthāṇu-Tirtha, and know who attained superhuman powers which destroyed all sins and fears (1)

Sanatkumāra said Hear wholly the excellent glorification of Sthānu Tirtha, by listening to which a man is freed from all sins (2)

एकार्णवे जगत्यस्मिन् नष्टे स्थावरजङ्गमे ।
विष्णोर्नाभिसमुद्भूतं पद्ममव्यक्तजन्मनः ।
तस्मिन् ब्रह्मा समुद्भूतः सर्वलोकपितामहः ॥ ३
तस्मान्मरीचिरभवन्मरीचेः कश्यपः सुतः ।
कश्यपादभवद् भास्वांस्तस्मान्मनुरजायत ॥ ४
मनोस्तु क्षुवतः पुत्र उत्पन्नो मुखसम्भवः ।
पृथिव्यां चतुरन्तायां राजासीद् धर्मरक्षिता ॥ ५
तस्य पत्नी बभूवाथ भया नाम भयानका ।
मृत्योः सकाशादुत्पन्ना कालस्य दुहिता तदा ॥ ६
तस्यां समभवद् वेनो दुरात्मा वेदनिन्दकः ।
स दृष्ट्वा पुत्रवदनं क्रुद्धो राजा वनं ययौ ॥ ७
तत्र कृत्वा तपो घोरं धर्मेणावृत्य रोदसी ।
प्राप्तवान् ब्रह्मसदनं पुनरावृत्तिदुर्लभम् ॥ ८

When the moving and immovable world perished in the deluge, a lotus was produced out of the navel of Visnu of incomprehensible origin From that was produced Brahman, the grandfather of the world (3)

From him was born Marici and Marici's son was Kaśyapa From Kaśyapa was born Sūrya and from Surya was born Manu and from Manu's mouth when he sneezed came into being a son who was the king of the earth which was bordered on all four sides, and the defender of righteousness. (4, 5)

His wife was Bhayā, the dreadful, who was born of Death and was therefore the daughter of Kāla. (6)

From him was born the wicked Vena, the calumniator of the Vedas Seeing the face of his son the king became angry and retired to the forest (7)

There he performed rigorous austerity and filled the heaven and earth with piety and attained the heaven of Brahman, from which none returned (8)

वेनो राजा समभवत् समस्ते क्षितिमण्डले ।
स मातामहदोषेण तेन कालात्मजात्मजः ॥ ९
घोषयामास नगरे दुरात्मा वेदनिन्दकः ।
न दातव्यं न यष्टव्यं न होतव्यं कदाचन ॥ १०
अहमेकोऽत्र वै वन्द्यः पूज्योऽहं भवतां सदा ।
मया हि पालिता यूयं निवसध्वं यथासुखम् ॥ ११
तन्मत्तोऽन्यो न देवोऽस्ति युष्माकं यः परायणम् ।
एतच्छ्रुत्वा तु वचनमृषयः सर्व एव ते ॥ १२
परस्परं समागम्य राजानं वाक्यमब्रुवन् ।
श्रुतिः प्रमाणं धर्मस्य ततो यज्ञः प्रतिष्ठितः ॥ १३
यज्ञैर्विना नो प्रीयन्ते देवाः स्वर्गनिवासिनः ।
अप्रीता न प्रयच्छन्ति वृष्टिं सस्यस्य वृद्धये ॥ १४
तस्माद् यज्ञैश्च देवैश्च धार्यते सचराचरम् ।

Vena, the son of the daughter of Kāla, became the king of the entire earth and due to the fault of his maternal grandfather, the wicked calumniator of the Vedas, proclaimed in the city, "Never give in charity, never perform sacrifice, nor offer oblations to Fire I alone should always be saluted and worshipped by you, You should live happily under my rule". (9, 10, 11)

"There is no deity other than myself who deserves to be your sole resort" Hearing this proclamation, all Ṛṣis assembled together and communicated to the King, "The Vedas form the basis of Virtue Sacrifices are established on them Gods residing in heaven are not pleased without sacrifices, and without being propitiated they do not bestow downpour of rain for the growth of grain Therefore, the world is sustained by sacrifices and gods" (12, 13, 14)

Hearing this the angered Vena said repeatedly, "No sacrifice is to be performed, nor should any charity be given" This he

एवच्छ्रुत्वा क्रोधदृष्टिर्वेनः प्राह पुनः पुनः ॥ १५
न यष्टव्यं न दातव्यमित्याह क्रोधमूर्च्छितः ।
ततः क्रोधसमाविष्टा ऋषय. सर्व एव ते ॥ १६
निजघ्नुर्मन्त्रपूतैस्ते कुशैर्वज्रसमन्वितैः ।
ततस्त्वराजके लोके तमसा संवृते तदा ॥ १७
दस्युभि. पीड्यमानास्तान् ऋषींस्ते शरणं ययुः ।
ततस्ते ऋषयः सर्वे ममन्थुस्तस्य वै करम् ॥ १८
सव्यं तस्मात् समुत्तस्थौ पुरुषो ह्रस्वदर्शनः ।
तमूचुर्ऋषय. सर्वे निषीदतु भवानिति ॥ १९
तस्मान्निषादा उत्पन्ना वेनकल्मषसंभवाः ।
ततस्ते ऋषय. सर्वे मन्मथुर्दक्षिणं करम् ॥ २०
मथ्यमाने करे तस्मिन् उत्पन्नः पुरुषोऽपरः ।
बृहत्सालप्रतीकाशो दिव्यलक्षणलक्षित. ॥ २१
धनुर्बाणाङ्कितकरश्चक्रध्वजसमन्वितः ।
तमुत्पन्नं तदा दृष्ट्वा सर्वे देवाः सवासवा. ॥ २२
अभ्यषिञ्चन् पृथिव्या तं राजानं भूमिपालकम् ।
तत. स रञ्जयामास धर्मेण पृथिवीं तदा ॥ २३
पित्राऽपरञ्जिता तस्य तेन सा परिपालिता ।
तत्र राजेतिशब्दोऽस्य पृथिव्या रञ्जनादभूत् ॥ २४
स राज्यं प्राप्य तेभ्यस्तु चिन्तयामास पार्थिवः ।
पिता मम अधर्मिष्ठो यज्ञव्युच्छित्तिकारकः ॥ २५
कथं तस्य क्रिया कार्या परलोकसुखावहा ।
इत्येवं चिन्तयानस्य नारदोऽभ्याजगाम ह ॥ २६
तस्मै स चासनं दत्त्वा प्रणिपत्य च पृष्टवान् ।
भगवन् सर्वलोकस्य जानासि त्वं शुभाशुभम् ॥ २७
पिता मम दुराचारो देवब्राह्मणनिन्दकः ।
स्वकर्मरहितो विप्र परलोकमवाप्तवान् ॥ २८

proclaimed in extreme anger. Then all the Ṛṣis became angry and struck him with the Kuśa grass, purified by Mantra and resembling the thunderbolt Then in the anarchical and gloom surrounded world, suffering people took shelter with the Ṛṣis The Ṛṣis then churned his left hand and from it sprang up a creature of short stature To him the Ṛṣis said, "Please, be seated" (15, 16, 17, 18, 19)

From it sprang up Nisadas produced by the sin of Vena. Then all the Rsis churned his right hand (20)

During the churning of that hand, was produced another being who resembled a bulky Sāla tree and endowed with supernatural characteristics. (21)

The palms of his hand were marked with bow, arrows, discus and banners. Seeing him born, all the gods together with Indra consecrated him, the protector of man on the earth Then he delighted the earth with virtue (22, 23)

The earth was displeased by his father, but he protected it There the word Rājā as applied to him due to the satisfaction of the earth (24)

The king receiving the kingdom from them thought, "My father was impious, destroyer of sacrifices" (25)

How should I perform his Śraddha ceremony so that he may be happy in the next world While he was thus engaged in these thoughts, Narada arrived. (26)

Offering him a seat and saluting, he asked, "Venerable Sir, you know the good fortune and misfortune of all created beings (27)

My father who was corrupt in action, a calumniator of gods and Brāhmaṇas, and had abandoned good actions, O Brāhmaṇa, is dead (28)

ततोऽब्रवीन्नारदस्तं ज्ञात्वा दिव्येन चक्षुषा ।
म्लेच्छमध्ये समुत्पन्नं क्षयकुष्ठसमन्वितम् ॥ २९
तच्छ्रुत्वा वचनं तस्य नारदस्य महात्मनः ।
चिन्तयामास दुःखार्त्तः कथं कार्यं मया भवेत् ॥ ३०
इत्येवं चिन्तयानस्य मतिर्जाता महात्मनः ।
पुत्रः स कथ्यते लोके यः पितॄंस्त्रायते भयात् ॥ ३१
एवं संचिन्त्य स तदा नारदं पृष्टवान् मुनिम् ।
तारणं मत्पितुस्तस्य मया कार्यं कथं मुने ॥ ३२
नारद उवाच ।
गच्छ त्वं तस्य तं देहं तीर्थेषु कुरु निर्मलम् ।
यत्र स्थाणोर्महत्तीर्थं सरः संनिहितं प्रति ॥ ३३
एतच्छ्रुत्वा तु वचनं नारदस्य महात्मनः ।
सचिवे राज्यमाधाय राजा स तु जगाम ह ॥ ३४
स गत्वा चोत्तरां भूमिं म्लेच्छमध्ये ददर्श ह ।
कुष्ठरोगेण महता क्षयेण च समन्वितम् ॥ ३५
ततः शोकेन महता संतप्तो वाक्यमब्रवीत् ।
हे म्लेच्छा नौमि पुरुषं स्वगृहं च नयाम्यहम् ॥ ३६
तत्राहमेनं निरुजं करिष्ये यदि मन्यथ ।
तथेति सर्वे ते म्लेच्छाः पुरुषं तं दयापरम् ॥ ३७
ऊचुः प्रणतसर्वाङ्गा यथा जानासि तत्कुरु ।
तत आनीय पुरुषान् शिबिकावाहनोचितान् ॥ ३८
दत्त्वा शुल्कं च द्विगुणं सुखेन नयत द्विजम् ।
ततः श्रुत्वा तु वचनं तस्य राज्ञो दयावतः ॥ ३९
गृहीत्वा शिबिकां क्षिप्रं कुरुक्षेत्रेण यान्ति ते ।
तत्र नीत्वा स्थाणुतीर्थे अवतार्य च ते गताः ॥ ४०
ततः स राजा मध्याह्ने तं स्नापयति वै तदा ।

Then Nārada told him, looking through his supernatural eyes, that he was born among Mlecchas and was affected with consumption and leprosy. (29)

Hearing the words of the magnanimous Nārada, he was afflicted with sorrow and began to reflect how he could perform the Śrāddha. (30)

When he was engaged in thinking in this manner, it occurred to the great one that he is said to be the son, who saves the ancestors from fear of suffering. (31)

Thinking in this way, he then asked the sage Nārada, "O sage, How can I bring about the deliverance of my father ?" (32)

Nārada said : Go to all the Tīrthas and make his body clean. Among them is the great Sthānu Tīrtha near the Sannihita Lake (33)

Hearing these words of the great Nārada, handing over the reins of the kingdom to his minister, the king started. (34)

Going to the Northern region he saw among the Mlecchas that his father was suffering from leprosy and dreadful consumption (35)

Then highly afflicted by grief he said, "O Mlecchas, I bow to this individual and desire to take him to my place. (36)

"If you permit I shall get him cured there." All the Mlecchas said to the kind-hearted being, falling prostrate before him, "All right, do as you know." Then bringing bearers fit to carry a palanquin by offering them double the wages due, he took the twice-born home. Then hearing and acting up to the words of the kind-hearted king, and carrying the palanquin they swiftly went to Kurukṣetra. Taking him there to Sthānu Tīrtha and placing him down, they set off. (37, 38, 39, 40)

Then the king bathed him in the afternoon. Afterwards wind from the sky spoke thus, "O dear one, do not be so rash.

वायुरन्तरिक्षे इदं वचनमब्रवीत् ॥ ४१
तात साहसं कार्षीस्तीर्थं रक्ष प्रयत्नतः ।
पापेन घोरेण अतीव परिवेष्टित. ॥ ४२
निन्दा महत्पापं यस्यान्तो नैव लभ्यते ।
ऽयं स्नानान्महत्तीर्थं नाशयिष्यति तत्क्षणात् ॥ ४३
द् वायोर्वचः श्रुत्वा दु.खेन महताऽन्वितः ।
ाच शोकसंतप्तस्तस्य दु.खेन दुःखितः ।
। घोरेण पापेन अतीव परिवेष्टितः ॥ ४४
यश्चित्तं करिष्येऽहं यद्वदिष्यन्ति देवताः ।
स्ता देवताः सर्वा इदं वचनमब्रुवन् ॥ ४५
ात्वा स्नात्वा च तीर्थेषु अभिषिञ्चस्व वारिणा ।
जसा चुलुक यावत् प्रतिकूले सरस्वतीम् ॥ ४६
ात्वा मुक्तिमवाप्नोति पुरुषः श्रद्धयान्वितः ।
प स्वपोषणपरो देवदूषणतत्पर. ॥ ४७
ाह्मणैश्च परित्यक्तो नैष शुद्ध्यति कर्हिचित् ।

तस्मादेनं समुद्दिश्य स्नात्वा तीर्थेषु भक्तितः ॥ ४८
अभिषिञ्चस्व तोयेन ततः पूतो भविष्यति ।
इत्येतद्वचन श्रुत्वा कृत्वा तस्याश्रमं ततः ॥ ४९
तीर्थयात्रां ययौ राजा उद्दिश्य जनक स्वकम् ।
स तेषु प्लावन कुर्वंस्तीर्थेषु च दिने दिने ॥ ५०
अभ्यषिञ्चत् स्वपितरं तीर्थतोयेन नित्यशः ।
एतस्मिन्नेव काले तु सारमेयो जगाम ह ॥ ५१
स्थाणोर्मठे कौलपतिर्देवद्रव्यस्य रक्षिता ।
परिग्रहस्य द्रव्यस्य परिपालयिता सदा ॥ ५२
प्रियश्च सर्वलोकेषु देवकार्यपरायणः ।
तस्यैवं वर्तमानस्य धर्ममार्गे स्थितस्य च ॥ ५३
कालेन चलिता बुद्धिर्देवद्रव्यस्य नाशने ।
तेनाधर्मेण युक्तस्य परलोकगतस्य च ॥ ५४
दृष्ट्वा यमोऽब्रवीद् वाक्यं श्वयोनिं व्रज मा चिरम् ।
तद्वाक्यानन्तरं जात. श्वा वै सौगन्धिके वने ॥ ५५

Save the Tirtha with great care. This individual is surrounded by dreadful sins Censure of the Vedas is a great crime, no end of which can be reached A sinner in this respect will pollute the great Tirtha the moment he takes his bath there" (41, 42, 43)

Very much aggrieved to hear the message of Vayu he said out of great mental agony and suffering, "He is engulfed in dreadful sin." (44)

I shall do the expiation that the gods will prescribe Then all the gods said this, "Bathing from Tirtha to Tirtha consecrate him with the water from Ojas to Culuka up the Sarasvati (45, 46)

A faithful man gets liberation after taking his bath This fellow engaged in maintaining his own self, ever busy in viling the gods and abandoned by the Brāhmanas can attain purification nowhere Therefore keeping Him in mind and bathing with faith in the Tirthas, pour water on him from them Then will he be purified Hearing these words and getting a hermitage constructed for him, the king went out on a pilgrimage keeping his own father in mind. Bathing in those Tirthas from day to day, he anointed his father daily with the water of the Tirthas In the meantime there arrived a dog who was in a previous birth the custodian of the property of a deity as the chief of the Kaulas, was ever ready to maintain the property in its possession, and had endeared himself to all by the loyal discharge of his duty towards the deity Thus living and conforming to the rules of piety his mind swerved from the protection of the property of the deity With this impiety he went to the next world, and Yama seeing him said, "Be born as a dog without delay" After the pronouncement of the curse he was born a dog in the Saugandhika forest. ((47-55)

ततः कालेन महता श्वयूथपरिवारितः ।
परिभूतः सरमया दुःखेन महता वृतः ॥ ५६
त्यक्त्वा द्वैतवनं पुण्यं सान्निहत्यं ययौ सरः ।
तस्मिन् प्रविष्टमात्रस्तु स्थाणोरेव प्रसादत. ॥ ५७
अतीव तृषया युक्तः सरस्वत्या ममज्ज ह ।
तत्र संप्लुतदेहस्तु विमुक्तः सर्वकिल्बिषैः ॥ ५८
आहारलोभेन तदा प्रविवेश कुटीरकम् ।
प्रविशन्त तदा दृष्ट्वा श्वानं भयसमन्वित. ॥ ५९
स त पस्पर्श शनकैः स्थाणुतीर्थे ममज्ज ह ।
पतत. पूर्वतीर्थेषु विप्रुषैः परिपिञ्चतः ॥ ६०
शुनोऽस्य गात्रसंभूतैरपि बिन्दुभिः स सिञ्चित. ।
विरक्तदृष्टिश्च शुनः क्षेपेण च तत. परम् ॥ ६१
स्थाणुतीर्थस्य माहात्म्यात् स पुत्रेण च तारितः ।
नियतस्तत्क्षणाज्जातो दिव्यदेहसमन्वितः ।
प्रणिपत्य तदा स्थाणुं स्तुतिं कर्तुं प्रचक्रमे ॥ ६२

वेन उवाच ।

प्रपद्ये देवमीशान त्वामजं चन्द्रभूषणम् ।
महादेवं महात्मान विश्वस्य जगतः पतिम् ॥ ६३
नमस्ते देवदेवेश सर्वशत्रुनिषूदन ।
देवेशबलविष्टम्भ देवदैत्यैश्च पूजित ॥ ६४
विरूपाक्ष सहस्राक्ष त्र्यक्ष यक्षेश्वरप्रिय ।
सर्वत. पाणिपादान्त सर्वतोऽक्षिशिरोमुख ॥ ६५
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठसि ।
शङ्कुकर्ण महाकर्ण कुम्भकर्णार्णवालय ॥ ६६

After a long while, being surrounded by packs of dogs and humiliated by the bitch Sarama, hard wrapped as it were by great sorrow, he left Dvaitavana and proceeded to the holy Sannihatya Lake After he had entered it by the grace of Sthanu he was very thirsty and had a dip in the Sarasvatī As soon as his body was bathed he became free from all sins (56, 57, 58)

Out of a desire for food he entered a cottage When he saw the dog enter, he was frightened After he had touched him slowly, he had a dip in the Sthāṇu Tīrtha (59, 60ab)

Jumping into the previous Tīrtha and sprinkling drops the dog showered upon him the drops of water accumulated in his body. (60c–61ab)

Due to the sprinkling of drops from the dog's body he was very much frightened then (61cd)

By the peculiar virtue of the Sthāṇu Tīrtha he was saved by his son Self controlled he immediately became incorporated in a celestial body Bowing down to Sthānu he began to recite a hymn to propitiate Him (62)

Vena said I take shelter with you—Deva (the God who shines as the self in all beings), Iśana (the Master of all created beings), Aja (the Unborn), Candrabhūṣaṇa (Moon ornamented), Mahadeva (Great God), Mahatman (Magnanimous) Viśvasya Jagatah Pati (the Lord of the Entire Universe). (63)

Salutation to you O Devadeveśa (Lord of the Chiefs of Gods), Sarvaśatrunișūdana (Destroyer of all enemies), Deveśa (Highest among gods), Deveśabalaviṣṭambha (Controller of the power of Indra) Devadaityaisca Pūjita (worshipped by Gods and Daityas), Virūpakṣa (Diversely eyed), Sahasrakṣa (Who has innumerable organs of sense) Tryakṣa (Threeeyed), Yakṣeśvarapriya (Beloved of the lords of Yakṣas); O Lord—with hands and feet everywhere with your eyes, heads and mouths everywhere, and with hearing everywhere, you exist enveloping all, (64, 65, 66ab)

गजेन्द्रकर्ण गोकर्ण पाणिकर्ण नमोऽस्तु ते ।
शतजिह्व शतावर्त शतोदर शतानन ॥ ६७
गायन्ति त्वा गायत्रिणो ह्यर्चयन्त्यर्कमर्चिणः ।
ब्रह्माणं त्वा शतक्रतो उद्वंशमिव मेनिरे ॥ ६८
मूर्त्तौ हि ते महामूर्ते समुद्राम्बुधरास्तथा ।
देवताः सर्वं एवात्र गोष्ठे गाव इवासते ॥ ६९
शरीरे तव पश्यामि सोममग्निं जलेश्वरम् ।
नारायणं तथा सूर्यं ब्रह्माणं च बृहस्पतिम् ॥ ७०
भगवान् कारणं कार्यं क्रियाकारणमेव तत् ।
प्रभवः प्रलयश्चैव सदसच्चापि दैवतम् ॥ ७१

O Śaṅkukarṇa (Having pointed ears), Mahākarṇa (Having large ears), Kumbhakarṇa (Pot-eared), Arṇavalaya (Ocean aboded) Gajendrakarṇa (Elephant eared), Gokarṇa (Cow-eared), Pāṇikarṇa (Hand eared), salutation to you. (66c-67ab)

Śatajihva (Hundred-tongued), Śatāvarta (Who has a hundred tufts on the head), Śatodara (Hundred bellied), Śatānana (Hundred faced) (67cd)

The hymn-singers sing your praise and worshippers of the Sun worship you O Śatakratu (Having hundred fold insight), they consider you as highly descended Brahman. (68)

O Mahāmūrti (Whose unbodied form is immensely large) *in your person oceans* and clouds exist like cows in a cowpen (69)

I see Soma (Candra), Agni, Jaleśvara (Varuna), Nārāyaṇa, Sūrya, Brahman and Bṛhaspati in your person (70)

The Lord, cause, effect, cause of an action, Prabhava (From whom constituent elements of the Universe proceed) and Pralaya (dissolution) also and Sat (Pure existence), Asat (With no other reality behind) and Daivata (main presiding deity) (71)

नमो भवाय शर्वाय वरदायोग्ररूपिणे ।
अन्धकासुरहन्त्रे च पशूना पतये नम. ॥ ७२
त्रिजटाय त्रिशीर्षाय त्रिशूलासक्तपाणये ।
त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्न नमोऽस्तु ते ॥ ७३
नमो मुण्डाय चण्डाय अण्डायोत्पत्तिहेतवे ।
डिण्डिमासक्तहस्ताय डिण्डिमुण्डाय ते नमः ॥ ७४
नमोर्ध्वकेशदंष्ट्राय शुष्काय विकृताय च ।
धूम्रलोहितकृष्णाय नीलग्रीवाय ते नम. ॥ ७५
नमोऽस्त्वप्रतिरूपाय विरूपाय शिवाय च ।
सूर्यमालाय सूर्याय स्वरूपध्वजमालिने ॥ ७६

Obeisance to Bhava (God of well-being), Śarva (the Destroyer of sins) Varada (Boon-granter), Ugrarūpin (Fierce formed), and salutation to Andhakāsurahantṛ (the Slayer of the demon Andhaka), and Paśūnāmpati (the Lord of cattle) (72)

Trijaṭa (the three braided), Triśīrṣa (the Three headed) *Triśūlasaktapāṇi (Whose hand is fixed on the trident), Tryambaka (Pervading the three worlds),* Trinetra (the Three-eyed one) O Tripuraghna (Destroyer of Tripura) —salutation be to you. (73)

Salutation to Muṇḍa (the Bald headed), Caṇḍa (the Violent), Aṇḍa (the Mundane Egg), Utpattihetu (the Cause of production), Ḍiṇḍimasaktahasta (Ever busy in playing upon a Ḍiṇḍima drum) and Ḍiṇḍimuṇḍa (*Ḍiṇḍimuṇḍa* plant), salutation to you (74)

Salutation to Urddhvakeśadaṃṣṭra (Having the hair erect and teeth projected), Śuṣka (Harsh), and Vikṛta (Deformed), Dhumralohita kṛṣṇa (Dark red and black), Nīlagrīva (Blue-necked) (75)

Salutation be to Apratirūpa (Unequalled in form), Virūpa (Disfigured) and Śiva (Auspicious), Suryamāla (Sun garlanded), Sūrya (the Sun), Svarūpadhvajamālin (of similar banner and garland) (76)

नमो मानातिमानाय नमः पटुतराय ते ।
नमो गणेन्द्रनाथाय वृषस्कन्धाय धन्विने ॥ ७७
सङ्क्रन्दनाय चण्डाय पर्णधारपुटाय च ।
नमो हिरण्यवर्णाय नमः कनकवर्चसे ॥ ७८
नमः स्तुताय स्तुत्याय स्तुतिस्थाय नमोऽस्तु ते ।
सर्वाय सर्वभक्षाय सर्वभूतशरीरिणे ॥ ७९
नमो होत्रे च हन्त्रे च सितोदग्रपताकिने ।
नमो नम्याय नम्राय नमः कटकटाय च ॥ ८०
नमोऽस्तु कृशनाशाय शयितायोत्थिताय च ।
स्थिताय धावमानाय मुण्डाय कुटिलाय च ॥ ८१

नमो नर्त्तनशीलाय लयवादित्रशालिने ।
नाट्योपहारलुब्धाय मुखवादित्रशालिने ॥ ८२
नमो ज्येष्ठाय श्रेष्ठाय बलातिबलघातिने ।
कालनाशाय कालाय संसारक्षयरूपिणे ॥ ८३
हिमवद्दुहितुः कान्त भैरवाय नमोऽस्तु ते ।
उग्राय च नमो नित्य नमोऽस्तु दशबाहवे ॥ ८४
चितिभस्मप्रियायैव कपालासक्तपाणये ।
विभीषणाय भीष्माय भीमव्रतधराय च ॥ ८५
नमो विकृतवक्त्राय नमः पूतोग्रदृष्टये ।
पक्वाममांसलुब्धाय तुम्बिवीणाप्रियाय च ॥ ८६

Obeisance to Mānātimāna (Pride and very great pride), Obeisance to you Paṭutara (More skilful), salutation to Ganendranatha (the Lord of the chief of the Ganas), Vṛsaskandha (with shoulder as strong as that of a bull), Dhanvin (the Weilder of a bow), Sānkrandana (Roaring), Caṇḍa (the Dreadful) & Parṇadhārapūṭa (Leaf edge Funnel) Salutation to Hiranyavarṇa (Gold coloured), Kanakavarcas (Shining as gold) (77, 78)

Salutation to Stuta (propitiated), Stutya (object of propitiation), salutation be to you, Stutistha (Abiding in a hymn of praise), Sarva (the All), Sarvabhakṣa (All devouring), Sarvabhṛtasaririn (Incorporating all creatures in Himself) (79)

Obeisance to Hotre (sacrificer), Hantṛ (slayer), Śitodagrapatākin (bannered) Obeisance to Namya (Object of salutation), Namra (Modest), Obeisance to Kaṭakaṭa (straw mat plaiter) (80)

Salutation be to Kṛśanāśa (Having a thin nose), Śayita (Reclining) Utthita (Risen), Sthita (Staying), Dhāvamāna (Running), Muṇḍa (Shaven) and Kuṭila (Crooked) (81)

Salutation to Nartanaśila (Indulging in dancing), Layavāditraśālin (Endowed with knowledge of musical pause and instrumental music), Natyopahāralubdha, (Covetous of dramatic presents), Mukhavāditraśālin (Endowed with the knowledge of wind instruments) (82)

Salutation to Jyeṣtha (the Eldest), S'reṣtha (Superior to everything that exists), Balātibalaghatin (Destroyer of the very powerful by His excessive strength), Kalanāśa (Destroying the influence of time), Kāla (Time) Samsārakṣayarūpin (Embodiment of the destruction of the world) (83)

O Himavadduhitṛ kānta (Lover of the daughter of Himavat), Salutation to you Bhairava (Terrible), Salutations be constantly to Ugra (Fierce), Salutation be to Daśabahu (ten armed) (84)

Citibhasmapriya (Fond of the ashes of the funeral pyre), Kapālāsaktapani (Having the hand fixed on the skull), Vibhiṣana (the Fearful), Bhīṣma (the Dreadful), and Bhimavratadhara (the Observer of horrible vows) (85)

Salutation to Vikṛtavaktra (Disfigured-faced), Salutation to Putogradṛṣti (the Holy and Formidable-sighted), Pakva āma mamsa lubdha (Greedy of annealed and undressed meat), and Tumbivinapriya (Devoted to the Tumbi and lute) (86)

नमो वृपाङ्कवृक्षाय गोवृपाभिरुते नमः ।
कटङ्कटाय भीमाय नमः परपराय च ॥ ८७
नमः सर्ववरिष्ठाय वराय वरदायिने ।
नमो विरक्तरक्ताय भावनायाक्षमालिने ॥ ८८
विभेदभेदभिन्नाय छायायै तपनाय च ।
अघोरघोररूपाय घोरघोरतराय च ॥ ८९
नमः शिवाय शान्ताय नमः शान्ततमाय च ।
बहुनेत्रकपालाय एकमूर्त्ते नमोऽस्तु ते ॥ ९०
नमः क्षुद्राय लुब्धाय यज्ञभागप्रियाय च ।
पञ्चालाय सिताङ्गाय नमो यमनियामिने ॥ ९१
नमश्चित्रोरुघण्टाय घण्टाघण्टनिघण्टिने ।
सहस्रशतघण्टाय घण्टामालाविभूषिणे ॥ ९२
प्राणसंघट्टगर्वाय नमः किलिकिलिप्रिये ।
हुंहुंकाराय पाराय हुंहुंकारप्रियाय च ॥ ९३
नमः समसमे नित्यं गृहवृक्षनिकेतिने ।
गर्भमांसशृगालाय तारकाय तराय च ॥ ९४
नमो यज्ञाय यज्ञिने हुताय प्रहुताय च ।
यज्ञवाहाय हव्याय तप्याय तपनाय च ॥ ९५

Salutation to Vṛṣāṅkavṛkṣa (the Marking nut plant), Govṛṣābhirut (Sounding like an excellent bull), Kaṭaṃkaṭa (Fire) Bhīma (the Terrible), Salutation to Parāpara (Higher than the highest) (87)

Salutation to Sarvavariṣṭha (the Most distinguished of all), Vara (Boon), Varadāyin (Conferer of boons), Salutation to Viraktarakta (the Disaffected and Impassioned), Bhāvana (the Bestower of the fruits of actions) Akṣamālin (Wearer of the Rudrākṣa rosary). (88)

Vibhedabhedabhinna (Distinguished by variety and difference) Chāyā (Shade), Tapana (Sunshine), Aghoraghorarūpa (*Not-terrific and terrific in form*) and Ghoraghoratara (Violent and more violent) (89)

Salutation to Śiva (the Ever pure one) and Śānta (undisturbed) and Śānta tama (most undisturbed) Bahunetrakapāla (Having many eyes and skulls), O Ekamurti (Single-formed), salutation to you. (90)

Salutation to Kṣudra (Minute), Lubdha Covetous) Yajñabhāgapriya (to whom a share in the sacrificial offering is dear) Salutation to Pañcāla (Belonging to the Pañcāla Tribe), Sitāṅga (White cosmetic *for the lineless) and to Yamaniyāmin (the* subduer of Yama the Death god) (91)

Salutation to Citrorughaṇṭa (the Possessor of a wonderful and precious bell), Ghaṇṭāghaṇṭa nighaṇṭin (Furnished with bell and metal place), Sahasraśatagbaṇṭa (the Owner of thousands and hundreds of bells), Ghaṇṭāmālāvibhuṣin (Decorated with a garland of bells) (92)

Salutation to Prāṇasaṅghaṭṭagarva (Proud *of assembling the vital airs*), *Kilikilipriya* (Fond of the Kilikili sound), Huṁhuṁkāra (the exclamation Humhum), Pāra (Quicksilver), Humhumkārapriya (Fond of the humhum exclamation). (93)

Salutation to Samasama (Peace-disturber), Gṛhavṛkṣaniketin (Dweller on a domestic tree), Garbhamāṁsaśṛgāla (Jackal fond of children's flesh) Tāraka (Pilot) and Tara (Ferry boat) (94)

Salutation to Yajña (*Existing in the* form of all the sacrifices), Yajin (the sacrificer), Huta (One to whom an oblation is offered), and Prahuta (Offering of food to all created beings), Yajñavāha (Conducting the sacrifice to the gods), Havya (Sacrificial gift), Tapya (*Performing austerity*) and Tapana (the Sun) (95)

नमस्तु पयसे तुभ्यं तुण्डानां पतये नमः ।
अन्नदायान्नपतये नमो नानान्नभोजिने ॥ ९६
नमः सहस्रशीर्षाय सहस्रचरणाय च ।
सहस्रोद्यतशूलाय सहस्राभरणाय च ॥ ९७
बालानुचरगोप्त्रे च बाललीलाविलासिने ।
नमो बालाय वृद्धाय क्षुब्धाय क्षोभणाय च ॥ ९८
गङ्गालुलितकेशाय मुञ्जकेशाय वै नमः ।
नमः षट्कर्मतुष्टाय त्रिकर्मनिरताय च ॥ ९९
नग्नप्राणाय चण्डाय कृशाय स्फोटनाय च ।
धर्मार्थकाममोक्षाणां कथ्याय कथनाय च ॥ १००
साङ्ख्याय साङ्ख्यमुख्याय साङ्ख्ययोगमुखाय च ।
नमो विरथरथ्याय चतुष्पथरथाय च ॥ १०१
कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिने ।
वक्त्रसंधानकेशाय हरिकेश नमोऽस्तु ते ।
त्र्यम्बिकाम्बिकनाथाय व्यक्ताव्यक्ताय वेधसे ॥ १०२
कामकामदकामघ्न तृप्तातृप्तविचारिणे ।
नमः सर्वद पापघ्न कल्पसंख्याविचारिणे ॥ १०३
महासत्त्व महाबाहो महाबल नमोऽस्तु ते ।

Salutation to Payas (Vital spirit), Tundapati (Master of the mouth), Annada (the Giver of food), Annapati (the Master of the food), Salutation to Nānānnabhojin (the Eater of various kinds of food) (96)

Salutation to Sahasraśīrṣa (One who has innumerable heads), Śahasracaraṇa (One who has innumerable feet), Sahasrodyutaśūla (One who has innumerable tridents raised), Sahasrābharaṇa (One who has innumerable ornaments to decorate Himself) (97)

Bālānucaragoptr (Protector of child follower), Bālalīlavilasin (Fond of child's play). Salutation to Bāla (the Child), Vṛddha (the Old), Kṣubdha (the Agitated), Kṣobhaṇa (the Stirer of nature and souls) (98)

Salutation to Gangalulitakesa (One whose dishevelled hair Gaṅgā occupies), Muñjakeśa (Muñja haired). Salutation to Śaṭkarmatuṣṭa (Delighted in the Six Duties) and Trikarmanirata (Engaged in the Three Chief Duties) (99)

Nagnaprana (Bare-hearted), Canda (Fierce), Kṛśa (Emanciated) Sphoṭana (Manifesting), Dharmārtha kāma mokṣa-kathya (Worthy of being mentioned as the object of Dharma, Artha, Kāma, and Mokṣa) and Dharmartha-kāmamokṣakathana (Worthy of mention in Dharma, Artha, Kama and Mokṣa), Sāmkhya (the Sāmkhya doctrime), Sāmkhyamukhya (the Summum Bonum of the Samkhya Philosophy), and Samkhyayogamukha (the Chief of the adherents of the Sāmkhya and Yoga) Salutation to Virathurathya (Chariotless and delighting in Highroads), Catuspatharatha (Having a chariot on the crossway) (100, 101)

Kṛṣṇajinottariya (One whose upper garment is the skin of a black antelope), Vyālayajnopavitin (One whose sacred thread is a snake), Vaktrasamdhānakeśa (One whose hair is in close contact with his face), O Harikeśa (Fair headed one), salutation be to you

Salutation to Tryambikambikanātha (the Three-eyed Lord of Pārvatī), Vyktavyakta (the Perceptible and Imperceptible), Vedhas (Creator) (102)

O Kāmakāmadakāmaghna (Granter of the desire of cupid and his annihilator), Tṛptātṛptavicārin (Satiated, Insatiable and Discriminating) Salutation, O Sarvada (All-giver), O Papaghna (Destroyer of sins), Kalpasamkhyavicārin (Deliberative of the number of alternatives). (103)

O Mahāsattva (Absolute Being), Mahābāhu (Long-armed one), Mahābala

महामेघ महाप्रख्य महाकाल महाद्युते ॥ १०४
मेघावर्त्त युगावर्त्त चन्द्रार्कपतये नमः ।
त्वमन्नमन्नभोक्ता च पक्वभुक् पावनोत्तम ॥ १०५
जरायुजाण्डजाश्चैव स्वेदजोद्भिदजाश्च ये ।
त्वमेव देवदेवेश भूतग्रामश्चतुर्विधः ॥ १०६
स्रष्टा चराचरस्यास्य पाता हन्ता तथैव च ।
त्वामाहुर्ब्रह्म विद्वांसो ब्रह्म ब्रह्मविदां गतिम् ॥ १०७
मनसः परमज्योतिस्त्वं वायुर्ज्योतिषामपि ।
हंसवृक्षे मधुकरमाहुस्त्वां ब्रह्मवादिनः ॥ १०८
यजुर्मयो ऋङ्मयस्त्वामाहुः साममयस्तथा ।
पठ्यसे स्तुतिभिर्नित्यं वेदोपनिषदां गणैः ॥ १०९
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णावराश्च ये ।
त्वमेव मेघसंघाश्च विद्युतोऽशनिगर्जितम् ॥ ११०
संवत्सरस्त्वमृतवो मासो मासार्धमेव च ।
युगा निमेषाः काष्ठाश्च नक्षत्राणि ग्रहाः कलाः ॥ १११
वृक्षाणां ककुभोऽसि त्वं गिरीणां हिमवान् गिरिः ।
व्याघ्रो मृगाणां पततां तार्क्ष्योऽनन्तश्च भोगिनाम् ॥ ११२
क्षीरोदोऽस्युदधीनां च यन्त्राणां धनुरेव च ।
वज्रं प्रहरणानां च व्रतानां सत्यमेव च ॥ ११३
त्वमेव द्वेष इच्छा च रागो मोहः क्षमाक्षमे ।
व्यवसायो धृतिर्लोभः कामक्रोधौ जयाजयौ ॥ ११४

(Mighty One), Mahāmegha (Great cloud), Mahāprakhya (One of great splendour), Mahākāla (the Great Destroyer), Mahādyuti (One whose lustre is immense), Meghāvarta (the Meghavarta-cloud), Yugāvarta (One who repeats Himself as the recurring Ages), Salutation to Candrārkapati (the Lord of the Moon and the Sun).

O Pāvanottama (the most excellent Purifier), You are Anna (Food), Annabhoktṛ (the Eater of food), and Pakvabhuk (Consumer of cooked food) (104, 105)

Those that are Jarāyuja (*Born from the* uterus), Aṇḍaja (Born of an Ovum), Svedaja (Born of moisture and heat), Udbhija (Born of vegetable organisms), Caturvidha bhūtagrama (Fourfold aggregate of living beings), O Devadevśa (Lord of the chiefs of the gods), you are. (106)

The Brahmavidvases (knowers of Brahman) have declared you as the Creator of the Universe, its Protector, as well as Destroyer, and Brahman, the goal of the Brahman knowers. (107)

You are the supreme lustre of the mind and the wind of the heavenly bodies. The expounders of the Veda characterise you as the bee on the tree of the individual self. (108)

You are composed of the Yajurveda, the Ṛgveda, and the Sāmaveda. You are constantly eulogised in hymns by the Vedas and the Upaniṣads. (109)

Brahmaṇas, Kṣatriyas, Vaiśyas, Śūdras and the lowest castes you are You are clouds, lightning and the roar of thunder, the year, the seasons, months, fortnights, ages, movements, Kāṣṭhā, the stars, planets, Kalās. (110, 111)

Of the trees you are the Arjuna tree; of mountains, the Himālaya, of birds you are Garuḍa ; of the serpents you are Śeṣa. You are the Kṣiroda (Milk ocean) among oceans; of arms you are the bow; of missiles, you are the thunderbolt; of vows, you are truth. (112, 113)

You truly are aversion, desire, attachment, delusion, forgiveness, jealousy, industry, constancy, avarice, passion, anger, victory and discomfiture. (*114*)

त्वं शरी त्वं गदी चापि खट्वाङ्गी च शरासनी ।
छेत्ता भेत्ता प्रहर्ताऽसि मन्ता नेता सनातनः ॥ ११५
दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च ।
समुद्राः सरितो गङ्गा पर्वताश्च सरांसि च ॥ ११६
लतावल्ल्यस्तृणौषध्यः पशवो मृगपक्षिणः ।
द्रव्यकर्मगुणारम्भः कालपुष्पफलप्रदः ॥ ११७
आदिश्चान्तश्च वेदानां गायत्री प्रणवस्तथा ।
लोहितो हरितो नीलः कृष्णः पीतः सितस्तथा ॥ ११८
कद्रुश्च कपिलश्चैव कपोतो मेचकस्तथा ।
सवर्णश्चाप्यवर्णश्च कर्ता हर्ता त्वमेव हि ॥ ११९
त्वमिन्द्रश्च यमश्चैव वरुणो धनदोऽनिलः ।
उपप्लवश्चित्रभानुः स्वर्भानुरेव च ॥ १२०
शिक्षाहोत्रं त्रिसौपर्णं यजुषां शतरुद्रियम् ।
पवित्रं च पवित्राणां मङ्गलानां च मङ्गलम् ॥ १२१
तिन्दुको गिरिजो वृक्षो मुद्गं चाखिलजीवनम् ।
प्राणाः सत्त्वं रजश्चैव तमश्च प्रतिपत्पतिः ॥ १२२
प्राणोऽपानः समानश्च उदानो व्यान एव च ।
उन्मेषश्च निमेषश्च क्षुतं जृम्भितमेव च ॥ १२३
लोहितान्तर्गतो दृष्टिर्महावक्त्रो महोदरः ।
शुचिरोमा हरिश्मश्रुरूर्ध्वकेशश्चलाचलः ॥ १२४
गीतवादित्रनृत्यज्ञो गीतवादित्रकप्रियः ।
मत्स्यो जालो जलौकाश्च कालः केलिकला कलिः ॥ १२५
अकालश्च विकालश्च दुष्कालः काल एव च ।
मृत्युश्च मृत्युकर्ता च यक्षो यक्षभयकरः ॥ १२६
संवर्त्तकोऽन्तकश्चैव संवर्त्तकबलाहकः ।
घण्टो घण्टी महाघण्टी चिरी माली च मातलिः ॥ १२७

You are provided with arrows, armed with a club, you bear the Khaṭvānga staff and you possess a quiver You are the cutter, breaker, combatant, counseller and the primeval leader. (115)

You indeed are virtue marked by ten characteristics and you are worldly prosperity , desire of sensual enjoyments, oceans, rivers, the Gaṅgā, mountains and lakes, creepers, creeping plants, grasses, herbs, animals, quadrupeds and birds, the source of substance, action and quality, time-flower and fruit producing ; the beginning and end, and Gāyatrī and Pranava of the Vedas, and you are red, green, blue, black, yellow, white, tawny, brown, grey and smoky. You indeed are coloured, and colourless, maker and destroyer (116, 117, 118, 119)

And you are Indra, Yama, Varuna, Kubera, Vāyu, Rāhu, Agni, Sūrya and priest of the learning sacrifice (120)

Trisuparṇa verses, the Śatarudra hymn *of the Yajurveda, the holy of the holy* and auspicious of the auspicious; the Tinduka and Girija trees, the kidney-bean the life of all, the principle of life, Sattva, Rajas and Tamas qualities, the master of understanding, the vital airs, Prāna, Apana, Samāna, Udāna and Vyāna, winking, twinkling, sneezing, yawning vision, existing in blood, large-faced, big bellied, white-haired, having a ruddy beard, having the hair raised, locomotive and stationary (121, 122, 123, 124)

You are conversant both with vocal and instrumental music and fond of vocal and instrumental music , fish, net, the beche time, sportive skill, discord you are (125)

You are inauspicious time the close of the day the time of universal destruction, a period of time, death, death maker, Yakṣa, the dread of Yakṣas, Samvartaka, fire of destruction, the end-maker, the Samvartaka and Balahaka clouds, metal plate clock with a bell, have a large bell, make slow progress,

ब्रह्मकालयमाग्नीनां दण्डी मुण्डी त्रिमुण्डधृक् ।
चतुर्युगश्चतुर्वेदश्चातुर्होत्रप्रवर्त्तकः ॥ १२८

चातुराश्रम्यनेता च चातुर्वर्ण्यकरस्तथा ।
नित्यमक्षप्रियो धूर्त्तो गणाध्यक्षो गणाधिपः ॥ १२९

रक्तमाल्याम्बरधरो गिरिको गिरिकप्रियः ।
शिल्पं च शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्त्तकः ॥ १३०

भगनेत्राङ्कुशश्चण्डः पूष्णो दन्तविनाशनः ।
स्वाहा स्वधा वषट्कारो नमस्कारो नमो नमः ॥१३१

गूढव्रतो गुह्यतपास्तारकास्तारकामयः ।

धाता विधाता संधाता पृथिव्या धरणोऽपरः ॥ १३२

ब्रह्मा तपश्च सत्यं च व्रतचर्यमथार्जवम् ।
भूतात्मा भूतकृद् भूतिर्भूतभव्यभवोद्भवः ॥ १३३

भूर्भुवः स्वर्ऋतं चैव ध्रुवो दान्तो महेश्वरः ।
दीक्षितोऽदीक्षितः कान्तो दुर्दान्तो दान्तसंभवः ॥ १३४

चन्द्रावर्त्तो युगावर्त्तः संवर्त्तकप्रवर्त्तकः ।
बिन्दुः कामो ह्यणुः स्थूलः कर्णिकारस्रजप्रियः ॥ १३५

नन्दीमुखो भीममुखः सुमुखो दुर्मुखस्तथा ।
हिरण्यगर्भः शकुनिर्महोरगपतिर्विराट् ॥ १३६

are garlanded and you are Matali Brahman, Kāla, Yama, Agni, you are staff handed and bald, and three-headed; you are the four ages, the four Vedas, the initiator of the sacrifice performed by four priests (126, 127, 128)

You are the leader of the four stages of life, the founder of the four castes, ever fond of dice and cunning, the master of the Ganas, the chief of the Gaṇas, the wearer of red garland and cloth, the ball with which children play, fond of balls, you are art and the foremost of the artists, the initiator of all arts (129, 130)

You are the destroyer of Bhaga's eyes, and the destroyer of the teeth hf Pusan, You are frarful You are Svāhā, Svadhā, Vaṣat, Obeisance, Salutation again and again (131)

Gūdhavrata (Having a hidden vow) Guhyatapa (Performing austerities in secret), Tārakī (Star), Tārakāmaya (Full of stars). Dhātṛ (One who nourishes the universe), Vidhātā (One who dispenses to the creatures the fruits of their actions), Sandhātṛ (One who puts together), Pṛthivyā aparah dhāraṇah (who is another support for the earth) (132)

Brahman (the Veda), Tapas (austerity) and Satya (truth), Vratacarya (the Practice of vow) and Arjava (Straightforwardness), Bhūtātman (Who is the self in all beings), Bhūtakṛt (the Creator), Bhūti (Prosperity), Bhūta bhavyabhavodbhava (the Origin of the past, future and present) Bhūr, Bhuvah and Svah (vyāhṛtis), Ṛta (divine), Dhruva (Constant), Dānta (Restrained), Maheśvara (the Great Lord) Dikṣita (Consecrated), Adikṣita (One who has not received consecration), Kānta (Lovely), Durdanta (Uncontrolled), Dāntasambhava (Restrained existence) (133, 134)

Candrāvarta (One who repeats Himself as the Moon), Yugavarta (One who repeats Himself as the recurring Ages), Samvartaka-pravartaka (the Originator of the Samvartaka cloud), Bindu (Drop), Kāma (Love), Aṇu (Atom), Sthūla (Gross), Karṇikārasrajapriya (Fond of the garlands of Karṇikāra flowers), (135)

Nandimukha (Delighting in appearance), Bhimamukha (One of fearful aspect), Sumukha (Fair-faced), Durmukha (Ugly-faced), Hiraṇyagarbha (Soul invested with the subtle body), Sakuni (Bird), Mahoragapati (Lord of the great serpents such as Vāsuki), Virāt (the Supreme Intellect) (136)

अधर्महा महादेवो दण्डधारो गणोत्कटः ।
गोनर्दो गोप्रतारश्च गोवृषेश्वरवाहनः ॥ १३७

त्रैलोक्यगोप्ता गोविन्दो गोमार्गो मार्ग एव च ।
स्थिरः श्रेष्ठश्च स्थाणुश्च विक्रोशः क्रोश एव च ॥ १३८

दुर्वारणो दुर्विषहो दुःसहो दुरतिक्रमः ।
दुर्द्धर्षो दुष्प्रकाशश्च दुर्दर्शो दुर्जयो जयः ॥ १३९

शशाङ्कानलशीतोष्णः क्षुत्तृष्णा च निरामयः ।
आधयो व्याधयश्चैव व्याधिहा व्याधिनाशनः ॥ १४०

समूहश्च समूहस्य हन्ता देवः सनातनः ।
शिखण्डी पुण्डरीकाक्षः पुण्डरीकवनालयः ॥ १४१

त्र्यम्बको दण्डधारश्च उग्रदंष्ट्रः कुलान्तकः ।
विषापहः सुरश्रेष्ठः सोमपास्त्वं मरुत्पते ।
अमृताशी जगन्नाथो देवदेव गणेश्वरः ॥ १४२

मधुश्च्युतानां मधुपो ब्रह्मवाक् त्वं घृतच्युतः ।
सर्वलोकस्य भोक्ता त्वं सर्वलोकपितामहः ॥ १४३

हिरण्यरेताः पुरुषस्त्वमेकः
त्वं स्त्री पुमांस्त्वं हि नपुंसकं च ।
बालो युवा स्थविरो देवदंष्ट्रा

Adharmahan (Destroyer of unrighteousness), Mahādeva (Great Diety), Dandadhāra (the Rod-bearer), Ganotkaṭa (the Loughty Gana), Gonarda (Bellowing like a bull), Gopratāra (Leader of cattle across the water), Govṛṣeśvara-vāhana (the Rider of an excellent bull) (137)

Trailokyagoptṛ (the Protector of the three worlds), Govinda (One who is realised through the words of the Vedas), Gomārga (the track of the cow), and Marga (passage), Sthira (one who is identically the same for ever), Śreṣṭha (One who is superior to everything that exists), Sthānu (the unshakably firm one), Vikrośa (Cry of alarm) and Krośa (Shout) (138)

Durvārana (Irresistible), Durviṣaha (Intolerable), Duhsaha (Unbearable), Duratikrama (Difficult to be overecome), Durdharṣa (Difficult to be assaited) Duṣprakāśa (Lighting badly), Durdarśa (Difficult to be seen), Durjaya (Invincible), Jaya (Conquering) (139)

Śaśāṅkānalaśītoṣna (cold and hot as the Moon and fire respectively), Kṣut (hunger), Tṛṣṇā (Thirst) and Nirāmaya (Freedom from illness), Adhis (Agony), Vyādhis (Diseases), Vyādhihan (Curer of diseases), Vyādhināśana (Destroyer of diseases) (140)

Samūha (Multitude) Samūhahantṛ (Destroyer of the multitude), Sanātana Deva (the Primeval God), Sikhandin (One who has curly hair), Puṇdarikākṣa (One who is realised in the lotus of the heart), Pundarīkavanālava (Residing in a bed of lotuses), Tryambaka (the Three eyed), Daṇḍadhāra (Staff-bearer), Ugradaṁṣṭra (Sharp-toothed), Kulāntaka (Destroyer of a race), Viṣāpaha (Antidote), Suraśreṣṭha (the Foremost of the gods), Somapa (the Drinker of Soma Juice), Marutpati (the Lord of the Maruts) you are, O God of gods you are Amṛtāśi (Living on nectar) Jagannātha (World-Lord), Ganeśvara (the Chief of the Gaṇas) (141, 142)

You are the honey drinking bee of the honey droppers, the sacred text, the distiller of ghee, You are the enjoyer of the world, and the grandfather of the entire world. (143)

You are the one Gold-seeded Supreme Being You are woman, you are man, and you are hermaphrodite You are child, youth, aged, the divine elephant. You are

त्वन्नो गिरिर्विश्वकृद् विश्वहर्ता ॥ १४४
त्वं वै धाता विश्वकर्ता वरेण्यस्
त्वां पूजयन्ति प्रणवाः सदैव ।
चन्द्रादित्यौ चक्षुषी ते भवान् हि
त्वमेव चाग्निः प्रपितामहश्च ।
आराध्य त्वां सरस्वतीं वाग्लभन्ते
अहोरात्रे निमिषोन्मेषकर्ता ॥ १४५
न ब्रह्मा न च गोविन्द. पौराणा ऋषयो न ते ।
माहात्म्यं वेदितुं शक्ता याथातथ्येन शंकर ॥ १४६
पुंसां शतसहस्राणि यत्समावृत्य तिष्ठति ।
महतस्तमसः पारे गोप्ता मन्ता भवान् सदा ॥ १४७
यं विनिद्रा जितश्वासाः सत्त्वस्थाः संयतेन्द्रियाः ।
ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः ॥ १४८
या मूर्तयश्च सूक्ष्मास्ते न शक्या या निदर्शितुम् ।
ताभिर्मां सतत रक्ष पिता पुत्रमिवौरसम् ॥ १४९
रक्ष मां रक्षणीयोऽहं तवानघ नमोऽस्तु ते ।
भक्तानुकम्पी भगवान् भक्तश्चाहं सदा त्वयि ॥ १५०
जटिने दण्डिने नित्यं लम्बोदरशरीरिणे ।
कमण्डलुनिषङ्गाय तस्मै रुद्रात्मने नमः ॥ १५१
यस्य केशेषु जीमूता नद्यः सर्वाङ्गसन्धिषु ।
कुक्षौ समुद्राश्चत्वारस्तस्मै तोयात्मने नमः ॥ १५२
संभक्ष्य सर्वभूतानि युगान्ते पर्युपस्थिते ।
य. शेते जलमध्यस्थस्तं प्रपद्येऽम्बुशायिनम् ॥ १५३
प्रविश्य वदनं राहोर्यः सोम पिबते निशि ।
ग्रसत्यर्कं च स्वर्भानू रक्षितस्तव तेजसा ॥ १५४
ये चात्र पतिता गर्भा रुद्रगन्धस्य रक्षणे ।

the venerable creator of all things and the world destroyer (144)

You are the Creator, the most distinguished *of the creators of all things* The devout always worship you The Moon and the Sun are your eyes You are Agni and Brahman Worshipping you as Sarasvati, men acquire speech, you are day and night and the shutting and opening of the eyes (145)

O Śaṅkara, neither Brahman, nor Govinda, nor the primeval sages are able to know your peculiar virtue exactly (146)

You are ever the protector and counsellor who stays beyond the intense darkness which extends over hundreds and thousands of men (147)

I salute Him whose soul is Yoga, whom sages devoting their time in abstract contemplation, sleepless, gaining power over the act of breathing, characterized by goodness, controlled in senses, perceive with the mind as Light. (148)

With those forms of yours that are subtle and those that cannot be determined, always protect me, like a father a son born of himself. (149)

O sinless One, protect me I am fit to be protected by you. Salutation be to you You are the compassonate Lord and I am ever devoted to you. (150)

Salutation be to Him who is the embodiment of Rudra, has twisted hair, bears a staff, is pot-bellied in physique and is provided with a Kamaṇḍalu (151)

Salutation be to Him whose essence is water, in whose hair are the clouds, in the joints of whose limbs are the rivers and in whose belly are the four oceans. (152)

Having devoured all creatures at the approach of the destruction of the world, he who lies within water, with Him the recliner in water, I take refuge. (153)

Entering the mouth of Rāhu He drinks Soma at night and being protected by your lustre, *Rāhu swallows the Sun.* (154)

And miscarriages occur here in the protection of the offspring of Rudra

नमस्तेऽस्तु स्वधा स्वाहा प्राप्नुवन्ति तदद्भुते ॥ १५५
येऽङ्गुष्ठमात्राः पुरुषा देहस्थाः सर्वदेहिनाम् ।
रक्षन्तु ते हि मा नित्य ते मामाप्याययन्तु वै ॥ १५६
ये नदीषु समुद्रेषु पर्वतेषु गुहासु च ।
वृक्षमूलेषु गोष्ठेषु कान्तारगहनेषु च ॥ १५७
चतुष्पथेषु रथ्यासु चत्वरेषु सभासु च ।
हस्त्यश्वरथशालासु जीर्णोद्यानालयेषु च ॥ १५८
ये च पञ्चसु भूतेषु दिशासु विदिशासु च ।
चन्द्रार्कयोर्मध्यगता ये च चन्द्रार्करश्मिषु ॥ १५९
रसातलगता ये च ये च तस्मात् परं गताः ।
नमस्तेभ्यो नमस्तेभ्यो नमस्तेभ्यश्च नित्यशः ॥ १६०
येषा न विद्यते सख्या प्रमाणं रूपमेव च ।
असख्येयगणा रुद्रा नमस्तेभ्योऽस्तु नित्यशः ॥ १६१
प्रसीद मम भद्रं ते तव भावगतस्य च ।
त्वयि मे हृदय देव त्वयि बुद्धिर्मतिस्त्वयि ॥ १६२
स्तुत्वैवं स महादेव विरराम द्विजोत्तमः ॥ १६३

इति श्रीवामनपुराणे सरोमाहात्म्ये षड्विंशोऽध्याय ॥ २६ ॥

२७

सनत्कुमार उवाच ।
अथैनमब्रवीद् देवस्त्रैलोक्याधिपतिर्भवः ।
आश्वासनकर चास्य वाक्यविद् वाग्मिसत्तमम् ॥ १
अहो तुष्टोऽस्मि ते राजन् स्तवेनानेन सुव्रत ।
बहुनाऽत्र किमुक्तेन मत्समीपे वसिष्यसि ॥ २
उषित्वा सुचिरं काल मम गात्रोद्भवः पुनः ।

Salutation be to you In that wonder, Svadhā was transformed into Svāhā. May the thumb-sized beings residing within the bodies of men protect me constantly and help me forward. (155, 156)

Salutation to them constantly, who are in rivers, oceans, mountains, caves, at the roots of trees, in cowpens, in forests and wildernesses, at crossways, on the highways, in the courtyards, in as emblies, in stables and in neglected gardens and ruined houses, those who are found in the five elements, in different directions and intermediate points, within the Moon and the Sun and those who were in the rays of the Moon and the Sun. To those that were in the under world and those that had gone beyond it I offer salutations constantly Salutation be constantly to the innumerable Rudras, whose number, dimension and form do not exist (157, 158, 159, 160, 161)

Be propitiated on me, devoted to you. Be well to you, O Lord, May my heart be set on you and my intelligence and intellect too (162)

Having thus praised the Great God Śaṅkara, the venerable Brāhmaṇa stopped. (163)

Thus ends the Twenty-sixth Chapter, in the Saromāhatmya, in the Vamana-Purāṇa—26

27

Sanatkumara said Then the eloquent Śaṅkara, the Lord of the three worlds spoke to him encouraging and most powerful words (1)

'O virtuous one, O king, I am pleased with this hymn. To be brief, emancipated you shall reside near me (2)

'Dwelling for a long time near me and

असुरो ह्यन्धको नाम भविष्यसि सुरान्तकृत् ॥ ३
हिरण्याक्षगृहे जन्म प्राप्य वृद्धिं गमिष्यसि ।
पूर्वाधर्मेण घोरेण वेदनिन्दाकृतेन च ॥ ४
साभिलाषो जगन्मातुर्भविष्यसि यदा तदा ।
देहं शूलेन हत्वाऽहं पावयिष्यामि समार्बुदम् ॥ ५
तत्राप्यकल्मषो भूत्वा स्तुत्वा मां भक्तितः पुनः ।
ख्यातो गणाधिपो भूत्वा नाम्ना भृङ्गिरिटिः स्मृतः ॥ ६
मत्सन्निधाने स्थित्वा त्वं ततः सिद्धिं गमिष्यसि ।
वेनप्रोक्तं स्तवमिमं कीर्तयेद् यः शृणोति च ॥ ७
नाशुभं प्राप्नुयात् किंचिद् दीर्घमायुरवाप्नुयात् ।
यथा सर्वेषु देवेषु विशिष्टो भगवाञ्छिवः ॥ ८
तथा स्तवो वरिष्ठोऽयं स्तवानां वेननिर्मितः ।
यशोराज्यसुखैश्वर्यधनमानाय कीर्तितः ॥ ९
श्रोतव्यो भक्तिमास्थाय विद्याकामैश्च यत्नतः ।
व्याधितो दुःखितो दीनश्चौरराजभयान्वितः ॥ १०
राजकार्यविमुक्तो वा मुच्यते महतो भयात् ।
अनेनैव तु देहेन गणानां श्रेष्ठतां व्रजेत् ॥ ११
तेजसा यशसा चैव युक्तो भवति निर्मलः ।
न राक्षसाः पिशाचा वा न भूता न विनायकाः ॥ १२
विघ्नं कुर्युर्गृहे तत्र यत्रायं पठ्यते स्तवः ।
शृणुयाद् या स्तवं नारी अनुज्ञां प्राप्य भर्तृतः ॥ १३
मातृपक्षे पितुः पक्षे पूज्या भवति देववत् ।
शृणुयाद् यः स्तवं दिव्यं कीर्तयेद् वा समाहितः ॥ १४
तस्य सर्वाणि कार्याणि सिद्धिं गच्छन्ति नित्यशः ।
मनसा चिन्तितं यच्च यच्च वाचाऽनुकीर्तितम् ॥ १५
सर्वं संपद्यते तस्य स्तवनस्यानुकीर्तनात् ।

being born again from my body, you shall be the demon Andhaka, the annihilator of the gods (3)

Being born in the house of Hiranyākṣa you shall be prosperous When due to your former wickedness and your vehement denial of the Veda you shall develop passion for Durgā, the Mother of the Universe, then shall I purify your body by destroying it with my trident in the same manner as Arbuda. (4, 5)

There too becoming sinless and propitiating me again with devotion you shall be the well known Chief of the Ganas and be remembered by the name Bhṛṅgiriti (6)

Staying near me you shall attain perfection He who recites and hears the hymn delivered by Vena shall not meet with any misfortune and shall have long life. (7–8ab)

As Lord Śiva is the distinguished among the gods, so the hymn composed by Vena is the most notable of hymns and has been renowned as bestowing reputation, kingdom, happiness, prosperity, wealth and distinction (8c–9)

It should be heard attentively by those who desire learning. The sick and afflicted, the poor and helpless, and those who are tormented by the fear of the thief and the king or *dismissed from the service of the* king, are delivered from great fear and attain preeminence over the Gaṇas in the same body. He obtains vigour and reputation and becomes pure. Neither Rākṣasas nor Piśācas, evil *spirits, or* Vināyakas can *create* any *trouble* in the house where the hymn is recited The woman who hears the hymn obtaining the permission of her husband, becomes respectable as a goddess on the father's side as well as the mother's He who *hears this* divine hymn or recites it always with attention has all his work done successfully. Any thing thought out mentally, any thing that is expressed in speech, is successfully executed by the grace of the hymn. Sins of the mind, action and speech are destroyed

मनसा कर्मणा वाचा कृतमेनो विनश्यति ।
वरं वरय भद्रं ते यत्त्वया मनसेप्सितम् ॥ १६

वेन उवाच ।

अस्य लिङ्गस्य माहात्म्यात् तथा लिङ्गस्य दर्शनात् ।
मुक्तोऽहं पातकैः सर्वैस्तव दर्शनतः किल ॥ १७
यदि तुष्टोऽसि मे देव यदि देयो वरो मम ।
देवस्वभक्षणाज्जात श्वयोनौ तव सेवकम् ॥ १८
एतस्यापि प्रसादं त्वं कर्तुमर्हसि शंकर ।
एतस्यापि भयान्मध्ये सरसोऽहं निमज्जितः ॥ १९
देवैर्निवारितः पूर्वं तीर्थेऽस्मिन् स्नानकारणात् ।
अयं कृतोपकारश्च एतदर्थं वृणोम्यहम् ॥ २०
तस्यैतद् वचनं श्रुत्वा तुष्टः प्रोवाच शंकरः ।
एषोऽपि पापनिर्मुक्तो भविष्यति न संशयः ॥ २१
प्रसादान्मे महाबाहो शिवलोकं गमिष्यति ।
तथा स्तवमिमं श्रुत्वा मुच्यते सर्वपातकैः ॥ २२
कुरुक्षेत्रस्य माहात्म्यं सरसोऽस्य महीपते ।
मम लिङ्गस्य चोत्पत्तिं श्रुत्वा पापैः प्रमुच्यते ॥ २३

सनत्कुमार उवाच ।

इत्येवमुक्त्वा भगवान् सर्वलोकनमस्कृतः ।
पश्यतां सर्वलोकानां तत्रैवान्तरधीयत ॥ २४
स च श्वा तत्क्षणादेव स्मृत्वा जन्म पुरातनम् ।
दिव्यमूर्तिधरो भूत्वा तं राजानमुपस्थितः ॥ २५
कृत्वा स्नानं ततो वैन्यः पितृदर्शनलालसः ।
स्थाणुतीर्थे कुटीं शून्यां दृष्ट्वा शोकसमन्वितः ॥ २६
दृष्ट्वा वेनोऽब्रवीद् वाक्यं हर्षेण महताऽन्वितः ।
सत्पुत्रेण त्वया वत्स त्रातोऽहं नरकार्णवात् ॥ २७
त्वयाभिषिक्तो नित्यं तीर्थस्थपुलिने स्थितः ।
अस्य साधोः प्रसादेन स्थाणोर्देवस्य दर्शनात् ॥ २८
मुक्तपापश्च स्वर्लोकं यास्ये यत्र शिवः स्थितः ।
इत्येवमुक्त्वा राजानं प्रतिष्ठाप्य महेश्वरम् ॥ २९

Now, choose if you so please, a boon that is dear to your heart. (10, 11, 12, 13, 14, 15, 16)

Vena said By the virtue of this Liṅga and by the sight of this Linga and by your sight I have been delivered from all sins (17)

If you are propitiated and if you deem it proper to confer a boon upon me, then O Śaṅkara, please do the favour to your servant who has been born among dogs due *to the misappropriation of the property of* the gods I have been immersed in the lake out of its fear (18 19)

I was prevented by gods from having my bath in this Tirtha Thus benefitted by this dog I solicit a boon for it (20)

Pleased to hear his words, Saṅkara said, "He too shall undoubtedly be free from sin By my grace O mighty one, he shall proceed to the heaven of Śiva. Hearing the hymn recited, a man is liberated from all sins (21,22)

O King, the glory of the Kurukṣetra and the Lake, and the origin of the Liṅga—hearing these a man is delivered from all sins (23)

Sanatkumara said Saying this the Lord, who is worshipped by the entire world, vanished from sight then and there, all people looking on (24)

And that dog remembring the previous birth immediately assumed graceful form *and paid a visit to the King* (25)

Having taken his bath, anxious to see his father, the son of Vena was grieved to find the cottage at Sthanu Tirtha empty (26)

Highly pleased to see him, Vena said, "I have been saved from the Ocean of hell by you, my worthy son" (27)

Situated on the bank of the Lake I was daily bathed by you I have been relieved from sin by the grace of this sage and by the sight of Lord Sthānu I shall go to

स्थाणुतीर्थे ययौ सिद्धिं तेन पुत्रेण तारितः ।
स च श्वा परमां सिद्धिं स्थाणुतीर्थप्रभावतः ॥ ३०
विमुक्तः कलुषैः सर्वैर्जगाम भवमन्दिरम् ।
राजा पितृऋणैर्मुक्तः परिपाल्य वसुन्धराम् ॥ ३१
पुत्रानुत्पाद्य धर्मेण कृत्वा यज्ञं निरर्गलम् ।
दत्त्वा कामांश्च विप्रेभ्यो भुक्त्वा भोगान् पृथग्विधान् ॥ ३२
सुहृदोऽथ ऋणैर्मुक्त्वा कामैः संतर्प्य च स्त्रियः ।
अभिषिच्य सुतं राज्ये कुरुक्षेत्रं ययौ नृपः ॥ ३३
तत्र तप्त्वा तपो घोरं पूजयित्वा च शंकरम् ।
आत्मेच्छया तनुं त्यक्त्वा प्रयातः परमं पदम् ॥ ३४
एतत्प्रभावं तीर्थस्य स्थाणोर्यः शृणुयान्नरः ।
सर्वपापविनिर्मुक्तः प्रयाति परमां गतिम् ॥ ३५

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तविंशोऽध्याय ॥२७॥

२८

मार्कण्डेय उवाच ।
चतुर्मुखानामुत्पत्तिं विस्तरेण ममानघ ।
तथा ब्रह्मेश्वराणां च श्रोतुमिच्छा प्रवर्तते ॥ १
सनत्कुमार उवाच ।
शृणु सर्वमशेषेण कथयिष्यामि तेऽनघ ।
ब्रह्मणः स्रष्टुकामस्य यद् वृत्तं पद्मजन्मनः ॥ २
उत्पन्न एव भगवान् ब्रह्मा लोकपितामहः ।
ससर्ज सर्वभूतानि स्थावराणि चराणि च ॥ ३
पुनश्चिन्तयतः सृष्टिं जज्ञे कन्या मनोरमा ।
नीलोत्पलदलश्यामा तनुमध्या सुलोचना ॥ ४

heaven where Śiva is Saying this to the King and establishing Maheśvara, he attained perfection at Sthāṇu Tirtha He was saved by his son And the dog attaining the highest perfection by virtue of Sthāṇu-Tirtha and and being free from all sins, went to the temple of Śaṅkara The king liquidating his debt to his father, ruling over the earth, producing sons according to law, performing sacrifice without any impediment, giving gifts to *Brāhmanas*, enjoying various objects of enjoyment, rendering friends and acquaintances free from debts, satisfying the desires of his wives, and anointing his son in his kingdom, retired to Kurukṣetra (28–33)

There performing terrible austerity, worshipping Śaṅkara, and abandoning the body at his sweet will, he attained final beatitude The peson who hears this merit of the Sthānu Tirtha, is freed from all sins and attains final beatitude (34, 35)

Thus ends the Twenty seventh Chapter, in the Saromāhātmya, in the Vāmana Purāṇa—27.

28

Mārkaṇḍeya said O Sinless One, the desire to hear the account of the origin of Caturmukhas and Brahmeśvaras prevails (1)

Sanatkumāra said O Holy One, please listen. I shall tell you thoroughly every thing that happened to the Lotus born Brahman when he desired to create (2)

As soon as born, Lord Brahman, the Grandfather of the Universe created all beings, stationary and movable (3)

Thinking of creation, he produced a

तां दृष्ट्वाभिमतां ब्रह्मा मैथुनायाजुहाव ताम् ।
तेन पापेन महता शिरोऽशीर्यत वेधसः ॥ ५
तेन शीर्णेन स ययौ तीर्थं त्रैलोक्यविश्रुतम् ।
सान्निहत्यं सरः पुण्यं सर्वपापक्षयावहम् ॥ ६
तत्र पुण्ये स्थाणुतीर्थे ऋषिसिद्धनिषेविते ।
सरस्वत्युत्तरे तीरे प्रतिष्ठाप्य चतुर्मुखम् ॥ ७
आराधयामास तदा धूपैर्गन्धैर्मनोरमैः ।
उपहारैस्तथा हृद्यै रौद्रसूक्तैर्दिने दिने ॥ ८
तस्यैवं भक्तियुक्तस्य शिवपूजापरस्य च ।
स्वयमेवाजगामाथ भगवान् नीललोहित. ॥ ९
तमागत शिवं दृष्ट्वा ब्रह्मा लोकपितामह. ।
प्रणम्य शिरसा भूमौ स्तुतिं तस्य चकार ह ॥ १०

ब्रह्मोवाच ।
नमस्तेऽस्तु महादेव भूतभव्य भवाश्रय ।
नमस्ते स्तुतिनित्याय नमस्त्रैलोक्यपालिने ॥ ११
नमः पवित्रदेहाय सर्वकल्मषनाशिने ।
चराचरगुरो गुह्यगुह्यानां च प्रकाशकृत् ॥ १२
रोगा न यान्ति भिषजैः सर्वरोगविनाशन ।
रौरवाजिनसवीत वीतशोक नमोऽस्तु ते ॥ १३
वारिकल्लोलसंक्षुब्धमहाबुद्धिविघट्टिने ।
त्वन्नामजापिनो देव न भवन्ति भवाश्रयाः ॥ १४
नमस्ते नित्यनित्याय नमस्त्रैलोक्यपालन ।
शंकरायाप्रमेयाय व्याधीना शमनाय च ॥ १५
परायापरिमेयाय सर्वभूतप्रियाय च ।

lovely daughter, dark in complexion like the petals of a blue lotus, slender waisted and fine eyed (4)

Finding her desirable, Brahman invited her to copulation Because of this great sin the head of Brahman was shattered. (5)

With the head thus shattered, he proceeded to the three-world-renowned Tirtha, the holy, sin-destroying Sannihatya Lake (6)

Settling there in the holy Sthāṇu Tirtha, frequented by Ṛṣis and Siddhas, on the northern bank of the Sarasvatī, Brahman then worshipped with incense, sandal paste and other charming presents and pleasant recitation of the Rudrasūkta, day after day (7, 8)

Lord Śaṅkara made his appearance before Him, when He was thus devotedly engaged in the worship of Śiva (9)

Seeing Śiva come and bowing His head low before Him, Brahman the Grandfather of the Universe, began to recite a hymn (10)

Brahman said Salutation be to you, O Mahādeva (Great God), Bhūtabhavya (Resort of creatures, past and future), Bhavaśraya (Lord of what is) Salutation to you Stutinitya (the Eternal of the hymn), Trailokyapālin (Sustainer of the three worlds). (11)

Salutation to Pavitradeha (Sacred bodied), Sarvakalmaṣanāśin (Destroyer of all sins), O Caracaraguru (Lord of the movable and immovable), and Guhyaguhyanām Prakāśakṛt (Revealer of the hidden and the manifest) (12)

O Sarvarogavināśana (Curer of all diseases), diseases that are not removed by Physicians, O Rauravājinasamvīta (Invested with the skin of the Ruru deer), O Vītaśoka (Devoid of grief), Salutation be to you (13)

O Lord, the reciters of your name do not become involved in wordly existence. (14)

Salutation to you Nityanitya (the Constant of the constant) Salutation O Trailokyapālana (Sustainer of the three worlds), Śaṅkara (Conferer of prosperity), Aprameya (Immeasurable), Vyadhīnām Śamana (Controller of diseases), Para (Supreme), Aparimeya (Illimitable), Sarva-

योगेश्वराय देवाय सर्वपापक्षयाय च ॥ १६

नमः स्थाणवे सिद्धाय सिद्धवन्दिस्तुताय च ।
भूतसंसारदुर्गाय विश्वरूपाय ते नमः ॥ १७

फणीन्द्रोक्तमहिम्ने ते फणीन्द्राङ्गदधारिणे ।
फणीन्द्रवरहाराय भास्कराय नमो नमः ॥ १८

एवं स्तुतो महादेवो ब्रह्माणं प्राह शंकरः ।
न च मन्युस्त्वया कार्यो भाविन्यर्थे कदाचन ॥ १९

पुरा वराहकल्पे ते यन्मयाऽपहृतं शिरः ।
चतुर्मुखं च तदभून्न कदाचिन्नशिष्यति ॥ २०

अस्मिन् सान्निहिते तीर्थे लिङ्गानि मम भक्तितः ।
प्रतिष्ठाप्य विमुक्तस्त्वं सर्वपापैर्भविष्यसि ॥ २१

सृष्टिकामेन च पुरा त्वयाऽहं प्रेरितः किल ।
तेनाहं त्वां तथेत्युक्त्वा भूतानां देषवर्चिवत् ॥ २२

दीर्घकालं तपस्तप्त्वा मग्नः संनिहिते स्थितः ।
सुमहान्तं ततः कालं त्वं प्रतीक्षां ममाकरोः ॥ २३

स्रष्टारं सर्वभूतानां मनसा कल्पितं त्वया ।
सोऽब्रवीत् त्वां तदा दृष्ट्वा मां मग्नं तत्र चाम्भसि ॥ २४

यदि मे नाग्रजस्त्वन्यस्ततः स्रक्ष्याम्यहं प्रजाः ।
त्वयैवोक्तश्च नैवास्ति त्वदन्यः पुरुषोऽग्रजः ॥ २५

स्थाणुरेष जले मग्नो विवशः कुरु मद्धितम् ।
स सर्वभूतानसृजद् दक्षादींश्च प्रजापतीन् ॥ २६

यैरिमं प्रकरोत् सर्वं भूतग्रामं चतुर्विधम् ।

bhūtapriya (Dear to all creatures), Yogeśvara (Object of devout contemplation), Deva (Shining as the self in all beings), Sarvapāpakṣaya (Destroyer of all sins) (15, 16)

Salutation to Sthānu (Stationary), Siddha (Perfected), Siddhavandistuta (Glorified by Siddhas and bards), Bhūtasamsāradurga (the Defile of the course of existence through continuous states of being), Viśvarūpa (whose form is the universe), Salutation to you (17)

Salutation to Phanīndroktamahiman (whose glory has been proclaimed by the Serpent-king) Phanīndrāngadadhārin (Wearer of the Serpent-king-bracelet), Phanīndravarahāra (Having the serpent-king as the necklace), Bhāskara (the Sun) (18)

Being thus propitiated, the Great God Śaṅkara said to Brahman, "You should never feel sorry over incidents to take place in future. (19)

"In olden days, in the period of the Boar incarnation when one of your heads was severed by me, you had then four heads left, which will never perish. (20)

"You shall be freed from all sins by installing devoutly my Liṅgas in the Sannihita-Tīrtha. (21)

In days of yore I was sent by you, as is well-known, out of a desire to create. Saying, "So be it", I remained immersed in the Sannihita, performing austerity for a long time. Then you waited for me for a pretty long time. (22, 23)

The Creator of all beings was mentally created by you and he said to you, having seen me immersed in the water there. (24)

"If there is no body born senior to me, then shall I create progeny. And you yourself have said, "Nobody else is senior to you." (25)

"Here is helpless Sthānu immersed in water. Please help me" And He created all beings Dakṣa and others and Prajāpatis (26)

They created the fourfold aggregate of living beings. Then entire hungry progeny as soon as they were created suddenly ran to devour Prajāpati, O Brahman. Anxious to

ताः सृष्टमात्रा. क्षुधिताः प्रजाः सर्वाः प्रजापतिम् ॥ २७
विभक्षयिषवो ब्रह्मन् सहसा प्राद्रवंस्तथा ।
स भक्ष्यमाणस्त्राणार्थी पितामहमुपाद्रवत् ॥ २८
अथासां च महावृत्ति. प्रजानां संनिधीयताम् ।
दत्तं ताभ्यस्त्वया ह्यन्न स्थावराणा महौषधीः ॥ २९
जङ्गमानि च भूतानि दुर्बलानि बलीयसाम् ।
विहितान्नाः प्रजा. सर्वाः पुनर्जग्मुर्यथागतम् ॥ ३०
ततो ववृधिरे सर्वाः प्रीतियुक्ता. परस्परम् ।
भूतग्रामे निवृद्धे तु तुष्टे लोकगुरौ त्वयि ॥ ३१
समुत्तिष्ठन् जलात् तस्मात् प्रजाः सदृष्टवानहम् ।
ततोऽहं ता. प्रजा दृष्ट्वा विहिताः स्वेन तेजसा ॥ ३२
क्रोधेन महता युक्तो लिङ्गमुत्पाट्य चाक्षिपम् ।
तत् क्षिप्तं सरसो मध्ये ऊर्ध्वमेव यदा स्थितम् ॥ ३३
तदा प्रभृति लोकेषु स्थाणुरित्येष विश्रुतः ।
सकृद् दर्शनमात्रेण विमुक्त. सर्वकिल्बिषैः ॥ ३४
प्रयाति मोक्षं परमं यस्मान्नावर्तते पुनः ।
यश्चेह तीर्थे निवसेत् कृष्णाष्टम्या समाहितः ॥ ३५
स मुक्त. पातकै. सर्वैरगम्यागमनोद्भवैः ।
इत्युक्त्वा भगवान् देवस्तत्रैवान्तरधीयत ॥ ३६
ब्रह्मा विशुद्धपापस्तु पूज्य देवं चतुर्मुखम् ।
लिङ्गानि देवदेवस्य ससृजे सरमध्यतः ॥ ३७
आद्य ब्रह्मसर. पुण्यं हरिपार्श्वे प्रतिष्ठितम् ।
द्वितीय ब्रह्मसदन स्वकीये ह्याश्रमे कृतम् ॥ ३८
तस्यैव पूर्वदिग्भागे तृतीयं च प्रतिष्ठितम् ।
चतुर्थं ब्रह्मणा लिङ्गं सरस्वत्यास्तटे कृतम् ॥ ३९
एतानि ब्रह्मतीर्थानि पुण्यानि पावनानि च ।
ये पश्यन्ति निराहारास्ते यान्ति परमा गतिम् ॥ ४०
कृते युगे हरेः पार्श्वे त्रेतायां ब्रह्मणाश्रमे ।

save himself from being devoured, he suddenly reached to Brahman (27, 28)

Now settle the final mode of leading life for these created beings You have provided them with food. To the stationary you have *allotted the very efficacious medicinal plants* and moving creatures To the more powerful you have given the weaklings Being provided with food they went back as they had come (29, 30)

Thereafter, disposed affectionately among themselves they prospered The created beings attaining prosperity, and you the Lord of the Universe being pleased, I emerged out of the water and saw the progeny, and seeing them, I endowed them with my own splendour. (31, 32)

Highly infuriated, I eradicated Liṅga and hurled it down immediately into the Lake, and it stood there erect (33)

Since then it has been known in the worlds, among people as Sthāṇu By its sight only once, a man becomes free from all sins. (34)

He attains final deliverance from which he does not return Whoever dwells in the Tirtha composed, on the Aṣṭami of the dark fortnight, becomes emancipated from all *sins, originating from illicit sexual relation* So saying the Lord who shines as the Śelf in all beings vanished from the sight (35, 36)

Being free from all sins and worshipping the Four faced Lord, Brahman established Liṅgas of Śiva in the Lake (37)

The first to be established was the holy Brahmasaras at the side of Hari. The second Brahmasadana was made in his own hermitage (38)

To the east was installed the third The fourth Liṅga was installed by Brahman on the bank of the Sarasvati (39)

These Tirthas of Brahman are holy and sanctifying, keeping fast those who visit them attain final beatitude (40)

In the Satya Age at the side of Hari, in

द्वापरे तस्य पूर्वेण सरस्वत्यास्तटे कलौ ॥ ४१
एतानि पूजयित्वा च दृष्ट्वा भक्तिसमन्विताः ।
विमुक्ताः कलुषैः सर्वैः प्रयान्ति परमां गतिम् ॥ ४२
सृष्टिकाले भगवता पूजितस्तु महेश्वरः ।
सरस्वत्युत्तरे तीरे नाम्ना ख्यातश्चतुर्मुखः ॥ ४३
तं प्रणम्य श्रद्धानो मुच्यते सर्वकिल्बिषैः ।
लोलासंकरसंभूतैस्तथा वैभाण्डसंकरैः ॥ ४४
तथैव द्वापरे प्राप्ते स्वाश्रमे पूज्य शंकरम् ।
विमुक्तो राजसैर्भावैर्वर्णसंकरसंभवैः ॥ ४५
ततः कृष्णचतुर्दश्यां पूजयित्वा तु मानवः ।
विमुक्तः पातकैः सर्वैरभोज्यस्यान्नसंभवैः ॥ ४६
कलिकाले तु संप्राप्ते वसिष्ठाश्रममास्थितः ।
चतुर्मुखं स्थापयित्वा ययौ सिद्धिमनुत्तमाम् ॥ ४७
तत्रापि ये निराहाराः श्रद्धाना जितेन्द्रियाः ।
पूजयन्ति महादेवं ते यान्ति परमं पदम् ॥ ४८
इत्येतत् स्थाणुतीर्थस्य माहात्म्यं कीर्तितं तव ।
यछ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः ॥ ४९

इति श्रीवामनपुराणे सरोमाहात्म्ये अष्टाविंशोऽध्याय ॥२८॥

समाप्तं सरोमाहात्म्यम् ॥

the Tretā in the hermirage of Brahman, in the Dvāpara to its east and in the Kali on the bank of the Sarasvatī are the most appropriate Having worshipped and seen them with devotion, men become free from all sins, and are released (41, 42)

At the time of creation Śaṅkara was worshipped by the Lord on the northern bank of the Sarasvatī known by the name Caturmukha. (43)

Having saluted Him with faith, a man is absolved of all sins, arising out of lustful intermixture of castes and interdining (44)

Similarly at the advent of Dvāpara worshipping Śaṅkara in his own dwelling a man becomes free from Rājasic temperament, produced by intermixture of castes. (45)

Then worshipping on the Caturdaśī of the dark fortnight a man *becomes free from sins arising out of eating* prohibited food (46)

On the approach of the Kali Age, dwelling in the hermitage of Vasiṣṭha and installing Caturmukha, he attained unsurpassable perfection (47)

There too, those who worship Mahadeva, fasting with devotion and the senses in control attain deliverance (48)

Thus I have narrated to you the glory of Sthāṇu Tirtha hearing which a man becomes free from all sins (49)

Thus ends the Twenty eighth Chapter, in the Saromāhatmya in the Vāmana Purāna—28

THUS ENDS THE SAROMAHATMYA

२४

देवदेव उवाच ।
एवं पृथूदको देवाः पुण्यः पापभयापहः ।
तं गच्छध्वं महातीर्थं यावत् संनिधिबोधितम् ॥ १
यदा मृगशिरोऽऋक्षे शशिसूर्यौ बृहस्पतिः ।
तिष्ठन्ति सा तिथिः पुण्या त्वक्षया परिगीयते ॥ २
तं गच्छध्वं सुरश्रेष्ठा यत्र प्राची सरस्वती ।
पितॄनाराधयध्वं हि तत्र श्राद्धेन भक्तितः ॥ ३
ततो मुरारिवचनं श्रुत्वा देवाः सवासवाः ।
समाजग्मुः कुरुक्षेत्रे पुण्यतीर्थं पृथूदकम् ॥ ४
तत्र स्नात्वा सुराः सर्वे बृहस्पतिमचोदयन् ।
विशस्व भगवन् ऋक्षमिमं मृगशिरं कुरु ।
पुण्यां तिथिं पापहरां तव कालोऽयमागतः ॥ ५
प्रवर्तते रविस्तत्र चन्द्रमाऽपि विशत्यसौ ।
त्वदायत्तं गुरो कार्यं सुराणां तत् कुरुष्व च ॥ ६
इत्येवमुक्तो देवैस्तु देवाचार्योऽब्रवीदिदम् ।
यदि वर्षाधिपोऽहं स्यां ततो यास्यामि देवताः ।
बाढमूचुः सुराः सर्वे ततोऽसौ प्राक्रमन्मृगम् ॥ ७
आषाढे मासि मार्गर्क्षे चन्द्रक्षयतिथिर्हि या ।
तस्यां पुरंदरः प्रीतः पिण्डं पितृषु भक्तितः ॥ ८
प्रादात् तिलमधून्मिश्रं हविष्यान्नं कुरुष्वथ ।
ततः प्रीतास्तु पितरस्तां प्राहुस्तनयां निजाम् ॥ ९
मेनां देवाश्च शैलाय हिमयुक्ताय वै ददुः ।
तां मेनां हिमवाँल्लब्ध्वा प्रसादाद् दैवतेष्वथ ।
प्रीतिमानभवच्चासौ रराम च यथेच्छया ॥ १०

24

Brahman said : Pṛthūdaka is thus holy, sin-destroying and fear-removing, O gods, Proceed to the great Tirtha as far as it is indicated as Sannidhi. (1)

The Tithi on which the Moon, the Sun and Jupiter are in the constellation of Mṛgaśiras is holy and is called Akṣayā. (2)

Proceed there where the Prāci Sarasvatī is, O most exalted gods, and propitiate the Manes by performing Śrāddha there, faithfully. (3)

Hearing the words of Nārāyaṇa, the gods along with Indra arrived then at the holy Tirtha Pṛthūdaka in Kurukṣetra. (4)

Bathing there the gods urged upon Bṛhaspati, "Venerable Sir, enter this constellation Mṛgaśiras and render the Tithi holy and sin-destroying. The oppotune time for you has arrived. (5)

The Sun is established there and the Moon too is entering Master, the business of the gods depends on you. So do execute it. (6)

Being thus addressed by the gods, Bṛhaspati said, "O gods, if I become the regent of the year, then shall I go." The gods said, "Very well." Then he entered Mṛgaśiras. (7)

On the New Moon Day in the month of Āṣādha, in the Mṛgaśiras Constellation, the delighted Indra offered Pinda to the Pitṛs with veneration. (8)

In Kurukṣetra he offered Haviṣyānna oblation in which was mixed sesamum and honey Being satisfied with this, the Manes agreed to give their own daughter, Menā to the gods, and the gods gave her in marriage to the Himālaya Mountain. Getting Menā as a favour of the gods Himālaya enjoyed life as he liked. (9, 10)

शार्वं धारयितुं तेजो वराकी मुच्यतां त्वियम् ॥ ८
ततस्तु कुटिला क्रुद्धा ब्रह्माणं प्राह नारद ।
तथा यतिष्ये भगवन् यथा शार्वं सुदुर्द्धरम् ॥ ९
धारयिष्याम्यहं तेजस्तथैव शृणु सत्तम ।
तपसाहं सुतप्तेन समाराध्य जनार्दनम् ॥ १०
यथा हरस्य मूर्धानं नमयिष्ये पितामह ।
तथा देव करिष्यामि सत्यं सत्यं मयोदितम् ॥ ११

पुलस्त्य उवाच ।

ततः पितामहः क्रुद्धः कुटिलां प्राह दारुणाम् ।
भगवानादिकृद् ब्रह्मा सर्वेशोऽपि महामुने ॥ १२

ब्रह्मोवाच ।

यस्मान्मद्वचनं पापे न क्षान्तं कुटिले त्वया ।
तस्मान्मच्छापनिर्दग्धा सर्वा आपो भविष्यसि ॥ १३
इत्येवं ब्रह्मणा शप्ता हिमवद्दुहिता मुने ।
आपोमयी ब्रह्मलोकं प्लावयामास वेगिनी ॥ १४
तामुद्वृत्तजलां दृष्ट्वा प्रबबन्ध पितामहः ।
ऋक्सामाथर्वयजुभिर्वाङ्मयैर्बन्धनैर्दृढम् ॥ १५
सा बद्धा संस्थिता ब्रह्मन् तत्रैव गिरिकन्यका ।
आपोमयी प्लावयन्ती ब्रह्मणो विमला जटाः ॥ १६
या सा रागवती नाम सापि नीता सुरैर्दिवम् ।
ब्रह्मणे तां निवेद्यैवं तामप्याह प्रजापतिः ॥ १७
सापि क्रुद्धाऽब्रवीन्नून तथा तप्स्ये महत्तपः ।
यथा मन्नामसंयुक्तो महिषघ्नो भविष्यति ॥ १८
तामप्यथाशपद् ब्रह्मा सन्ध्या पापे भविष्यसि ।
या मद्वाक्यमलङ्घ्यं वै सुरैर्लङ्घयसे बलात् ॥ १९
सापि जाता मुनिश्रेष्ठ सन्ध्या रागवती ततः ।

austere girl is not capable of holding the semen of Śaṅkara. Leave this poor girl" (8)

But then O Nārada, the enraged Kuṭilā said to Brahman, "O Lord, I shall so endeavour that I hold the semen of Śaṅkara which is very difficult to be borne O Chief of gods, listen how by propitiating Nārāyaṇa and by rigourous penance, I shall bend the head of Hara, O Brahman I shall act in that direction I declare solemnly (9, 10, 11)

Pulastya said O great sage, then the enraged Brahman, the Lord Creator of the universe, the master of all, spoke to the ruthless Kuṭilā (12)

Brahman said "Whereas O wicked Kuṭilā you have not put up with my counsel, you shall be burnt by my curse and shall be subsequently reduced to water entirely. (13)

Thus cursed by Brahman the daughter of Himavat, O sage, was all water and a fast-flowing river, which inundated the heaven of Brahman. (14)

Seeing her water overflowing Brahman controlled her firmly with the bonds of Ṛk, Sāma Atharva and Yajurvedas. (15)

Controlled and full of water, the daughter of the mountain Himavat remained at the very place moistening the white matted hair of Brahman (16)

She too who was called Rāgavatī, was brought to heaven by the gods Offering her to Brahman, Prajāpati spoke to her in the same manner (17)

Losing her temper, she too said, "Truly I shall undergo penance in such a manner that the slayer of Mahiṣa will become associated with my name" (18)

Brahman cursed her too, saying, "O sinful one, you shall become the Sandhyā (Twilight) as you are disobeying my inviolable command unceremoniously." (19)

O great sage, Rāgavatī too became the Sandhyā (evening twilight) assuming the

तती हिमाद्रिः पितृकन्यया सम
समर्पयन् वै विषयान् यथेष्टम् ।
अजीजनत् सा तनयाश्च तिस्रो
रूपातियुक्ताः सुरयोषितोपमाः ॥ ११

इति श्रीवामनपुराणे चतुर्विंशोऽध्याय ॥२४॥

२५

पुलस्त्य उवाच ।
मेनायाः कन्यकास्तिस्रो जाता रूपगुणान्विताः ।
सुनाभ इति च ख्यातश्चतुर्थस्तनयोऽभवत् ॥ १
रक्ताङ्गी रक्तनेत्रा च रक्ताम्बरविभूषिता ।
रागिणी नाम सजाता ज्येष्ठा मेनासुता मुने ॥ २
शुभाङ्गी पद्मपत्राक्षी नीलकुञ्चितमूर्धजा ।
श्वेतमाल्याम्बरधरा कुटिला नाम चापरा ॥ ३
नीलाञ्जनचयप्रख्या नीलेन्दीवरलोचना ।
रूपेणानुपमा काली जघन्या मेनकासुता ॥ ४
जातास्ताः कन्यकास्तिस्रः षडब्दात् परतो मुने ।
कर्तुं तपः प्रयातास्ता देवास्ता ददृशुः शुभाः ॥ ५
ततो दिवाकरैः सर्वैर्वसुभिश्च तपस्विनी ।
कुटिला ब्रह्मलोक तु नीता शशिकरप्रभा ॥ ६
अथोचुर्देवता. सर्वा. किं त्वियं जनयिष्यति ।
पुत्र महिषहन्तार ब्रह्मन् व्याख्यातुमर्हसि ॥ ७
ततोऽब्रवीत् सुरपतिर्नेय शक्ता तपस्विनी ।

Then Himālaya enjoyed objects of sense with Menā to his heart's content. And she gave birth to three extremely beautiful daughters, resembling celestial maidens (11)

Thus ends the Twenty-fourth Chapter in the Vamana Purana—24

25

Pulastya Said Three daughters endowed with beauty and merit were born to Menā And a son named Sunābha was born as the fourth (1)

O sage, of the daughters of Menā, the eldest was named Rāgini, she was red-complexioned, red eyed and was attired in red garment (2)

The second daughter was named Kuṭilā, She was fair complexioned, her eyes resembled lotus petals, her hair were blue and curly, she had a white garland on and was dressed in white (3)

Menā's third daughter was called Kālī Her complexion was like a mass of blue collyrium, her eyes were like blue lotuses and she had no equal in beauty (4)

O sage, six years after their birth, the three daughters born to her went out to perform penance Gods saw those handsome girls (5)

The austere Kuṭilā who was as beautiful as the rays of the Moon was then taken to the heaven of Brahman by the Ādityas and the Vasus (6)

Then the gods said, "O Brahman, please tell us whether she will give birth to a son who will slay Mahiṣa" (7)

The great god Brahman said, 'This

शार्वं धारयितुं तेजो वराकी मुच्यतां त्वियम् ॥ ८

ततस्तु कुटिला क्रुद्धा ब्रह्माणं प्राह नारद ।
तथा यतिष्ये भगवन् यथा शार्वं सुदुर्द्धरम् ॥ ९

धारयिष्याम्यहं तेजस्तथैव शृणु सत्तम ।
तपसाहं सुतप्तेन समाराध्य जनार्दनम् ॥ १०

यथा हरस्य मूर्धानं नमयिष्ये पितामह ।
तथा देव करिष्यामि सत्यं सत्यं मयोदितम् ॥ ११

पुलस्त्य उवाच ।

ततः पितामहः क्रुद्धः कुटिलां प्राह दारुणाम् ।
भगवानादिकृद् ब्रह्मा सर्वेशोऽपि महामुने ॥ १२

ब्रह्मोवाच ।

यस्मान्मद्वचनं पापे न क्षान्तं कुटिले त्वया ।
तस्मान्मच्छापनिर्दग्धा सर्वा आपो भविष्यसि ॥ १३

इत्येवं ब्रह्मणा शप्ता हिमवद्दुहिता मुने ।
आपोमयी ब्रह्मलोकं प्लावयामास वेगिनी ॥ १४

तामुद्वृत्तजलां दृष्ट्वा प्रबबन्ध पितामहः ।
ऋक्सामाथर्वयजुभिर्वाङ्मयैर्बन्धनैर्दृढम् ॥ १५

सा बद्धा संस्थिता ब्रह्मन् तत्रैव गिरिकन्यका ।
आपोमयी प्लावयन्ती ब्रह्मणो विमला जटाः ॥ १६

या सा रागवती नाम सापि नीता सुरैर्दिवम् ।
ब्रह्मणे तां निवेद्यैवं तामप्याह प्रजापतिः ॥ १७

सापि क्रुद्धाऽब्रवीन्नूनं तथा तप्स्ये महत्तपः ।
यथा मन्नामसंयुक्तो महिषघ्नो भविष्यति ॥ १८

तामप्यथाशपद् ब्रह्मा सन्ध्या पापे भविष्यसि ।
या मद्वाक्यमलङ्घ्यं वै सुरैर्लङ्घयसे बलात् ॥ १९

सापि जाता मुनिश्रेष्ठ सन्ध्या रागवती ततः ।

austere girl is not capable of holding the semen of Śaṅkara Leave this poor girl "(8)

But then O Narada, the enraged Kuṭilā said to Brahman, "O Lord, I shall so endeavour that I hold the semen of Saṅkara which is very difficult to be borne O Chief of gods, listen how by propitiating Nārāyaṇa and by rigourous penance, I shall bend the head of Hara, O Brahman. I shall act in that direction I declare solemnly (9, 10, 11)

Pulastya said O great sage, then the enraged Brahman, the Lord Creator of the universe, the master of all, spoke to the ruthless Kuṭilā (12)

Brahman said · "Whereas O wicked Kuṭilā you have not put up with my counsel, you shall be burnt by my curse and shall be subsequently reduced to water entirely. (13)

Thus cursed by Brahman the daughter of Himavat, O sage, was all water and a fast-flowing river, which inundated the heaven of Brahman. (14)

Seeing her water overflowing Brahman controlled her firmly with the bonds of Ṛk, Sāma, Atharva and Yajurvedas. (15)

Controlled and full of water, the daughter of the mountain Himavat remained at the very place moistening the white matted hair of Brahman (16)

She too who was called Ragavati, was brought to heaven by the gods Offering her to Brahman, Prajāpati spoke to her in the same manner (17)

Losing her temper, she too said, "Truly I shall undergo penance in such a manner that the slayer of Mahiṣa will become associated with my name." (18)

Brahman cursed her too, saying, "O sinful one, you shall become the Sandhyā (Twilight) as you are disobeying my inviolable command unceremoniously." (19)

O great sage, Rāgavatī too became the Sandhyā (evening twilight) assuming the

प्रतीच्छव् कृत्तिकायोग शैलेया विग्रहं दृढम् ॥ २०
ततो गते कन्यके द्वे ज्ञात्वा मेना तपस्विनी ।
तपसो वारयामास उमेत्येवाब्रवीच सा ॥ २१
तदेव माता नामास्याश्चक्रे पितृसुता शुभा ।
उमेत्येव हि कन्यायाः सा जगाम तपोवनम् ॥ २२
ततः सा मनसा देवं शूलपाणिं वृषध्वजम् ।
रुद्रं चेतसि संधाय तपस्तेपे सुदुष्करम् ॥ २३
ततो ब्रह्माऽब्रवीद् देवान् गच्छध्वं हिमवत्सुताम् ।
इहानयध्व ता कालीं तपस्यन्तीं हिमालये ॥ २४
ततो देवाः समाजग्मुर्ददृशुः शैलनन्दिनीम् ।
तेजसा विजितास्तस्या न शेकुरुपसर्पितुम् ॥ २५
इन्द्रोऽमरगणैः सार्द्धं निर्द्धूतस्तेजसा तया ।
ब्रह्मणोऽधिकतेजोऽस्या विनिवेद्य प्रतिष्ठितः ॥ २६
ततो ब्रह्माऽब्रवीत् सा हि ध्रुवं शंकरवल्लभा ।
यूयं यत्तेजसा नूनं विक्षिप्तास्तु हतप्रभाः ॥ २७
तस्माद् भजध्वं स्व स्वं हि स्थानं भो विगतज्वराः ।
सतारकं हि महिषं विदध्वं निहतं रणे ॥ २८
इत्येवमुक्ता देवेन ब्रह्मणा सेन्द्रकाः सुराः ।
जग्मुः स्वान्येव धिष्ण्यानि सद्यो वै विगतज्वराः ॥ २९
उमामपि तपस्यन्तीं हिमवान् पर्वतेश्वरः ।
निवर्त्य तपसस्तस्मात् सदारो ह्यनयद् गृहान् ॥ ३०
देवोऽप्याश्रित्य तद्रौद्रं व्रतं नाम्ना निराश्रयम् ।
विचचार महाशैलान् मेरुप्रायान् महामतिः ॥ ३१
स कदाचिन्महाशैलं हिमवन्त समागतः ।
तेनार्चितः श्रद्धयाऽसौ ता रात्रिमवसद्धरः ॥ ३२
द्वितीयेऽह्नि गिरीशेन महादेवो निमन्त्रितः ।

tough body of the asterism of Pleiades on the mountain (20)

Then the austere Menā knowing, as she did, that the two daughters had already left her, prevented her third daughter from taking to penance And she exclaimed, 'Umā (O do not practice penance)" (21)

Her mother the brilliant daughter of the Pitṛs gave her daughter the name Umā. She then went to the forest (22)

Then she practiced the most arduous austerity by placing the Trident-holding, Bull bannered Rudra in her heart (23)

Then Brahman said to the gods, 'Go ye all to the daughter of Himavat and bring here Kālī who is practising austerity in the Himālayas" (24)

Then the gods assembled together, saw the daughter of the Himālaya Mountain and overpowered by her brilliance were unable to approach her. (25)

Indra along with the gods was deprived of his splendour by her. They stood firm announcing that she excelled Brahman. (26)

Then Brahman said, "She is undoubtedly the consort of Śaṅkara, by whose lustre indeed you have been distracted and have become lustreless (27)

"Therefore go you to your respective habitations without any fear Take Mahiṣa together with Tāraka killed in the field of battle" (28)

Being thus advised by Lord Brahman, Indra and other gods lost no time and went back to their resorts, free from all anxiety. (29)

Himavat the king of mountains together with his wife, withdrawing Umā from the penance she was undergoing, took her home (30)

The highminded Śaṅkara keeping the *rigourous vow known as Nirāśraya*, wandered over the great mountain peaks as lofty as those of Meru (31)

Thus wandering he reached the great mountain Himālaya. Then the chief of the mountains and his consort together worshipped Him reverently Śaṅkara stayed

इहैव तिष्ठस्व विभो तपःसाधनकारणात् ॥ ३३
इत्येवमुक्तो गिरिणा हरश्चक्रे मतिं च ताम् ।
तस्याश्रममाश्रित्य त्यक्त्वा वास निराश्रयम् ॥ ३४
वसतोऽप्याश्रमे तस्य देवदयस्य शूलिनः ।
स देशमगमत् काली गिरिराजसुता शुभा ॥ ३५
तामागतां हरो दृष्ट्वा भूयो जाता प्रिया सतीम् ।
स्वागतेनाभिसंपूज्य तस्थौ योगरतो हरः ॥ ३६
ना चाभ्येत्य वरारोहा कृताञ्जलिपरिग्रहा ।
ववन्दे चरणौ शैवौ सखीभिः मह भामिनी ॥ ३७
ततस्तु सुचिराच्छर्वः समीक्ष्य गिरिकन्यकाम् ।
न युक्त चैवमुक्त्वाऽथ सगणोऽन्तर्दधे ततः ॥ ३८
साऽपि शर्ववचो रौद्रं श्रुत्वा ज्ञानसमन्विता ।
अन्तर्दुःखेन दह्यन्ती पितर प्राह पार्वती ॥ ३९

there for a day Inviting him the next day the great mountain said, "O great one, stay here for the practice of austerity." (32, 33)

On Himālaya saying this, Śaṅkara gave up the Nirāśraya vow and paying a visit to the Aśrama agreed to stay there (34)

When Śaṅkara the great god was becoming an Aśramite, Kālī the most handsome third daughter of the king of the mountains came there (35)

Śaṅkara finding his beloved Satī came to Him after being born again, honoured Her and offering Her special welcome, remained absorbed in abstract meditation (36)

Then the handsome Kālī coming there with her friends, bowed at Śaṅkara's feet with folded hands (37)

Gazing long at the daughter of the Chief of Mountains, Śaṅkara said then, "This is not just" Saying this, he disappeared together with the Gaṇas. Kālī the daughter of the mountain endowed with knowledge heard these frightening words of Śiva and went to his father with a heavy heart and

तात यास्ये महारण्ये तप्तुं घोरं महत्तपः ।
आराधनाय देवस्य शंकरस्य पिनाकिनः ॥ ४०
तथेत्युक्त वच. पित्रा पादे तस्यैव विस्तृते ।
ललिताख्या तपस्तेपे हराराधनकाम्यया ॥ ४१
तस्या. सख्यस्तदा देव्या. परिचर्या तु कुर्वते ।
समित्कुशफल चापि मूलाहरणमादित. ॥ ४२
विनोदनार्थं पार्वत्या मृन्मय. शूलधृग् हर. ।
कृतस्तु तेजसा युक्तो भद्रमस्त्विति साऽब्रवीत् ॥ ४३
पूजा करोति तस्यैव त पश्यति मुहुर्मुहुः ।
ततोऽस्यास्तुष्टिमगमच्छ्रद्धया त्रिपुरान्तकृत् ॥ ४४
बटुरूप समाधाय आषाढी मुञ्जमेखली ।
यज्ञोपवीती छत्री च मृगाजिनधरस्तथा ॥ ४५
कमण्डलुव्यग्रकरो भस्मारुणितविग्रह. ।

said, "O father, I shall go to the great forest to propitiate Lord Śaṅkara by performing severe penance there" (38, 39, 40)

The father Himālaya hearing these words of her agreed to it. She began to practise severe penance to propitiate Śaṅkara, by adopting the name Lalitā (41)

Her friends came there and devoted themselves to her service with flowers, roots and sacred fire wood (42)

And they prepared a clay model of the Trident holding Hara endowed with splendour for the diversion of her mind She said, May you fare well" (43)

Saying this, she began to worship Him and cast repeated glances at the Slayer of Tripura, Lord Śaṅkara who was extremely happy to observe her devotion (44)

Subsequently, assuming the form of a Brahmacārin, with a Palāśa staff in His hand, Muñja girdle in His waist and the sacred thread umbrella and black antelope skin garment, his hand intently occupied with the Kamaṇḍalu and his body impurpled

प्रत्याश्रमं पर्यटन् स तं काल्याश्रममागतः ॥ ४६
तमुत्थाय तदा काली सखीभिः सह नारद ।
पूजयित्वा यथान्यायं पर्यपृच्छदिदं ततः ॥ ४७

उमोवाच ।

कस्मादागम्यते भिक्षो कुत्र स्थाने तवाश्रमः ।
क्व च त्वं प्रतिगन्तासि मम शीघ्रं निवेदय ॥ ४८

भिक्षुरुवाच ।

ममाश्रमपदं बाले वाराणस्यां शुचिव्रते ।
अथातस्तीर्थयात्रायां गमिष्यामि पृथूदकम् ॥ ४९

देव्युवाच ।

किं पुण्यं तत्र विप्रेन्द्र लब्धासि त्वं पृथूदके ।
पथि स्नानेन च फलं केषु किं लब्धवानसि ॥ ५०

भिक्षुरुवाच ।

मया स्नानं प्रयागे तु कृतं प्रथममेव हि ।
ततोऽथ तीर्थे कुब्जाम्रे जयन्ते चण्डिकेश्वरे ॥ ५१
बन्धुवृन्दे च कर्कन्धे तीर्थे कनखले तथा ।
सरस्वत्यामग्निकुण्डे भद्रायां तु त्रिविष्टपे ॥ ५२
कोनटे कोटितीर्थे च कुब्जके च कृशोदरि ।
निष्कामेन कृतं स्नानं ततोऽभ्यागां तवाश्रमम् ॥ ५३
इहस्थां त्वां समाभाष्य गमिष्यामि पृथूदकम् ।
पृच्छामि यदहं त्वां वै तत्र न क्रोद्धुमर्हसि ॥ ५४
अहं यत्तपसात्मानं शोषयामि कृशोदरि ।
बाल्येऽपि संयततनुस्तत्तु श्लाघ्यं द्विजन्मनाम् ॥ ५५
किमर्थं भवती रौद्रं प्रथमे वयसि स्थिता ।
तपः समाश्रिता भीरु संशयः प्रतिभाति मे ॥ ५६
प्रथमे वयसि स्त्रीणां सह भर्त्रा विलासिनि ।
सुभोगा भोगिताः काले व्रजन्ति स्थिरयौवने ॥ ५७
तपसा वाञ्छयन्तीह गिरिजे सचराचराः ।

with ashes, Śankara went from hermitage to hermitage, till he came to the hermitage of Kālī (45, 46)

O Nārada, rising then with her friends and receiving Him with the honour due to Him, she put the following question (47)

Uma said, "Tell me soon whence you are coming, O mendicant, where is your hermitage situated, and where will you go" (48)

The mendicant said, 'O virtuous and simple damsel, my hermitage is in Vārānasī Hereafter I shall go from this place on a pilgrimage to Pṛthudaka" (49)

Devī said, "O great Brāhmana, what merit have you acquired in Pṛthūdaka? What result have you got by your bath and in which places ?" (50)

The mendicant said, "In the beginning I had a bath at Prayāga, and subsequently at the holy Kubjāmra, Jayanta and Caṇḍikeśvara. And I bathed at Bandhuvṛnda, Karkandha, holy Kanakhala, Sarasvatī, Agnikunda, Bhadrā, Tripiṣtapa, Konaṭa, Koṭi Tīrtha, and Kubjaka, O gracious one, I bathed in these holy places without any desire to be fulfilled. Then I arrived at your hermitage (51, 52, 53)

"Having a conversation with you staying here, I shall proceed to Pṛthudaka Please be not annoyed at what I ask you (54)

"O fair damsel, that controlled in body even in my childhood I am drying myself up by penance is laudable for a Brāhmana. (55)

"For what reason have you resorted to severe austerity in the prime of your life, O fair one? A doubt comes into my mind. (56)

"O damsel, excellent objects of pleasure enjoyed by women in their early youth in the company of their husband is withdrawn as it were in placid youth. (57)

"O daughter of the mountain, the moving and the stationary, desire to acquire beauty,

रूपाभिजनमैश्वर्यं तच्च ते विद्यते बहु ॥ ५८
तत् किमर्थमपास्यैतानलकाराञ् जटा धृताः ।
चीनांशुकं परित्यज्य किं त्वं वल्कलधारिणी ॥ ५९

पुलस्त्य उवाच ।
ततस्तु तपसा वृद्धा देव्या. सोमप्रभा सखी ।
भिक्षवे कथयामास यथावत् सा हि नारद ॥ ६०

सोमप्रभोवाच ।
तपश्चर्या द्विजश्रेष्ठ पार्वत्या येन हेतुना ।
तं शृणुष्व त्वियं काली हरं भर्तारमिच्छति ॥ ६१

पुलस्त्य उवाच ।
सोमप्रभाया वचन श्रुत्वा संकम्प्य वै शिरः ।
विहस्य च महाहास भिक्षुराह वचस्त्विदम् ॥ ६२

भिक्षुरुवाच ।
वदामि ते पार्वति वाक्यमेवं
केन प्रदत्ता तव बुद्धिरेषा ।
कथं करः पल्लवकोमलस्ते
समेष्यते शार्वकरं ससर्पम् ॥ ६३
तथा दुकूलाम्बरशालिनी त्वं
मृगारिचर्माभिवृतस्तु रुद्रः ।
त्व चन्दनाक्ता स च भस्मभूषितो
न युक्तरूपं प्रतिभाति मे त्विदम् ॥ ६४

पुलस्त्य उवाच ।
एवं वादिनि विप्रेन्द्र पार्वती भिक्षुमब्रवीत् ।
मा मैवं वद भिक्षो त्व हरः सर्वगुणाधिकः ॥ ६५
शिवो वाप्यथवा भीमः सधनो निर्धनोऽपि वा ।
अलंकृतो वा देवेशस्तथा वाप्यनलंकृतः ॥ ६६
यादृशस्तादृशो वापि स मे नाथो भविष्यति ।
निवार्यतामयं भिक्षुर्विवक्षु. स्फुरिताधरः ।

celebrity, prosperity by austerity These you have in abundance (58)

"Then what for have you grown braided hair, abandoning your ornaments and what for have you put on birch cloth removing fine silken cloth? (59)

Pulastya said : Then Somaprabhā, Devī's companion, senior to her by austerity, spoke to the mendicant appropriately, O Nārada (60)

Somaprabhā said, 'O great Brāhmaṇa listen to the reason for the practice of penance by Pārvatī. This Kālī desires to have Hara as her husband" (61)

Pulastya said Hearing the words of Somaprabhā, nodding His head and bursting into a peel of laughter, the medicant said the following (62)

The mendicant said : 'O Pārvatī, I ask you, who has given you this advice? How will your hand, delicate as the young leaves, bear the touch of Śaṅkara's hand that has a serpent for its bracelet? And you are clad in silken cloth and Śaṅkara is wrapped in the skin of a lion You are smeared with sandal paste and he is decorated with ashes This does not appear to me proper" (63, 64)

Pulastya said "O great Brāhmaṇa, when he had said this, Pārvatī said to the mendicant, "O mendicant, do not speak in that strain, Hara excels in merit. (65)

"Benign or malign, opulent or penniless, with ornaments or without decoration, whatever He might be, He the Lord of gods shall be my lord Prevent this mendicant who is eager to speak further and whose lips are moving to do so He who calumniates

न तथा निन्दकः पापी यथा शृण्वन् शशिप्रभे ॥ ६७

पुलस्त्य उवाच ।
इत्येवमुक्त्वा वरदा समुत्थातुमथैच्छत ।
ततोऽस्यजद् भिक्षुरूपं स्वरूपस्थोऽभवच्छिवः ॥ ६८

भूत्वोवाच प्रिये गच्छ स्वमेव भवनं पितुः ।
तवार्थाय प्रहेष्यामि महर्षीन् हिमवद्गृहे ॥ ६९

यच्चेह रुद्रमीहन्त्या मृन्मयश्चेश्वर. कृत. ।
असौ भद्रेश्वरेत्येव ख्यातो लोके भविष्यति ॥ ७०

देवदानवगन्धर्वा यक्षाः किंपुरुषोरगाः ।
पूजयिष्यन्ति सततं मानवाश्च शुभेप्सवः ॥ ७१

इत्येवमुक्ता देवेन गिरिराजसुता मुने ।
जगामाम्बरमाविश्य स्वमेव भवनं पितुः ॥ ७२

शंकरोऽपि महातेजा विसृज्य गिरिकन्यकाम् ।
पृथूदकं जगामाथ स्नानं चक्रे विधानत. ॥ ७३

ततस्तु देवप्रवरो महेश्वरः
पृथूदके स्नानमपास्तकल्मष. ।
कृत्वा सनन्दि. सगण. सवाहनो
महागिरिं मन्दरमाजगाम ॥ ७४

आयाति त्रिपुरान्तके सह गणैर्ब्रह्मर्षिभि. सप्तभि
ररोहत्पुलको वशी गिरिवर. सहृष्टचित्त. क्षणात् ।
चक्रे दिव्यफलैर्जलेन शुचिना मूलैश्च कन्दादिभिः
पूजा सर्वगणेश्वरै. सह विभोरद्रिस्त्रिनेत्रस्य तु ॥ ७५

इति श्रीवामनपुराणे पञ्चविंशोऽध्याय ॥ २५ ॥

is not such a sinner as he who listens to him O graceful one" (66 67)

Saying this, the boon conferring Parvati desired to stand up Then Śaṅkara discarded the form of the mendicant and assumed his own (69)

Doing so, he said, 'My darling, go to your father's own mansion For your sake I am sending the great sages to the residence of Himavat" And the earthen Śiva installed here by you, praying for Śaṅkara, will be known in this world as Bhadreśvara and will always be worshipped by gods, demons, Gandharvas, Yakṣas, Kimpuruṣas, Uragas and men wishing their own well being (69, 70, 71)

Being thus addressed by the god, the daughter of the king of mountains, O sage, went to the mansion her father, through the sky (72)

The very vigourous Śaṅkara leaving the daughter of the mountain alone went to Pṛthūdaka and took his bath according to the sacred injunction (73)

Then the premier god Maheśvara who was free from all sins after a dip in Pṛthūdaka reached the great mountain Mandara, with Nandi, the Gaṇas and his carrier (74)

On the return of Śaṅkara, the destroyer of Tripura, together with his Gaṇas and the Seven Great Ṛṣis, the premier mountain horripilated and glad at heart worshipped the Three-eyed Śaṅkara, the Chief of the Gaṇas with charming and delicious fruits, holy water and Kanda and other roots (75)

Thus ends Twenty fifth Chapter in the Vāmana Purāṇa—25

२६

पुलस्त्य उवाच ।

ततः संपूजितो रुद्रः शैलेन प्रीतिमानभूत् ।
सस्मार च महर्षींस्तु अरुन्धत्या समं ततः ॥ १

ते संस्मृतास्तु ऋषयः शंकरेण महात्मना ।
समाजग्मुर्महाशैलं मन्दरं चारुकन्दरम् ॥ २

तानागतान् समीक्ष्यैव देवस्त्रिपुरनाशनः ।
अभ्युत्थायाभिपूज्यैतानिदं वचनमब्रवीत् ॥ ३

धन्योऽयं पर्वतश्रेष्ठः श्लाघ्यः पूज्यश्च दैवतैः ।
धूतपापस्तथा जातो भवतां पादपङ्कजैः ॥ ४

स्थीयतां विस्तृते रम्ये गिरिप्रस्थे समे शुभे ।
शिलासु पद्मवर्णासु श्लक्ष्णासु च मृदुष्वपि ॥ ५

पुलस्त्य उवाच ।

इत्येवमुक्ता देवेन शंकरेण महर्षयः ।
सममेवारुन्धत्या विविशुः शैलसानुनि ॥ ६

उपविष्टेषु ऋषिषु नन्दी देवगणाग्रणीः ।
अर्घ्यादिना समभ्यर्च्य स्थितः प्रयतमानसः ॥ ७

ततोऽब्रवीत् सुरपतिर्धर्म्यं वाक्यं हितं सुरान् ।
आत्मनो यशसो वृद्ध्यै सप्तर्षीन् विनयान्वितान् ॥ ८

हर उवाच ।

कश्यपात्रे वासिष्ठेय गाधेय शृणु गौतम ।
भरद्वाज शृणुष्व त्वमङ्गिरस्त्वं शृणुष्व च ॥ ९

ममासीद् दक्षतनुजा प्रिया सा दक्षकोपतः ।

26

Pulastya said : On being worshipped by the mountain, Rudra was pleased, and called to mind the great sages, along with Arundhati (1)

Called to mind by the exalted Śaṅkara, the Ṛṣis assembled at the great mountain Mandara of beautiful caves (2)

Finding them come, Lord Śaṅkara, the Destroyer of Tripura stood up and receiving them with respect, said (3)

"This great mountain, blessed, praise worthy and fit to be respected by the gods has become free from sin by the touch of your lotus like feet (4)

"Please stay on the extensive, charming, level and bright tableland, on lotus-hued, smooth, and soft slabs of stone" (5)

Pulastya said Being thus addressed by Lord Sankara the great sages along with Arundhati took thier seats on the tableland (6)

The sages sitting down, Nandi the foremost of the gods worshipping with Arghya offerings stood, keeping the mind under restraint (7)

Then the Lord of the gods spoke just and wholesome words to the gods and, for the enhancement of the reputation of his own self, to the seven Ṛṣis possessed of humility. (8)

Hara said, Listen, O Kaśyapa, O Atri, O Vasisṭh, O Viśvāmitra, O Gautama, listen, O Bharadvāja, and listen you, O Aṅgiras, Sati the daughter of Dakṣa was my beloved, who abandoned her life by practising profound

उत्ससर्ज सती प्राणान् योगदृष्ट्या पुरा किल ॥ १०
साऽद्य भूयः समुद्भूता शैलराजसुता उमा ।
सा मदर्थाय शैलेन्द्रो याच्यतां द्विजसत्तमाः ॥ ११

पुलस्त्य उवाच ।

सप्तर्षयस्त्वेवमुक्ता बाढमित्यब्रुवन् वचः ।
ॐ नमः शंकरायेति प्रोक्त्वा जग्मुर्हिमालयम् ॥ १२
ततोऽप्यरुन्धतीं शर्वः प्राह गच्छस्व सुन्दरि ।
पुरन्ध्रयो हि पुरन्ध्रीणां गतिं धर्मस्य वै विदुः ॥ १३
इत्येवमुक्त्वा दुर्लङ्घ्यं लोकाचारं त्वरुन्धती ।
नमस्ते रुद्र इत्युक्त्वा जगाम पतिना सह ॥ १४
गत्वा हिमाद्रिशिखरमोषधिप्रस्थमेव च ।
ददृशुः शैलराजस्य पुरीं सुरपुरीमिव ॥ १५
ततः संपूज्यमानास्ते शैलयोषिद्भिरादरात् ।
सुनाभादिभिरन्यग्रैः पूज्यमानास्तु पर्वतैः ॥ १६
गन्धर्वैः किंनरैर्यक्षैस्तथान्यैस्तत्पुरस्सरैः ।
विविशुर्भवनं रम्यं हिमाद्रेर्हाटकोज्ज्वलम् ॥ १७
ततः सर्वे महात्मानस्तपसा धौतकल्मषाः ।
समासाद्य महाद्वारं संतस्थुर्द्वाःस्थकारणात् ॥ १८
ततस्तु त्वरितोऽभ्यागाद् द्वाःस्थोऽद्रिर्गन्धमादनः ।
धारयन् वै करे दण्डं पद्मरागमयं महत् ॥ १९
ततस्तमूचुर्मुनयो गत्वा शैलपतिं शुभम् ।
निवेदयास्मान् संप्राप्तान् महत्कार्यार्थिनो वयम् ॥ २०
इत्येवमुक्तः शैलेन्द्रो ऋषिभिर्गन्धमादनः ।
जगाम तत्र यत्रास्ते शैलराजोऽद्रिभिर्वृतः ॥ २१
निषण्णो भुवि जानुभ्यां दत्त्वा हस्तौ मुखे गिरिः ।
दण्डं निक्षिप्य कक्षायामिदं वचनमब्रवीत् ॥ २२

and abstract contemplation in the past (9,10)

She has now been born again as the daughter of the King of the Mountains O exalted Brāhmanas, you should solicit Umā *of the chief of Mountains for me* (11)

Pulastya said Being thus spoken to the seven Ṛṣis said, "Alright" And proclaiming, "Om Namo Śaṅkarāya," (Om obeisance to Śaṅkara), went to the Himālayas. (12)

Then Śaṅkara said to Arundhati, "O fair lady, go" Elderly ladies indeed know the course of the conduct of respectable matrons (13)

Being thus addressed and knowing custom as intransgressable, Arundhati said, 'O Rudra, obeisance to you", and she went away with her husband (14)

Going to the summit of the Himālayas, to Oṣadhiprastha, they saw the city of the king of the mountains resembling the city of the gods. (15)

Then being cordially welcomed by the mountain damsels and being worshipped by mountains such as Sunābha, and by Gandharvas, Kinnaras, Yakṣas and others who were their followers, they entered the grand *mansion of Himālaya shining* as *brilliantly* as gold (16, 17)

Then the *noble-souled* ones who had shaken off their sins by penance, reaching the principal gate, stopped there on account of the doorkeeper. (18)

Then the mountain Gandhamādana who was at the door arrived immediately holding a large emerald stick in his hand. (19)

Arriving, the sages intimated the good lord of the mountain that they had come and that they were eager to gain a great object (20)

Being thus addressed by the sages, the great mountain Gandhamādana went where the king of Mountains was surrounded by other mountains (21)

Kneeling down on the ground, placing his hands on his *mouth*, and *putting* the stick in the armpit he said the following: (22)

गन्धमादन उवाच ।
इमे हि ऋषयः प्राप्ताः शैलराज तवार्थिनः ।
द्वारे स्थिताः कार्यिणस्ते तव दर्शनलालसाः ॥ २३

पुलस्त्य उवाच ।
द्वाःस्थवाक्यं समाकर्ण्य समुत्थायाचलेश्वरः ।
स्वयमभ्यागमद् द्वारि समादायार्घ्यमुत्तमम् ॥ २४

तानर्च्यार्घ्यादिना शैलः समानीय सभातलम् ।
उवाच वाक्यं वाक्यज्ञः कृतासनपरिग्रहान् ॥ २५

हिमवानुवाच ।
अनभ्रवृष्टिः किमियमुताहोऽकुसुमं फलम् ।
अप्रतर्क्यमचिन्त्यं च भवदागमनं त्विदम् ॥ २६

अद्यप्रभृति धन्योऽस्मि शैलराडद्य सत्तमाः ।
संशुद्धदेहोऽस्म्यद्यैव यद् भवन्तो ममाजिरम् ॥ २७

आत्मसंसर्गसंशुद्धं कृतवन्तो द्विजोत्तमाः ।
दृष्टिपूतं पदाक्रान्तं तीर्थं सारस्वतं यथा ॥ २८

दासोऽहं भवतां विप्राः कृतपुण्यश्च सांप्रतम् ।
येनार्थिनो हि ते यूयं तन्ममाज्ञातुमर्हथ ॥ २९

सदारोऽह समं पुत्रैर्भृत्यैर्नप्तृभिरव्ययाः ।
किंकरोऽस्मि स्थितो युष्मदाज्ञाकारी तदुच्यताम् ॥ ३०

पुलस्त्य उवाच ।
शैलराजवचः श्रुत्वा ऋषयः संशितव्रताः ।
ऊचुरङ्गिरसं वृद्धं कार्यमद्रौ निवेदय ॥ ३१

इत्येवं चोदितः सर्वैर्ऋषिभिः कश्यपादिभिः ।
प्रत्युवाच परं वाक्यं गिरिराजं तमङ्गिराः ॥ ३२

Gandhamādana said "O Himālaya, these solicitous sages have come to you with a anxious-desire to gain their object. They are waiting at the gate with an ardent desire to see you." (23)

Pulastya said: Hearing the words, 'waiting at the gate' and rising, the lord of mountains, Himālaya himself reached the gate, taking with him the best Arghya offerings. (24)

Having worshipped them with Arghya and other things and conducting them to the council chamber, the adept in the employment of speech, Himālaya spoke to them, after they had taken their seats (25)

Himavat said, "Is this a shower from a cloudless sky or a fruit without a flower? This visit of yours is inconceivable and inconjecturable. (26)

"O venerable ones, from today I am opulent, today I am the King of Mountains, today indeed I am completely purified in body, that you have visited my courtyard. (27)

O exalted Brāhmanas, you have made me thoroughly pure by contact with your holy selves, in the same way as the Sārasvata Tirtha covered on foot purifies at sight. (28)

I am your servant, O Brāhmanas, and I have at present acquired merit as you happen to be present here as suppliants Therefore you should command me. (29)

O imperishable ones, with my wife, my sons, servants, and grandsons I stand before you as your obedient servant So please order (30)

Pulastya said: Hearing the words of the King of the Mountains, Himālaya, the Ṛṣis of accomplished vow said to the elderly Aṅgiras, "Place your case before Himālaya." (31)

Being thus urged by Kaśyapa and other Ṛṣis, Aṅgiras spoke the most excellent words to Himālaya. (32)

अङ्गिरा उवाच ।

श्रूयतां पर्वतश्रेष्ठ येन कार्येण वै वयम् ।
समागतास्त्वत्सदनमरुन्धत्या समं गिरे ॥ ३३

योऽसौ महात्मा सर्वात्मा दक्षयज्ञक्षयंकरः ।
शंकरः शूलधृक् शर्वस्त्रिनेत्रो वृषवाहनः ॥ ३४

जीमूतकेतुः शत्रुघ्नो यज्ञभोक्ता स्वयं प्रभुः ।
यमीश्वरं वदन्त्येके शिवं स्थाणुं भवं हरम् ॥ ३५

भीममुग्रं महेशानं महादेवं पशोः पतिम् ।
वयं तेन प्रेषिताः स्मस्त्वत्सकाशं गिरीश्वर ॥ ३६

इयं या त्वत्सुता काली सर्वलोकेषु सुन्दरी ।
तां प्रार्थयति देवेशस्तां भवान् दातुमर्हति ॥ ३७

स एव धन्यो हि पिता यस्य पुत्री शुभं पतिम् ।
रूपाभिजनसंपत्त्या प्राप्नोति गिरिसत्तम ॥ ३८

यावन्तो जङ्गमागम्या भूताः शैल चतुर्विधाः ।
तेषां माता त्वियं देवी यतः प्रोक्तः पिता हरः ॥ ३९

प्रणम्य शंकरं देवाः प्रणमन्तु सुतां तव ।
कुरुष्व पादं शत्रूणां मूर्ध्नि भस्मपरिप्लुतम् ॥ ४०

याचितारो वयं शर्वो वरो दाता त्वमप्युमा ।
वधूः सर्वजगन्माता कुरु यच्छ्रेयसे तव ॥ ४१

पुलस्त्य उवाच ।

तद्वचोऽङ्गिरसः श्रुत्वा काली तस्थावधोमुखी ।
हर्षमागत्य सहसा पुनर्दैन्यमुपागता ॥ ४२

ततः शैलपतिः प्राह पर्वतं गन्धमादनम् ।
गच्छ शैलानुपामन्त्र्य सर्वानागन्तुमर्हसि ॥ ४३

ततः शीघ्रतरः शैलो गृहाद् गृहमगाजवी ।
मेर्वादीन् पर्वतश्रेष्ठानाजुहाव समंततः ॥ ४४

Aṅgiras said, "O most exalted of mountains, the business on which verily we have come to your place together with Arundhati is the following. (33)

Him who is the illustrious, all soul, destroyer of the sacrifice of Dakṣa, trident holder, three-eyed, bull-riding, cloud bannered, foe-slayer, enjoyer of sacrificial offerings, Śaṅkara, Śarva—the Lord himself whom people variously call Iśvara, Śiva, Sthāṇu, Bhava, Hara, Bhīma, Ugra, Mahādeva, Paśupati, have we been sent to you, O Lord of Mountains (34, 35, 36)

This Kālī, your daughter is known throughout the worlds as a beautiful girl. Śaṅkara solicits her You should be so good as to offer her to Him (37)

That father indeed is fortunate whose daughter gets a good husband, excelling in the beauty of form and nobility of birth, O Himālaya. (38)

O Himālaya, of all the moving and unmovable objects and fourfold creatures, this Goddess is the mother, because Hara has been spoken of as father (39)

Having saluted Śaṅkara, the gods should bow to your daughter. Set your foot smeared with ashes on the heads of the enemies. (40)

We are the solicitors, Śaṅkara the groom, you the giver, Umā the mother of the world the bride Do what is conducive to your good fortune (41)

Hearing those words of Aṅgiras, Kālī stood with face downwards, suddenly feeling joy she again became dejected (42)

Then Himālaya told the Gandhamādana mountain, "Go, having invited the mountains, you should come back." (43)

Then the swifter mountain went from house to house with speed and invited from every side the chief mountains Meru and others. (44)

तेऽप्याजग्मुस्त्वरावन्तः कार्यं मत्वा महत्तदा ।
विविशुर्विस्मयाविष्टाः सौवर्णेष्वासनेषु ते ॥ ४५
उदयो हेमकूटश्च रम्यको मन्दरस्तथा ।
उद्दालको वारुणश्च वराहो गरुडासनः ॥ ४६
शुक्तिमान् वेगसानुश्च दृढशृङ्गोऽथ शृङ्गवान् ।
चित्रकूटस्त्रिकूटश्च तथा मन्दरकाचलः ॥ ४७
विन्ध्यश्च मलयश्चैव पारियात्रोऽथ दुर्दरः ।
कैलासाद्रिर्महेन्द्रश्च निषधोऽञ्जनपर्वतः ॥ ४८
एते प्रधाना गिरयस्तथाऽन्ये क्षुद्रपर्वताः ।
उपविष्टाः सभायां वै प्रणिपत्य ऋषींश्च तान् ॥ ४९
ततो गिरीशः स्वां भार्यां मेनामाहूतवांश्च सः ।
समागच्छत कल्याणी सम पुत्रेण भामिनी ॥ ५०
साऽभिवन्द्य ऋषीणां हि चरणांश्च तपस्विनी ।
सर्वान् ज्ञातीन् समाभाष्य विवेश ससुता ततः ॥ ५१
ततोऽद्रिषु महाशैल उपविष्टेषु नारद ।
उवाच वाक्यं वाक्यज्ञः सर्वानाभाष्य सुस्वरम् ॥ ५२

हिमवानुवाच ।

इमे सप्तर्षयः पुण्या याचितारः सुतां मम ।
महेश्वरार्थे कन्यां तु तथावेद्यं भवत्सु वै ॥ ५३
तद् वदध्वं यथाप्रज्ञं ज्ञातयो यूयमेव मे ।
नोल्लङ्घ्य युष्मान् दास्यामि तत्क्षमं वक्तुमर्हथ ॥ ५४

पुलस्त्य उवाच ।

हिमवद्वचनं श्रुत्वा मेर्वाद्याः स्थावरोत्तमाः ।
सर्व एवाब्रुवन् वाक्यं स्थिताः स्वेष्वासनेषु ते ॥ ५५
याचितारश्च मुनयो वरस्त्रिपुरहा हरः ।
दीयतां शैल कालीयं जामाताऽभिमतो हि नः ॥ ५६
मेनाप्यथाह भर्तारं शृणु शैलेन्द्र मद्वचः ।
पितॄनाराध्य देवैस्तैर्दत्ताऽनेनैव हेतुना ॥ ५७

They too came hurriedly, considering the business as important Struck with wonder they occupied the gold seats (45)

Udaya and Hemakūṭa Ramyaka and Mandara, Uddālaka and Vāruṇa, Varāha, Garuḍāsana Śuktimān Vegasānu, Dṛḍhaśṛṅga and Śṛṅgavān, Citrakūṭa, Trikūṭa, Mandaraka mountain, Vindhya, Malaya, Pāriyātra, Durdara, the Kailāsa mountain, Mahendra, Niṣadha, the Añjana mountain —these chief mountains and other subordinate mountains got themselves seated in the assembly hall, bowing down to the Ṛṣis (46, 47, 48, 49)

Then the Lord of the Mountain called his wife Menā, "Come, blessed lady, together with your son." (50)

Bowing at the feet of the Ṛṣis and addressing the relatives, the devout lady entered, accompanied by her daughter (51)

O Nārada, the mountains getting seated, the great mountain Himālaya, who was an expert in the employment of language, spoke addressing all in a sweet voice. (52)

Himavat said, "These Seven Holy Ṛṣis are soliciting my daughter for Maheśvara, That indeed is a news to be communicated to you (53)

"Then advise me as wisely as possible, because you are my kinsmen I shall not give her away in marriage, transgressing you Therefore you shall tell me what is proper (54)

Pulastya said · Listening to the words of Himavata, great mountains such as Meru and others spoke from their seats. (55)

The suppliants are the sages, and the bridegroom is Hara, the Slayer of Tripura. O Mountains, you may give this Kālī in marriage to Him He is considered by us as a desirable bridegroom (56)

Menā too said then to her husband, "O Premier Mountain, listen to what I say For this purpose was she given to me by the gods after they had invoked the Pitṛs (57)

यस्त्वस्या भूतपतिना पुत्रो जातो भविष्यति ।
स हनिष्यति दैत्येन्द्रं महिषं तारकं तथा ॥ ५८
इत्येवं मेनया प्रोक्तः शैलैः शैलेश्वरः सुताम् ।
प्रोवाच पुत्रि दत्ताऽसि शर्वाय त्वं मयाऽधुना ॥ ५९
ऋषींनुवाच कालीय मम पुत्री तपोधनाः ।
प्रणाम शंकरवधूर्भक्तिनम्रा करोति वः ॥ ६०
ततोऽप्यरुन्धती कालीमङ्कमारोप्य चाटुकैः ।
लज्जमानां समाश्वास्य हरनामोदितैः शुभैः ॥ ६१
ततः सप्तर्षयः प्रोचुः शैलराज निशामय ।
जामित्रगुणसंयुक्तां तिथिं पुण्यां सुमङ्गलाम् ॥ ६२
उत्तराफाल्गुनीयोग तृतीयेऽह्नि हिमांशुमान् ।
गमिष्यति च तत्रोक्तो मुहूर्तो मैत्रनामकः ॥ ६३
तस्यां तिथ्यां हरः पाणिं ग्रहीष्यति समन्त्रकम् ।
तव पुत्र्या वयं यामस्तदनुज्ञातुमर्हसि ॥ ६४
ततः संपूज्य विधिना फलमूलादिभिः शुभैः ।
विसर्जयामास शनैः शैलराड् ऋषिपुंगवान् ॥ ६५
तेऽप्याजग्मुर्महावेगात् त्वाक्रम्य मरुदालयम् ।
आसाद्य मन्दरगिरिं भूयोऽवन्दन्त शंकरम् ॥ ६६
प्रणम्योचुर्महेशानं भवान् भर्त्ताऽद्रिजा वधूः ।
सब्रह्मकास्त्रयो लोका द्रक्ष्यन्ति घनवाहनम् ॥ ६७
ततो महेश्वरः प्रीतो मुनीन् सर्वाननुक्रमात् ।
पूजयामास विधिना अरुन्धत्या समं हरः ॥ ६८
ततः संपूजिता जग्मुः सुराणां मन्त्रणाय ते ।
तेऽप्याजग्मुर्हरं द्रष्टुं ब्रह्मविष्णिवन्द्रभास्कराः ॥ ६९
गेहं ततोऽभ्येत्य महेश्वरस्य
कृतप्रणामा विविशुर्महर्षे ।

The son that will be begotten by Śaṅkara in her will slay the mighty demons, Mahiṣa and Tāraka (58)

Being thus spoken to, the Lord of Mountains, together with other mountains, said to his daughter, "Child, you have now been given in marriage by me to Śaṅkara" (59)

He said to the Ṛṣis, "O sages, my daughter Kālī who is betrothed to Śaṅkara is saluting you, bending low before you with devotion. (60)

Then taking the bashful Kālī in her lap Arundhatī began to please her in auspicious and agreeable language *involving the name* of Hara (61)

Then the Saptarṣis said, "O Lord of the Mountains, listen. The holy and auspicious Tithi which is endowed with the Jāmitra Guṇa The moon will be in the constellation of the Uttarāphālgunī on the Third day and then the muhūrta Jāmitra by name will come On that Tithi, Hara shall accept the hand of your daughter by reciting the Mantras We are going, Please permit us. (62, 63, 64)

After having worshipped them in the proper manner with fruits and roots, the King of Mountains bade the great Ṛṣis farewell, one by one. (65)

They came back with great speed through the sky. Reaching the Mandara Hill they saluted Śaṅkara again (66)

Bowing down to the Great God, they said, "You are the bridegroom and Parvatī the bride. The three worlds together with Brahman will watch Śiva. (67)

Pleased at this, Śaṅkara then honoured the sages along with Arundhatī in their due order and in the right manner. (68)

Thus honoured they proceeded to have consultation with the gods. Brahman, Viṣṇu, Indra, Sūrya too came to see Hara. (69)

O great sage, reaching the residence of Maheśvara they bowed down and got themselves seated. And he called Nandī and

सस्मार नन्दिप्रमुखांश्च सर्वा-
नभ्येत्य ते वन्द्य हरं निषण्णाः ॥ ७०
देवैर्गणैश्चापि वृतो गिरीशः
स शोभते मुक्तजटाग्रभारः ।
यथा वने सर्जकदम्बमध्ये
प्ररोहमूलोऽथ वनस्पतिर्वै ॥ ७१

इति श्रीवामनपुराणे षड्विंशोऽध्याय ॥२६॥

२७

पुलस्त्य उवाच ।
समागतान् सुरान् दृष्ट्वा नन्दिराख्यातवान् विभोः ।
अथोत्थाय हरिं भक्त्या परिष्वज्य न्यपीडयत् ॥ १
ब्रह्माणं शिरसा नत्वा समाभाष्य शतक्रतुम् ।
आलोक्यान्यान् सुरगणान् संभावयत् स शंकरः ॥ २
गणाश्च जय देवेति वीरभद्रपुरोगमाः ।
शैवाः पाशुपताद्याश्च विविशुर्मन्दराचलम् ॥ ३
ततस्तस्मान्महाशैलं कैलासं सह दैवतैः ।
जगाम भगवान् शर्वः कर्तुं वैवाहिक विधिम् ॥ ४
ततस्तस्मिन् महाशैले देवमाताऽदितिः शुभा ।
सुरभिः सुरसा चान्याश्चक्रुर्मण्डनमाकुलाः ॥ ५
महास्थिशेखरी चारुरोचनातिलको हरः ।
सिंहाजिनी चालिनीलभुजगकृतकुण्डलः ॥ ६
महाहिरत्नवलयो हारकेयूरनूपुरः ।

all others Approaching, and saluting Hara, they sat down. (70)

Surrounded by the gods and Gaṇas and with the tuft of the matted hair dishevelled, Śankara looked splendid, like a large tree, in the midst of Sarjas and Kadambas, in a forest (71)

Thus ends Twenty sixth Chapter in the Vāmana-Purāna—26

27

Pulastya said Casting his glances on the gods who had assembled there, Nandi spoke to the Lord who standing up embraced Hari most cordially. (1)

Bowing down to Brahman, greeting Indra and glancing at other gods Śankara honoured them all in a befitting manner. (2)

And the Gaṇas led by Vīrabhadra and the followers of Śiva, Paśupati and others entered the Mandara Mountain uttering, "Hail, Lord" (3)

Thence the Lord Śarva proceeded to the Kailasa Mountains along with the gods to perform the matrimonial rites. (4)

Then on the great mountain the virtuous mother of gods, Aditi, Surabhi, Surasā and others were busily engaged in decoration. (5)

Hara appeared splendid in a crest of Mahāsthi, fine Rocana mark in His forehead, skin of a lion and Kundala of serpents as black in colour as black bees, bracelet

सद्युन्नतजटाभारो वृषभस्थो विराजते ॥ ७
तस्याग्रतो गणाः स्वैः स्वैरारूढा यान्ति वाहनैः ।
देवाश्च पृष्ठतो जग्मुर्हुताशनपुरोगमाः ॥ ८
वैनतेयं समारूढः सह लक्ष्म्या जनार्दनः ।
प्रयाति देवपार्श्वस्थो हंसेन च पितामहः ॥ ९
गजाधिरूढो देवेन्द्रश्छत्रं शुक्लपटं विभुः ।
धारयामास विततं शच्या सह सहस्रदृक् ॥ १०
यमुना सरितां श्रेष्ठा बालव्यजनमुत्तमम् ।
श्वेतं प्रगृह्य हस्तेन कच्छपे संस्थिता ययौ ॥ ११
हंसकुन्देन्दुसंकाशं बालव्यजनमुत्तमम् ।
सरस्वती सरिच्छ्रेष्ठा गजारूढा समादधे ॥ १२
ऋतवः षट् समादाय कुसुमं गन्धसंयुतम् ।
पञ्चवर्णं महेशानं जग्मुस्ते कामचारिणः ॥ १३
मत्तमैरावणनिभं गजमारुह्य वेगवान् ।
अनुलेपनमादाय ययौ तत्र पृथूदकः ॥ १४
गन्धर्वास्तुम्बरुमुखा गायन्तो मधुरस्वरम् ।
अनुजग्मुर्महादेवं वादयन्तश्च किन्नराः ॥ १५
नृत्यन्त्योऽप्सरसश्चैव स्तुवन्तो मुनयश्च तम् ।
गन्धर्वा यान्ति देवेशं त्रिनेत्रं शूलपाणिनम् ॥ १६
एकादश तथा कोट्यो रुद्राणां तत्र वै ययुः ।
द्वादशैवादितेयानामष्टौ कोट्यो वसूनपि ॥ १७
सप्तषष्टिस्तथा कोट्यो गणानामृषिसत्तम ।
चतुर्विंशत् तथा जग्मुर्ऋषीणामूर्ध्वरेतसाम् ॥ १८
असंख्यातानि यूथानि यक्षकिन्नररक्षसाम् ।
अनुजग्मुर्महेशानं विवाहाय समाकुलाः ॥ १९
ततः क्षणेन देवेशः क्ष्माधराधिपतेस्तलम् ।

consisting of the precious jewel of serpents and necklace armlet and anklet and a high braid of matted hair and was seated on a bull. (6, 7)

In his front were the Ganas mounting their respective carriers and with Agni as their leader the gods were behind (8)

Janārdana together with His consort Lakṣmi was riding Garuda Brahman proceeded on the back of His swan, by the side of Śankara (9)

Indra with Śaci was seated on his elephant, and had a large white umbrella over his head (10)

The great river Yamunā went on the back of a tortoise with the excellent white chowrie in her hand (11)

An exquisite white chowrie resembling the swan, the Kunda flower and the Moon was held by the great river Sarasvati who was seated on an elephant (12)

The six seasons taking the fragrant five-coloured flowers for Śankara proceeded as they (13)

The powerful Pithūdaka riding an elephant in rut, resembling the Airāvata, went with unguents. (14)

Tumburu and other Gandharvas followed Mahadeva, singing melodious tunes and so did the Kinnaras, playing on musical instruments, the Apsarases dancing and the Sages singing hymns of praise, and the Gandharavas followed, the Trident-holding three eyed Śankara (15, 16)

And eleven crores of Rudras, twelve of Adityas and the eight of Vasus, sixty seven of Gaṇas, forty of most ascetic Ṛṣis accompanied Śankara (17, 18)

Innumerable bands of Yakṣas, Kinnaras and Rākṣasas followed Śankara busily to the marriage (19)

In a moment Sankara reached the foot of the King of *mountains* Then the

संप्राप्तास्त्वागमन् शैलाः कुञ्जरस्थाः समंततः ॥ २०
ततो ननाम भगवांस्त्रिनेत्रः स्थावराधिपम् ।
शैलाः प्रणेमुरीशानं ततोऽसौ मुदितोऽभवत् ॥ २१
समं सुरैः पार्षदैश्च विवेश वृषकेतनः ।
नन्दिना दर्शिते मार्गे शैलराजपुरं महत् ॥ २२
जीमूतकेतुरायात इत्येवं नगरस्त्रियः ।
निजं कर्म परित्यज्य दर्शनव्यापृताभवन् ॥ २३
माल्यार्द्धमन्या चादाय करेणैकेन भामिनी ।
केशपाशं द्वितीयेन शंकराभिमुखी गता ॥ २४
अन्याऽलक्तकरागाढ्यं पादं कृत्वाकुलेक्षणा ।
अनलक्तकमेकं हि हरं द्रष्टुमुपागता ॥ २५
एकेनाक्ष्णाञ्जितेनैव श्रुत्वा भीममुपागतम् ।
साञ्जनां च प्रगृह्यान्या शलाकां सुष्ठु धावति ॥ २६
अन्या सरसनं वासः पाणिनादाय सुन्दरी ।
उन्मत्तेवागमन्नग्ना हरदर्शनलालसा ॥ २७
अन्यातिक्रान्तमीशानं श्रुत्वा स्तनभरालसा ।
अनिन्दत रुषा बाला यौवनं स्वं कृशोदरी ॥ २८
इत्थं स नागरस्त्रीणां क्षोभं संजनयन् हरः ।
जगाम वृषभारूढो दिव्यं श्वशुरमन्दिरम् ॥ २९

ततः प्रविष्टं प्रसमीक्ष्य शंभुं
शैलेन्द्रवेश्मन्यबला ब्रुवन्ति ।
स्थाने तपो दुश्चरमम्बिकाया-
श्चीर्णं महानेष सुरस्तु शंभुः ॥ ३०
स एष येनाङ्गमनङ्गतां कृतं
कन्दर्पनाम्नः कुसुमायुधस्य ।
क्रतोः क्षयी दक्षविनाशकर्ता

mountains came from all sides on their elephants to welcome Him. (20)

Then Śaṅkara bowed down to Himālaya. The mountains saluted Śaṅkara and at this He was very much pleased. (21)

Then did Śaṅkara enter the extensive city of the King of mountains, together with the gods and His followers following the path shown by Nandi. (22)

'Śaṅkara is come' saying this the women of the city interested themselves in beholding the groom and the marriage party, leaving all household duties. (23)

One of them taking half a garland in one hand and the mass of her hair in another, went towards Śaṅkara. (24)

Another dyeing one of her feet with lac, and with unsteady eyes, and the other foot still undyed, hurried to have a glance of Śaṅkara. (25)

Still another with collyrium applied to one eye and holding the stick with collyrium clinging to it in her hand, went running easily, hearing Śaṅkara arrived. (26)

And another fair woman ardently longing to see Śaṅkara—the bridegroom went out in a nude state, holding her cloth and girdle in her hand, like one mad. (27)

Another graceful damsel in the prime of her youth hearing that Śaṅkara had left the place and gone beyond, began to censure her youth angrily. (28)

Thus agitating the mind of the amorous damsels, Hara went to the pleasing mansion of his father-in-law on a bull. (29)

Then looking at Śaṅkara in the mansion of the King of the mountains, women began to say, "Great was the austerity performed by Pārvatī in a proper manner and at an opportune moment. Śaṅkara is a Great God. (30)

He is one who rendered the embodied flower-weaponed cupid, bodiless. He is the wielder of the Pināka bow, and the holder of the trident. He annihilated the sacrifice of Dakṣa, killed him and destroyed the

भगाक्षिहा शूलधरः पिनाकी ॥ ३१

नमो नम शंकर शूलपाणे
मृगारिचर्माम्बर कालशत्रो ।
महाहिहाराङ्कितकुण्डलाय
नमो नमः पार्वतिवल्लभाय ॥ ३२

इत्थं संस्तूयमानः सुरपतिविधृतेनातपत्रेण शंभुः
सिद्धैर्वन्द्यः सपक्षै रहितवलयी चारुभस्मोपलिप्तः ।
अग्रस्थेनाग्रजेन प्रमुदितमनसा विष्णुना चानुगेन
वैवाहीं मङ्गलाढ्यां हुतवहमुदितामारुरोहाथ वेदीम् ॥ ३३

आयाते त्रिपुरान्तके सहचरैः सार्धं च गन्धर्वभि-
र्यप्रोऽभूद्गिरिराजवेश्मनि जनः कान्ताः समालंकृता ।
व्याकुल्यं समुपागताश्च गिरयः पूजादिना देवताः
प्रायो व्याकुलिता भवन्ति सुहृदः कन्याविवाहोत्सुकाः ॥ ३४

प्रमाप्य देवी गिरिशं ततः स्थितो
हुताश्नुपत्नानिष्पादयपरिक्षाम् ।
भ्राता सुनाभेन तदोत्सवे कृते
गा शंकराम्पात्मयोपपादिता ॥ ३५

ततः शुभे हर्म्यतले हिरण्मये
स्थिताः सुराः शंकरपार्श्वसंस्थितम् ।
पश्यन्ति देवोऽपि समं कृशाङ्गया
लोकानुजुष्टं पदमागमाद् ॥ ३६

यत्र क्रीडा विचित्राः सकुसुमतरवो वारिणो निन्दुपात्रै-
र्गन्धाढ्यैर्गन्धचूर्णैः प्रविरलपवनो गुण्डितो गुण्डिकायाम् ।
मुक्तादामैः प्रकामं हरगिरितनया क्रीडनार्थं तदाऽऽस्त
पश्चात् सिन्दूरपुञ्जैरविरतजित्तैः

एवं क्रीडां हरः कृत्वा समं च गिरिकन्यया।
आगच्छद् दक्षिणां वेदिमृषिभिः सेवितां दृढाम् ॥ ३८
अथाजगाम हिमवान् शुक्लाम्बरधरः शुचिः।
पवित्रपाणिरादाय मधुपर्कमथोज्ज्वलम् ॥ ३९
उपविष्टस्त्रिनेत्रस्तु शाक्रीं दिशमपश्यत।
सप्तर्षिकांश्च शैलेन्द्रः सूपविष्टोऽवलोकयन् ॥ ४०
सुखासीनस्य शर्वस्य कृताञ्जलिपुटो गिरिः।
प्रोवाच वचनं श्रीमान् धर्मसाधनमात्मनः ॥ ४१

हिमवानुवाच।
मत्पुत्रीं भगवन् कालीं पौत्रीं च पुलहाग्रजे।
पितॄणामपि दौहित्रीं प्रतीच्छेमां मयोद्यताम् ॥ ४२

पुलस्त्य उवाच।
इत्येवमुक्त्वा शैलेन्द्रो हस्तं हस्तेन योजयन्।
आदात् प्रतीच्छ भगवन् इदमुच्चैरुदीरयन् ॥ ४३

हर उवाच।
न मेऽस्ति माता न पिता तथैव
न ज्ञातयो वाऽपि च बान्धवाश्च।
निराश्रयोऽहं गिरिशृङ्गवासी
सुतां प्रतीच्छामि तवाद्रिराज ॥ ४४
इत्येवमुक्त्वा वरदोऽवपीडयत्
करं करेणाद्रिकुमारिकायाः।
सा चापि संस्पर्शमवाप्य शम्भोः
परां मुदं लब्धवती सुरर्षे ॥ ४५
तथाधिरूढो वरदोऽथ वेदिं
सहाद्रिपुत्र्या मधुपर्कमश्नन्।
दत्त्वा च लाजान् कलमस्य शुक्लां-
स्ततो विरिञ्चो गिरिजामुवाच ॥ ४६
कालि पश्यस्व वदनं भर्तुः शशधरप्रभम्।

Having thus sported, with the daughter of Himālaya Hara came to the massive southern platform resorted to by Ṛsis. (38)

Then came Himālaya clad in white cloth and bright, with the Darbha grass and the splendid Madhuparka offering in his hand (39)

Then the Three-eyed god Śankara was seated facing the East and Himālaya was well seated turning towards the Seven Ṛsis (40)

To Śarva who was comfortably seated, the great Himalaya with folded hands spoke words leading to virtue and merit (41)

Himavat said 'Venerable Sir, accept Kāli, my daughter, grand-daughter of the elder brother of Pulaha and the daughter of the daughter of the Pitṛs, offered by me" (42)

Pulastya said · Saying this and putting away the palm of the bride on that of the groom the lord of the mountains gave his daughter in marriage, saying, "Venerable Sir, accept her." (43)

Hara said "I have no mother, no father, and similarly no maternal or paternal relations I am a shelterless dweller on peaks of mountains O King of mountains, I accept your daughter." (44)

Saying this much the Boon-giver Śaṅkara held fast the hand of the daughter of Himālaya with his own hand. O Nārada, she too getting the contact of Śaṅkara experienced great pleasure (45)

Then the Boon-giver Śaṅkara ascended the platform with the daughter of Himālaya, after having eaten the Madhuparka, and offering white parched rice Then Brahman said to Kāli, 'Kāli, look at your husband's face as resplendent as the Moon With

भगाक्षिहा शूलधरः पिनाकी ॥ ३१
नमो नम शंकर शूलपाणे
मृगारिचर्माम्बर कालशत्रो ।
महाहिहाराङ्कितकुण्डलाय
नमो नमः पार्वतिवल्लभाय ॥ ३२
इत्थं संस्तूयमानः सुरपतिविधृतेनातपत्रेण शंभुः
सिद्धैर्वन्द्यः सयक्षैरहिकृतवलयी चारुभस्मोपलिप्तः ।
अग्रस्थेनाग्रजेन प्रमुदितमनसा विष्णुना चानुगेन
वैवाहीं मङ्गलाढ्यां हुतवहमुदितामारुरोहाथ वेदीम् ॥ ३३
आयाते त्रिपुरान्तके सहचरैः सार्धं च सप्तर्षिभि-
र्व्यग्रोऽभूद्गिरिराजवेश्मनि जनः काल्याः समालंकृतौ ।
व्याकुल्य समुपागताश्च गिरयः पूजादिना देवताः
प्रायो व्याकुलिता भवन्ति सुहृदः कन्याविवाहोत्सुकाः ॥ ३४
प्रसाध्य देवीं गिरिजां ततः स्त्रियो
दुकूलशुक्लामिधृताङ्गयष्टिकाम् ।
भ्रात्रा सुनाभेन वदोत्सवे कृते
सा शंकराभ्याशमथोपपादिता ॥ ३५
ततः शुभे हर्म्यतले हिरण्मये
स्थिताः सुराः शंकरकालिचेष्टितम् ।
पश्यन्ति देवोऽपि समं कृशाङ्गया
लोकानुजुष्टं पदमाससाद ॥ ३६
यत्र क्रीडा विचित्राः सकुसुमतरवो वारिणो बिन्दुपातै-
र्गन्धाढ्यैर्गन्धचूर्णैः प्रविरलमवनौ गुण्डितौ गुण्डिकायाम् ।
मुक्तादामैः प्रकामं हरगिरितनया क्रीडनार्थं तदाऽभ्नत्
पश्चात् सिन्दूरपुञ्जैरविरतवितैश्चक्रतुः क्ष्मा सुरक्ताम् ॥ ३७

eye of the Sun. (31)

Salutations to you, O Śaṅkara, the Holder of the trident the Wearer of the tiger's skin and the Subduer of Kāla the god of death, the wearer of the necklace and artistically worked Kuṇḍala, of great serpents Salutations to you the lover of Pārvatī (32)

Thus propitiated and shadowed by the umbrella held by Indra, the worshipped of the Siddhas and the Yakṣas, with the bracelet of a serpent and graceful in ashes smeared all over his body, with Brahman delighted at heart before Him, and Viṣṇu in the rear, ascended the marriage platform which tended abundantly to auspiciousness and was delightful due to the presence of fire (33)

On the arrival of Śaṅkara with his followers and the seven Ṛṣis, the inmates became intently occupied with the decoration of Kālī, and the mountains got greatly agitated over the honour of the gods Generally friends and relatives anxious for the completion of the ceremony in connection with the marriage of a daughter are mentally disturbed (34)

After she was decorated the Goddess Pārvatī who was clad in the white silk garment was brought to the presence of Śaṅkara by her brother Sunābha, who had performed the rites and ceremonies connected with marriage (35)

Then staying in the bright gold mansion the gods began to watch the behaviour of Śaṅkara and Kālī, and Śaṅkara with Pārvatī then took part in the popular rites and customary ceremonies of the marriage (36)

Where plays and jokes of various kinds flower laden trees and fall of drops of water, sweet scented fragrant powder, figures drawn on the ground at intervals with powders of various colours assumed a peculiar beauty appropriate for the occasion For the amorous sport of Hara and the daughter of Himalaya, numerous strings of pearls were strewn all over and the earth made deeply red with large quantities of vermilion spread over it (37)

एवं क्रीडां हरः कृत्वा समं च गिरिकन्यया ।
आगच्छद् दक्षिणां वेदिमृषिभिः सेवितां दृढाम् ॥ ३८
अथाजगाम हिमवान् शुक्लाम्बरधरः शुचिः ।
पवित्रपाणिरादाय मधुपर्कमथोज्ज्वलम् ॥ ३९
उपविष्टस्त्रिनेत्रस्तु शाक्रीं दिशमपश्यत ।
सप्तर्षिकांश्च शैलेन्द्रः सूपविष्टोऽवलोकयन् ॥ ४०
सुखासीनस्य शर्वस्य कृताञ्जलिपुटो गिरिः ।
प्रोवाच वचनं श्रीमान् धर्मसाधनमात्मनः ॥ ४१

हिमवानुवाच ।

मत्पुत्रीं भगवन् कालीं पौत्रीं च पुलहाग्रजे ।
पितॄणामपि दौहित्रीं प्रतीच्छेमां मयोद्यताम् ॥ ४२

पुलस्त्य उवाच ।

इत्येवमुक्त्वा शैलेन्द्रो हस्तं हस्तेन योजयन् ।
प्रादात् प्रतीच्छ भगवन् इदमुच्चैरुदीरयन् ॥ ४३

हर उवाच ।

न मेऽस्ति माता न पिता तथैव
न ज्ञातयो वाऽपि च बान्धवाश्च ।
निराश्रयोऽहं गिरिशृङ्गवासी
सुतां प्रतीच्छामि तवाद्रिराज ॥ ४४
इत्येवमुक्त्वा वरदोऽवपीडयत्
करं करेणाद्रिकुमारिकायाः ।
सा चापि संस्पर्शमवाप्य शंभोः
परां मुदं लब्धवती सुरर्षे ॥ ४५
तथाधिरूढो वरदोऽथ वेदिं
सहाद्रिपुत्र्या मधुपर्कमश्नन् ।
दत्त्वा च लाजान् कलमस्य शुक्लां-
स्ततो विरिञ्चो गिरिजामुवाच ॥ ४६
कालि पश्यस्व वदनं भर्तुः शशधरप्रभम् ।

Having thus sported, with the daughter of Himālaya Hara came to the massive southern platform resorted to by Ṛṣis. (38)

Then came Himālaya clad in white cloth and bright, with the Darbha grass and the splendid Madhuparka offering in his hand (39)

Then the Three-eyed god Śaṅkara was seated facing the East and Himālaya was well seated turning towards the Seven *Ṛṣis* (40)

To Śarva who was comfortably seated, the great Himalaya with folded hands spoke words leading to virtue and merit (41)

Himavat said 'Venerable Sir, accept Kālī, my daughter, grand-daughter of the elder brother of Pulaha, and the daughter of the daughter of the Pitṛs, offered by me" (42)

Pulastya said: Saying this and putting away the palm of the bride on that of the groom the lord of the mountains gave his daughter in marriage, saying, "Venerable Sir, accept her." (43)

Hara said "I have no mother, no father, and similarly no maternal or paternal relations I am a shelterless dweller on peaks of mountains O King of mountains, I accept your daughter." (44)

Saying this much the Boon-giver Śaṅkara held fast the hand of the daughter of Himalaya with his own hand. O Nārada, she too getting the contact of Śaṅkara experienced great pleasure (45)

Then the Boon-giver Śaṅkara ascended the platform with the daughter of Himālaya, after having eaten the Madhuparka, and offering white parched rice Then Brahman said to Kālī, "Kālī, look at your husband's face as resplendent as the Moon With

समदृष्टिः स्थिरा भूत्वा कुरुष्वाग्नेः प्रदक्षिणम् ॥ ४७
ततोऽम्बिका हरमुखे दृष्टे शैत्यमुपागता।
यथार्करश्मिसंतप्ता प्राप्य वृष्टिमिवावनिः ॥ ४८
भूयः प्राह विभोर्वक्त्रमीक्षस्वेति पितामहः ।
लज्जया साऽपि दृष्टेति शनैर्ब्रह्माणमब्रवीत् ॥ ४९
समं गिरिजया तेन हुताशस्त्रिःप्रदक्षिणम् ।
कृतो लाजाश्च हविषा समं क्षिप्ता हुताशने ॥ ५०
ततो हराङ्घ्रिर्मालिन्या गृहीतो दायकारणात् ।
किं याचसि च दास्यामि मुञ्चस्वेति हरोऽब्रवीत् ॥ ५१
मालिनी शंकरं प्राह मत्सख्या देहि शंकर ।
सौभाग्यं निजगोत्रीयं ततो मोक्षमवाप्स्यसि ॥ ५२
अथोवाच महादेवो दत्तं मालिनि मुञ्च माम् ।
सौभाग्यं निजगोत्रीयं योऽस्यास्तं शृणु वच्मि ते ॥ ५३
योऽसौ पीताम्बरधरः शङ्खभृद् मधुसूदनः।
एतदीयो हि सौभाग्यो दत्तोऽस्मद्गोत्रमेव हि ॥ ५४
इत्येवमुक्ते वचने प्रमुमोच वृषध्वजम् ।
मालिनी निजगोत्रस्य शुभचारित्रमालिनी ॥ ५५
यदा हरो हि मालिन्या गृहीतश्चरणे शुभे ।
तदा कालीमुखं ब्रह्मा ददर्श शशिनोऽधिकम् ॥ ५६
तद् दृष्ट्वा क्षोभमगमत् शुक्रच्युतिमवाप च ।
तच्छुक्रं वालुकायां च खिलीचक्रे ससाध्वसः ॥ ५७
ततोऽब्रवीद्धरो ब्रह्मन् न द्विजान् हन्तुमर्हसि ।
अमी महर्षयो धन्या वालखिल्याः पितामह ॥ ५८
ततो महेशवाक्यान्ते समुत्तस्थुस्तपस्विनः ।
अष्टाशीतिसहस्राणि वालखिल्या इति स्मृताः ॥ ५९
ततो विवाहे निर्वृत्ते प्रविष्टः कौतुकं हरः ।

eyes unaffected and remaining unmoved, circumambulate Agni. (46, 47)

Then Pārvatī experienced coldness as the earth feels after receiving the first shower of rain, after being heated by the rays of the Sun in the summer. (48)

Brahman said again, "Look at the face of the Master." She too said to Brahman, out of modesty, "I have seen". (49)

With Pārvatī he circumambulated Fire thrice, and offered parched rice into the Fire together with clarified butter. (50)

Then the feet of Hara were clasped by Mālinī for a present. Hara said, "What ever you want, I shall give you. Leave my feet." (51)

Then Mālinī said, "O Śaṅkara, *confer* on my friend the good fortune of your Gotra. Then shall you be released." (52)

Then Mahādeva said, "Conferred, O Mālinī, release me." Listen the good fortune of my Gotra, as I tell you presently. (53)

Madhusudana who is attired in yellow garment and holds a conch—His good fortune I have conferred as my Gotra. (54)

On being *so told*, Mālinī, crowned with the virtue of her Gotra released Śaṅkara. (55)

When Mālinī was clasping the auspicious feet of Hara, then Brahman gazed at the face of Kālī which was more charming than the Moon. (56)

Looking at her he *became impassioned* and his semen dropped. Perturbed, he made it powerless in sands. (57)

Then Hara said, "O Brahman, you should not kill Brāhmanas. O Brahman, these great sages, the Bālakhilyas are virtuous." (58)

Then at the conclusion of the speech of Maheśa the ascetics stood up. They were eighty-eight thousand and known as the Bālakhilyas. (59)

Then at the conclusion of the marriage ceremony Hara took part in the gaiety

रेमे सहोमया रात्रिं प्रभाते पुनरुत्थितः ॥६०॥
ततोऽद्रिपुत्रीं समवाप्य शंभुः
सुरैः समं भूतगणैश्च हृष्टः।
संपूजितः पर्वतपार्थिवेन
स मन्दरं शीघ्रमुपाजगाम॥६१॥
ततः सुरान् ब्रह्महरीन्द्रमुख्यान्
प्रणम्य संपूज्य यथाविभागम्।
विसर्ज्य भूतैः सहितो महीध्रं
मध्यावसन्मन्दरमष्टमूर्तिः॥६२॥

इति श्रीवामनपुराणे सप्तविंशोऽध्यायः ॥२७॥

२८

पुलस्त्य उवाच।
ततो गिरौ वसन् रुद्रः स्वेच्छया विचरन् मुने।
विश्वकर्माणमाहूय प्रोवाच कुरु मे गृहम् ॥ १
ततश्चकार शर्वस्य गृहं स्वस्तिकलक्षणम्।
योजनानि चतुःषष्टिः प्रमाणेन हिरण्मयम् ॥ २
दन्ततोरणनिर्व्यूहं मुक्ताजालान्तरं शुभम्।
शुद्धस्फटिकसोपानं वैडूर्यकृतरूपकम् ॥ ३
सप्तकक्षं सुविस्तीर्णं सर्वैः समुदितं गुणैः।
ततो देवपतिश्चक्रे यज्ञं गार्हस्थ्यलक्षणम् ॥ ४
तं पूर्वचरितं मार्गमनुयाति स शंकरः।

indulged in on such occasions and enjoyed with Umā during the night and arose in the morning. (60)

Getting the daughter of Himālaya as His wife, Śaṅkara was extremely happy as were the gods and the Bhūtas. Being honoured by the King of mountains, he reached Mandara without any loss of time (61)

Then bowing down to Brahman, Viṣṇu, Indra and other gods, and worshipping them one after another, and bidding all of them farewell Śaṅkara along with the Bhūtas, dwelt in the Mandara Hills. (62)

Thus ends the Twenty-seventh Chapter in the Vāmana-Purāṇa—27.

28

Pulastya said: O Sage, then living on the mountain and moving about freely, Rudra called Viśvakarman and asked him to build him a house. (1)

He constructed an all gold house of the Svastika type sixty four Yojanas in dimension. (2)

The house had arches and turrets of ivory, lattice windows with pearls studded, pure crystal staircases and paintings in cat's eye gems. (3)

It had seven large rooms, every one of which was properly built and equipped. Having got it built, Lord Śaṅkara performed a sacrifice of the household kind. (4)

In this Śaṅkara, followed the beaten

तथा सतस्त्रिनेत्रस्य महान् कालोऽभ्यगान्मुने ॥ ५
रमतः सह पार्वत्या धर्मापेक्षी जगत्पतिः ।
ततः कदाचिन्नर्मार्थे कालीत्युक्ता भवेन हि ॥ ६
पार्वती मन्युनाविष्टा शंकरं वाक्यमब्रवीत् ।
संरोहतीषुणा विद्धं वनं परशुना हतम् ।
वाचा दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम् ॥ ७
वाक्सायका वदनान्निष्पतन्ति
तैराहतः शोचति रात्र्यहानि ।
न तान् विमुञ्चेत हि पण्डितो जन-
स्तमद्य धर्मं वितथं त्वया कृतम् ॥ ८
तस्माद् व्रजामि देवेश तपस्तप्तुमनुत्तमम् ।
तथा यतिष्ये न यथा भवान् कालीति वक्ष्यति ॥ ९
इत्येवमुक्त्वा गिरिजा प्रणम्य च महेश्वरम् ।
अनुज्ञाता त्रिनेत्रेण दिवमेवोत्पपात ह ॥ १०
समुत्पत्य च वेगेन हिमाद्रिशिखरं शिवम् ।
टङ्कच्छिन्नं प्रयत्नेन विधात्रा निर्मितं यथा ॥ ११
ततोऽवतीर्य सस्मार जयां च विजयां तथा ।
जयन्तीं च महापुण्यां चतुर्थीमपराजिताम् ॥ १२
ताः संस्मृताः समाजग्मुः कालीं द्रष्टुं हि देवताः ।
अनुज्ञातास्तया देव्या शुश्रूषां चक्रिरे शुभाः ॥ १३
ततस्तपसि पार्वत्यां स्थितायां हिमवद्वनात् ।
समाजगाम तं देशं व्याघ्रो दंष्ट्रानखायुधः ॥ १४
एकपादस्थितायां तु देव्यां व्याघ्रस्त्वचिन्तयत् ।
यदा पतिष्यते चेयं तदादास्यामि वै अहम् ॥ १५
इत्येवं चिन्तयन्नेव दत्तदृष्टिर्मृगाधिपः ।
पश्यमानस्तु वदनमेकदृष्टिरजायत ॥ १६

track. O sage for a long time Lord Śaṅkara remained in that condition. (5)

The Lord of the universe Śaṅkara enjoyed with Pārvatī without transgressing the limits of piety On one occasion for the sake of fun the word 'Kālī' was uttered by Śaṅkara Offended by this, Pārvatī said, "A tree pierced by an arrow or hacked by an axe revives But offensive speech is mischievous A wound caused by words does not heal up (6, 7)

He who is wounded by wordy arrows, issuing from the mouth suffers day and night from agony. Hence a wise man should not discharge them. But you have acted against righteousness (8)

Therefore I am proceeding to practise rigourous austerity and so endeavour that you shall not address me as "Kālī" any more" (9)

Saying this, bowing down to Śaṅkara and being permitted by Śaṅkara, Pārvatī flew up into the sky (10)

She flew with speed to the auspicious peak of the Himālaya Mountains, which was *constructed* as it *were by the Creator* himself by chiselling it strenuously. (11)

Alighting then she called to mind Jayā, Vijayā, the most holy Jayantī, and the fourth, Aparājita (12)

Being called to mind those goddesses came to see Kālī and being permitted by the Goddess, they began to render necessary service (13)

Then while Pārvatī was *engaged in the* performance of austerity, a tiger with sharp teeth and claws as his weapons came to that region from the forest of the Himalayas (14)

Seeing the Devī standing on one leg, the tiger reflected, 'When she will fall down I shall eat her" (15)

Thinking thus, the tiger stared incessantly at the face of Pārvatī who was then engaged in austerity. (16)

ततो वर्षशतं देवी गृणन्ती ब्रह्मणः पदम् ।
तपोऽतप्यत् ततोऽभ्यागाद् ब्रह्मा त्रिभुवनेश्वरः ॥ १७
पितामहस्ततोवाच देवीं प्रीतोऽस्मि शाश्वते ।
तपसा धूतपापाऽसि वरं वृणु यथेप्सितम् ॥ १८
अथोवाच वचः काली व्याघ्रस्य कमलोद्भव ।
वरदो भव तेनाहं यास्ये प्रीतिमनुत्तमाम् ॥ १९
ततः प्रादाद् वरं ब्रह्मा व्याघ्रस्याद्भुतकर्मणः ।
गाणपत्यं विभौ भक्तिमजेयत्वं च धर्मिताम् ॥ २०
वरं व्याघ्राय दत्वैवं शिवकान्तामथाब्रवीत् ।
वृणीष्व वरमव्यग्रा वरं दास्ये तवाम्बिके ॥ २१
ततो वरं गिरिसुता प्राह देवी पितामहम् ।
वरः प्रदीयतां मह्यं वर्णं कनकसंनिभम् ॥ २२
तथेत्युक्त्वा गतो ब्रह्मा पार्वती चाभवत् ततः ।
कोशं कृष्णं परित्यज्य पद्मकिञ्जल्कसन्निभा ॥ २३
तस्मात् कोशाच्च संजाता भूयः कात्यायनी मुने ।
तामभ्येत्य सहस्राक्षः प्रतिजग्राह दक्षिणाम् ।
प्रोवाच गिरिजां देवो वाक्यं स्वार्थाय वासवः ॥ २४

इन्द्र उवाच ।

इयं प्रदीयतां मह्यं भगिनी मेऽस्तु कौशिकी ।
त्वत्कोशसंभवा चेयं कौशिकी कौशिकोऽप्यहम् ॥ २५
तां प्रादादिति संश्रुत्य कौशिकीं रूपसंयुताम् ।
सहस्राक्षोऽपि तां गृह्य विन्ध्यं वेगाज्जगाम च ॥ २६
तत्र गत्वा त्वथोवाच तिष्ठस्वात्र महाचले ।
पूज्यमाना सुरैर्नाम्ना ख्याता त्वं विन्ध्यवासिनी ॥ २७
तत्र स्थाप्य हरिर्देवीं दत्त्वा सिंहं च वाहनम् ।
भवामरारिहन्त्रीति उक्त्वा स्वर्गमुपागमत् ॥ २८

Parvatı performed austerity for a hundred years invoking the protection of Brahman, and Brahman the Lord of the three worlds arrived there (17)

Brahman said to Devı, "O Eternal One, I am pleased upon you You have shaken off your sins by penance Ask a boon agree ably to your desire (18)

Kālı said, "O Brahman, confer a boon on the tiger I shall get limitless pleasure therefrom " (19)

Brahman conferred on the marvellous tiger a boon comprising the worship of Gaṇeśa, devotion to the Lord, invincibility and virtuousness (20)

Having granted the boon to the tiger, Brahman said to the beloved of Śaṅkara, "O Pārvatı, ask a boon without any hesitation, I shall grant it " (21)

The Goddess, the Daughter of the mountain-chief, told Brahman, "Grant me the complexion resembling gold as a boon " (22)

Saying "So be it", Brahman left the place Immediately did Parvatı become like the filament of a lotus, leaving her black sheath O Sage, from that sheath came into being Kātyāyanı Approaching her thousand eyed Indra accepted her as a Dakṣına fee and requested Pārvatı to bestow her on him (23, 24)

Indra said, "Give her to me Let Kauśıkı be my sister Kauśıkı is born of your Kośa (sheath) and I too adopt the name Kauśıka." (25)

Hearing this from Indra Pārvatı gave the handsome Kauśıkı to Indra Taking her with him Indra hurried to the Vindhya Mountains (26)

Going there he said, "O Great one, stay here worshipped by gods and known by the name of Vındhyavāsını." (27)

Installing the goddess there, providing her with a lion as her carrier and saying, "Be the slayer of the enemies of the gods," he reached heaven (28)

उमाऽपि तं वरं लब्ध्वा मन्दरं पुनरेत्य च ।
प्रणम्य च महेशानं स्थिता सविनयं मुने ॥ २९
ततोऽमरगुरुः श्रीमान् पार्वत्या सहितोऽव्ययः ।
तस्थौ वर्षसहस्रं हि महामोहनके मुने ॥ ३०
महामोहस्थिते रुद्रे भुवनाश्चेलुरुद्रवाः ।
चुक्षुभुः सागराः सप्त देवाश्च भयमागमन् ॥ ३१
ततः सुराः सहेन्द्रेण ब्रह्मणः सदनं गताः ।
प्रणम्योचुर्महेशानं जगत् क्षुब्धं तु किं त्विदम् ॥ ३२
तानुवाच भवो नूनं महामोहनके स्थितः ।
तेनाक्रान्तास्त्विमे लोका जग्मुः क्षोभं दुरत्ययम् ॥ ३३
इत्युक्त्वा सोऽभवत् तूष्णीं ततोऽप्यूचुः सुरा हरिम् ।
आगच्छ शक्र गच्छामो यावत् तन्न समाप्यते ॥ ३४
समाप्ते मोहने बालो यः समुत्पत्स्यतेऽव्ययः ।
स नूनं देवराजस्य पदमैन्द्रं हरिष्यति ॥ ३५
ततोऽमराणां वचनाद् विवेको बलघातिनः ।
भयाज्ज्ञानं ततो नष्टं भाविकर्मप्रचोदनात् ॥ ३६
ततः शक्रः सुरैः सार्धं वह्निना च सहस्रदृक् ।
जगाम मन्दरगिरिं तच्छृङ्गे न्यविशत्ततः ॥ ३७
अशक्ताः सर्व एवैते प्रवेष्टुं वह्नवाजिरम् ।
चिन्तयित्वा तु सुचिरं पावकं ते व्यसर्जयन् ॥ ३८
स चाभ्येत्य सुरश्रेष्ठो दृष्ट्वा द्वारे च नन्दिनम् ।
दुष्प्रवेशं च तं मत्वा चिन्तां वह्निः परां गतः ॥ ३९
स तु चिन्तार्णवे मग्नः प्रापश्यच्छंभुसद्मनः ।
निष्क्रामन्तीं महापङ्क्तिं हंसानां विमलां तथा ॥ ४०
असावुपाय इत्युक्त्वा हंसरूपो हुताशनः ।
वञ्चयित्वा प्रतीहारं प्रविवेश हराजिरम् ॥ ४१

O Sage, being blessed with the boon, reaching Mandara again and bowing down to Maheśvara, Umā remained there modestly. (29)

O Sage, the majestic and imperishable Master of the gods remained immersed in sensual enjoyment with Pārvatī for a thousand years (30)

While Śaṅkara was thus engrossed in sensualism, the worlds shook exceedingly, the seven oceans were agitated and the gods were frightened (31)

Then the gods together with Indra went to the heaven of Brahman. Bowing down they said to Brahman, "The world is very much disturbed Why so?" (32)

To them Brahman said, "Śaṅkara is engaged in sensual enjoyment, I am sure On His being possessed of it, these worlds have become extremely agitated." (33)

Saying this he became silent Then the gods said to Indra, "O Indra, come; we shall go before it comes to an end." (34)

At the conclusion of the sensual enjoyment the child that will be born as a result of their union will be imperishable. He shall certainly deprive Indra of his position. (35)

Due to this utterance of the gods, the discretion of Indra disappeared and out of fear, his consciousness vanished. Due to the fear of what is destined to happen, the thousand-eyed Indra together with the gods including Agni, went to the Mandara Hills and encamped on its peak. (36, 37)

But they were unable to enter the compound of Śaṅkara. Reflecting for some time they despatched Agni. (38)

Approaching he found Nandin stationed at the gate The great god Agni became highly distressed on discovering that it was *difficult to enter.* (39)

When he was thus plunged in anxious thought he saw a large white line of swans issuing from the mansion of Śambhu. (40)

"This is an opportunity", saying this, Agni in the guise of a swan entered the compound of Śaṅkara by deceiving the door-keeper. (41)

प्रविश्य सूक्ष्ममूर्तिश्च शिरोदेशे कपर्दिनः ।
प्राह प्रहस्य गम्भीरं देवा द्वारि स्थिता इति ॥ ४२
तच्छ्रुत्वा सहसोत्थाय परित्यज्य गिरेः सुताम् ।
विनिष्क्रान्तोऽजिराच्छर्वो वह्निना सह नारद ॥ ४३
विनिष्क्रान्ते सुरपतौ देवा मुदितमानसाः ।
शिरोभिरवनीं जग्मुः सेन्द्रार्कशशिपावकाः ॥ ४४
ततः प्रीत्या सुरानाह वदध्वं कार्यमाशु मे ।
प्रणामावनतानां वो दास्येऽहं वरमुत्तमम् ॥ ४५
देवा ऊचुः ।
यदि तुष्टोऽसि देवानां वरं दातुमिहेच्छसि ।
तदिदं त्यज्यतां तावन्महामैथुनमीश्वर ॥ ४६
ईश्वर उवाच ।
एवं भवतु संत्यक्तो मया भावोऽमरोत्तमाः ।
ममेदं तेज उद्रिक्तं कश्चिद् देवः प्रतीच्छतु ॥ ४७
पुलस्त्य उवाच ।
इत्युक्ताः शंभुना देवाः सेन्द्रचन्द्रदिवाकराः ।
असीदन्त यथा मग्नाः पङ्के वृन्दारका इव ॥ ४८
सीदत्सु दैवतेष्वेवं हुताशोऽभ्येत्य शंकरम् ।
प्रोवाच मुञ्च तेजस्त्वं प्रतीच्छाम्येष शंकर ॥ ४९
ततो मुमोच भगवांस्तद्रेतः स्कन्नमेव तु ।
जलं तृषान्ते वै यद्वत् तैलपानं पिपासितः ॥ ५०
ततः पीते तेजसि वै शार्वे देवेन वह्निना ।
स्वस्थाः सुराः समामन्त्र्य हरं जग्मुस्त्रिविष्टपम् ॥ ५१
संप्रयातेषु देवेषु हरोऽपि निजमन्दिरम् ।
समभ्येत्य महादेवीमिदं वचनमब्रवीत् ॥ ५२
देवि दैवैरिहाभ्येत्य यत्नात् प्रेष्य हुताशनम् ।

Entering in a diminutive form and flying over the head of Śankara he said in a serious manner, yet with a smile, that the gods were waiting at the gate. (42)

Hearing it he at once stood up and leaving the daughter of Himālaya, Śankara came out of the courtyard together with Agni, O Narada (43)

When Śankara went out, gods were very much pleased Indra, Sūrya, Candra, and Agni saluted Him by touching the earth with their heads (44)

Then he said affectionately to the gods, "Tell me your business without further delay To those that have bent low in salutation, I shall grant a great boon" (45)

The gods said, "If you are pleased upon the gods and desire to grant them a boon, then put a stop to the great copulation you are engaged in, O Lord" (46)

The Lord said, "May it be so I have renounced the disposition But some god should receive my semen which is over flowing" (47)

Pulastya said Being thus addressed by Śankara, the gods Indra, Candra and Sūrya became despondent like elephants sunk in a bog. (48)

When the gods were thus distressed, Agni approached Śankara and said, "Release your semen. I shall hold it, O Śankara." (49)

Then the Lord released the semen which had trickled down, like one thirsty gets the drink of oil, to quench his thirst (50)

When the semen of Śankara was drunk by the god Agni, the gods were restored to their peace of mind and bidding farewell to Śankara, they returned to heaven. (51)

On the departure of the gods, Śankara went back to his dwelling and told the Great Goddess the following : (52)

"Dear one, gods came here and particularly sent Agni to me They prevailed upon me and made me accept that I shall

नीतः प्रोक्तो निषिद्धस्तु पुत्रोत्पत्ति त्वदोदरात् ॥ ५३
साऽपि भर्तुर्वचः श्रुत्वा क्रुद्धा रक्तान्तलोचना ।
शशाप दैवतान् सर्वान् नष्टपुत्रोद्भवा शिवा ॥ ५४
यस्मान्नेच्छन्ति ते दुष्टा मम पुत्रमथौरसम् ।
तस्मात् ते न जनिष्यन्ति स्वासु योषित्सु पुत्रकान् ॥५५
एवं शप्त्वा सुरान् गौरी शौचशालामुपागमत् ।
आहूय मालिनीं स्नातुं मतिं चक्रे तपोधना ॥ ५६
मालिनी सुरभिं गृह्य श्लक्ष्णमुद्वर्तनं शुभा ।
देव्यङ्गमुद्वर्तयते कराभ्यां कनकप्रभम् ।
तत्स्वेदं पार्वती चैव मेने कीदृग्गुणेन हि ॥ ५७
मालिनी तूर्णमगमद् गृहं स्नानस्य कारणात् ।
तस्यां गतायां शैलेयी मलाच्चक्रे गजाननम् ॥ ५८
चतुर्भुजं पीनवक्षं पुरुषं लक्षणान्वितम् ।
कृत्वोत्ससर्ज भूम्यां च स्थिता भद्रासने पुनः ॥ ५९
मालिनी तच्छिरःस्नानं ददौ विहसती तदा ।
ईषद्धासाक्षमा दृष्ट्वा मालिनीं प्राह नारद ॥ ६०
किमर्थं भीरु शनकैर्हससि त्वमतीव च ।
साऽथोवाच हसाम्येवं भवत्यास्तनयः किल ॥ ६१
भविष्यतीति देवेन प्रोक्तो नन्दी गणाधिपः ।
तच्छ्रुत्वा मम हासोऽयं संजातोऽद्य कृशोदरि ॥ ६२
यस्माद् देवैः पुत्रकामः शंकरो विनिवारितः ।
एतच्छ्रुत्वा वचो देवी सस्नौ तत्र विधानतः ॥ ६३
स्नात्वाऽर्च्य शंकरं भक्त्या समभ्यागाद् गृहं प्रति ।
ततः शंभुः समागत्य तस्मिन् भद्रासने त्वपि ॥ ६४
स्नातस्तस्य ततोऽधस्तात् स्थितः स मलपूरुषः ।
उमास्वेदं भवस्वेदं जलभूतिसमन्वितम् ॥ ६५

not beget a son in you." (53)

Hearing the words of her husband, the eyes of the Devi became red with anger, and Pārvati who could not give birth to a son now, cursed the host of gods saying. "As those wicked fellows do not desire that a son should be begotten in me, so shall they not produce sons in their own wives." (54, 55)

Having thus pronounced a curse upon the gods, Parvati went to the bath-room and calling Malini, the ascetic goddess (Pārvati) prepared to have a bath (56)

She began to rub and cleanse with fragrant unguents with her hands, the gold bright body of the Devi, but Pārvati was thinking about the merit of the sweat. (57)

Immediately after, Malini went to the bath room to take her bath there On her departure, Parvati made out, of her bodily filth, a four armed, full breasted, and lucky male being Gaṇeśa Having produced him, she placed him on the ground and took her seat again on the throne (58, 59)

O Narada, smiling Mālini perfumed her head. Seeing her smiling, Umā said, "Why are you smiling timidly and slowly, but frequently ?" She then replied, "That you will have a son was *told to Nandi the chief of* the Gaṇas, by Śaṅkara himself O Dear one, hearing it I could not help laughing to-day. Śaṅkara, who desired a son to be born to Him was *compelled by the gods to desist* from begetting one " Hearing these words, Devi took a regular bath as is prescribed by the rules. (60, 61, 62, 63)

Bathing and worshipping Śaṅkara devotedly, she entered the house Śaṅkara came and had a bath *on the throne and* below Him was seated, the filth born being. The sweat of Umā and Śaṅkara mixed on the moist earth. From their union sprang

तत्संपर्कात् समुत्तस्थौ फूत्कृत्य करमुत्तमम् ।
अपत्यं हि विदित्वा च प्रीतिमान् भुवनेश्वरः ॥ ६६
तं चादाय हरो नन्दिमुवाच भगनेत्रहा ।
रुद्रः स्नात्वाऽर्च्य देवादीन् वाग्भिरद्भिः पितॄनपि ॥ ६७
जप्त्वा सहस्रनामानमुमापार्श्वमुपागतः ।
समेत्य देवीं विहसन् शंकरः शूलधृग् वचः ॥ ६८
प्राह त्वं पश्य शैलेयि स्वसुत गुणसंयुतम् ।
इत्युक्ता पर्वतसुता समेत्यापश्यदद्भुतम् ॥ ६९
यत्तदङ्गमलाद्दिव्यं कृतं गजमुखं नरम् ।
ततः प्रीता गिरिसुता तं पुत्रं परिषस्वजे ॥ ७०
मूर्ध्नि चैनमुपाघ्राय ततः शर्वोऽब्रवीदुमाम् ।
नायकेन विना देवि तव भूतोऽपि पुत्रकः ॥ ७१
यस्माज्जातस्ततो नाम्ना भविष्यति विनायकः ।
एष विघ्नसहस्राणि सुरादीनां करिष्यति ॥ ७२
पूजयिष्यन्ति चैवास्य लोका देवि चराचराः ।
इत्येवमुक्त्वा देव्यास्तु दत्तवांस्तनयाय हि ॥ ७३
सहायं तु गणश्रेष्ठं नाम्ना ख्यातं घटोदरम् ।
तथा मातृगणा घोरा भूता विघ्नकराश्च ये ॥ ७४
ते सर्वे परमेशेन देव्याः प्रीत्योपपादिताः ।
देवी च स्वसुतं दृष्ट्वा परां मुदमवाप च ॥ ७५
रेमेऽथ शंभुना सार्धं मन्दरे चारुकन्दरे ।
एवं भूयोऽभवद् देवी इयं कात्यायनी विभो ।
या जघान महादैत्यौ पुरा शुम्भनिशुम्भकौ ॥ ७६
एतत् तवोक्तं वचनं शुभाख्यं
यथोद्भवं पर्वततो मृडान्याः ।
स्वर्ग्यं यशस्यं च तथाघहारि
आख्यानमूर्जस्करमद्रिपुत्र्याः ॥ ७७

इति श्रीवामनपुराणे अष्टाविंशोऽध्याय ॥२८॥

up (a person with) the trunk, blowing air The Lord of the universe was pleased to know him as his child (64, 65, 66)

Taking him Śaṅkara, the destroyer of the eyes of Bhaga, gave this information to Nandi Bathing, worshipping gods with sacred words and the Manes with water, and reciting the hymn of the Thousand Names he went near Umā. Approaching, the Smiling, Trident-holding Śaṅkara said, "O Pārvatī, see your own son endowed with various high qualities" Being thus told Parvatī arrived there and witnessed a marvel, that from the filth of her body was created an elephant faced human being Pleased with it, she embraced the son (67, 68, 69, 70)

Smelling in his head, Śarva said to Umā, "O Devī, a son has been born to you without a Nāyaka (husband) Therefore will he bear the name Vināyaka He will cause a thousand difficulties to the gods. (71, 72)

"O Devī, the entire world will worship him", Saying this, he offered to the son of Devī the chief of the Ganas well-known by the name Ghaṭodara his helper, and gave the Mātṛs and the dreadful Bhūtas etc, who cause obstacles, his helpers (73,74)

Śaṅkara commissioned them to help Ganeśa for the satisfaction of Devī And Devī looking at her son obtained great pleasure (75)

She enjoyed life with Śaṅkara on the Mandara Hills of charming caves, O Narada Thus the Goddess Kātyayanī incarnated Herself again and killed the two mighty demons Śumbha and Niśumbha in olden days (76)

I have narrated to you the auspicious account of the birth of Parvatī from Himālaya, which leads one to heaven, brings about reputation, destroys sins and gives great strength (77)

Thus ends the Twenty-eighth Chapter in the Vāmana-Purāṇa–28

२९

पुलस्त्य उवाच ।
कश्यपस्य दनुर्नाम भार्यासीद् द्विजसत्तम ।
तस्याः पुत्रत्रय चासीत् सहस्राक्षाद् बलाधिकम् ॥ १
ज्येष्ठः शुम्भ इति ख्यातो निशुम्भश्चापरोऽसुरः ।
तृतीयो नमुचिर्नाम महाबलसमन्वितः ॥ २
योऽसौ नमुचिरित्येव ख्यातो दनुसुतोऽसुरः ।
त हन्तुमिच्छति हरिः प्रगृह्य कुलिशं करे ॥ ३
त्रिदिवेशं समायान्तं नमुचिस्तद्भयादथ ।
प्रविवेश रथं भानोस्ततो नाशकदच्युतः ॥ ४
शक्रस्तेनाथ समय चक्रे सह महात्मना ।
अवध्यत्व वरं प्रादाच्छस्त्रैरस्त्रैश्च नारद ॥ ५
ततोऽवध्यत्वमाज्ञाय शस्त्रादस्त्राच्च नारद ।
संत्यज्य भास्कररथं पातालमुपमादथ ॥ ६
स निमज्जन्नपि जले सामुद्रं फेनमुत्तमम् ।
ददृशे दानवपतिस्तं प्रगृह्येदमब्रवीत् ॥ ७
यदुक्तं देवपतिना वासवेन वचोऽस्तु तत् ।
अय स्पृशतु मां फेनः कराभ्यां गृह्य दानव. ॥ ८
मुखनासाक्षिकर्णादीन् संममार्ज्ज यथेच्छया ।
तस्मिञ्छक्रोऽसृजद् वज्रमन्तर्हितमपीश्वरः ॥ ९
तेनासौ भग्ननासास्यः पपात च ममार च ।
समये च तथा नष्टे ब्रह्महत्याऽस्पृशद्धरिम् ॥ १०
स वै तीर्थं समासाद्य स्नातः पापादमुच्यत ।

29

Pulastya said O Great Brahmana, Kaśyapa's wife was known as Danu who had three sons mightier than Indra. (1)

The eldest was known as Śumbha and the other demon, Niśumbha The third who possessed extraordinary strength was named Namuci (2)

Indra holding the thunderbolt in his hand resolved to kill Danu's son who was known as the demon Namuci (3)

Observing the Lord of heaven approa ching, Namuci afraid of him entered the chariot of the Sun god. Then Indra did not succeed in killing him (4)

Indra entered into an agreement with the mighty one, O Nārada, he granted him the boon that he would neither be killed by weapons nor by missiles (5)

O Nārada, knowing that he was not slayable by weapons and missiles, he left the chariot of the sun god and went to the nether world (6)

Having immersed in water, he saw a nice white foam of the sea, getting hold of which, the chief of the demons said, "Let what has been said by Indra the Lord of the gods materialise. Let this foam touch me". Saying this and holding it in his hands, the demon cleansed his mouth, nose, eyes, ears etc. as he liked. Within it the mighty Indra created a secret thunderbolt (7, 8, 9)

Due to this, with his nose broken and face shattered he fell and expired And the established rule of conduct being broken, the crime of murdering a Brāhmana clung to Indra (10)

Reaching the Tirtha, he had his bath

ततोऽस्य भ्रातरौ वीरौ क्रुद्धौ शुम्भनिशुम्भकौ ॥ ११
उद्योगं सुमहत्कृत्वा सुरान् बाधितुमागतौ।
सुरास्तेऽपि सहस्राक्षं पुरस्कृत्य विनिर्ययुः ॥ १२
जितास्त्वाक्रम्य दैत्याभ्यां सबलाः सपदानुगाः।
शक्रस्याहृत्य च गजं याम्यं च महिषं बलात् ॥ १३
वरुणस्य मणिच्छत्रं गदां वै मारुतस्य च।
निधयः पद्मशङ्खाद्या हृतास्त्वाक्रम्य दानवैः ॥ १४
त्रैलोक्यं वशगं चास्ते ताभ्यां नारद सर्वतः।
तदाजग्मुर्महीपृष्ठं ददृशुस्ते महासुरम् ॥ १५
रक्तबीजमथोचुस्ते को भवानिति सोऽब्रवीत्।
स चाह दैत्योऽस्मि विभो सचिवो महिषस्य तु ॥ १६
रक्तबीजेति विख्यातो महावीर्यो महाभुजः।
अमात्यौ रुचिरौ वीरौ चण्डमुण्डाविति श्रुतौ ॥ १७
तावास्तां सलिले मग्नौ भयाद् देव्या महाभुजौ।
यस्त्वासीत् प्रभुरस्माकं महिषो नाम दानवः ॥ १८
निहतः स महादेव्या विन्ध्यशैले सुविस्तृते।
भवन्तौ कस्य तनयौ कौ वा नाम्ना परिश्रुतौ।
किंवीर्यौ किंप्रभावौ च एतच्छंसितुमर्हथः ॥ १९

शुम्भनिशुम्भावूचतुः।

अहं शुम्भ इति ख्यातो दनोः पुत्रस्तथौरसः।
निशुम्भोऽयं मम भ्राता कनीयान् शत्रुपूगहा ॥
अनेन बहुशो देवाः सेन्द्ररुद्रदिवाकराः।
समेत्य निर्जिता वीरा येऽन्ये च बलवत्तराः ॥ २
तदुच्यतां कया दैत्यो निहतो महिषासुरः।
यावत्तां घातयिष्यावः स्वसैन्यपरिवारितौ ॥ २२
इत्थं तयोस्तु वदतोर्नर्मदायास्तटे मुने।

there and was delivered from sin. Then two warrior brothers of him, Śumbha and Niśumbha made abundant preparation for war and began to harass the gods. The gods too went out with Indra in their forefront and they were attacked and vanquished together with their army and followers by the two demons. They brought away from Indra his elephant and from Yama his buffalo by force, the jewelled umbrella of Varuṇa and the club of Māruta. The treasures Padma, Śaṅkha etc. were snatched by the demons after an attack. (11, 12, 13, 14)

The three worlds were brought under their absolute control by them, O Nārada. Then they came to the earth and saw the great demon Raktabīja. And they said, "Who are you?" He said, "I am a demon, O lord, a companion of Mahiṣa, well-known as Raktabīja of great prowess and might. The two bright and brave ministers of Mahiṣa are known as Caṇḍa and Muṇḍa. (15, 16, 17)

The mighty ones are submerged under water, out of the fear of the Goddess. The demon known as Mahiṣa who was our lord was slain by the Great Goddess on the extensive Vindhya Mountains. Whose sons are you and by what name are you known, what is your might and what influence do you weild? Please tell me all these. (18, 19)

Śumbha and Niśumbha said, "I am the son of Danu, born of her own self and known as Śumbha, and Niśumbha, the annihilator of enemies is my younger brother. (20)

Innumerable gods including Indra, Rudra and Sūrya and also other warriors who were more powerful were faced and completely vanquished by him. (21)

Then tell me by whom was the demon Mahiṣāsura slain. So that we supported by our own army may kill her. (22)

O Nārada, when these two were thus speaking among themselves on the bank of the Narmadā, the two demons, Caṇḍa and

जलवासाद् विनिष्क्रान्तौ चण्डमुण्डौ च दानवौ ॥ २३
ततोऽभ्येत्यासुरश्रेष्ठौ रक्तबीजं समाश्रितौ ।
ऊचतुर्वचनं श्लक्ष्णं कोऽयं तव पुरस्सरः ॥ २४
स चोभौ प्राह दैत्योऽसौ शुम्भो नाम सुरार्दनः ।
कनीयानस्य च भ्राता द्वितीयो हि निशुम्भकः ॥ २५
एतावाश्रित्य तां दुष्टां महिषघ्नीं न संशयः ।
अहं विवाहयिष्यामि रत्नभूता जगत्त्रये ॥ २६
चण्ड उवाच ।
न सम्यगुक्तं भवता रत्नार्होऽसि न साम्प्रतम् ।
यः प्रभुः स्यात्स रत्नार्हस्तस्माच्छुम्भाय योज्यताम् ॥२७
तदाचचक्षे शुम्भाय निशुम्भाय च कौशिकीम् ।
भूयोऽपि तद्विधा जातां कौशिकीं रूपशालिनीम् ॥ २८
ततः शुम्भो निजं दूतं सुग्रीवं नाम दानवम् ।
दैत्यं च प्रेषयामास सकाशं विन्ध्यवासिनीम् ॥ २९
स गत्वा तद्वचः श्रुत्वा देव्यागत्य महासुरः ।
निशुम्भशुम्भावाहेदं मन्युनाभिपरिप्लुतः ॥ ३०
सुग्रीव उवाच ।
युवयोर्वचनाद् देवीं प्रदेष्टुं दैत्यनायकौ ।
गतवानहमद्यैव वामह वाक्यमनुत्तमम् ॥ ३१
यथा शुम्भोऽतिविख्यातः कर्तृ श्री दानवेष्वपि ।
स त्वां प्राह महाभागे प्रभुरस्मि जगत्त्रये ॥ ३२
यानि स्वर्गे महीपृष्ठे पाताले चापि सुन्दरि ।
रत्नानि सन्ति तावन्ति मम वेश्मनि नित्यशः ॥ ३३
त्वमुक्ता चण्डमुण्डाभ्यां रत्नभूता कृशोदरि ।
तस्माद् भजस्व मां वा त्वं निशुम्भं वा ममानुजम् ॥ ३४
सा चाह मां विहसती शृणु सुग्रीव मद्वचः ।
सत्यमुक्तं त्रिलोकेशः शुम्भो रत्नार्ह एव च ॥ ३५
किं त्वस्ति दुर्विनीताया हृदये मे मनोरथः ।

Munda emerged from their watery residence (23)

Approaching, the two mighty demons resorted to Raktabīja and spoke sweetly, "Who is there before you ?" (24)

He said to both of them, "This demon who is called Śumbha is an enemy of the gods and the other Niśumbha, is his younger brother" (25)

"With the help of these two I shall, without any doubt marry the wicked slayer of Mahiṣa who is verily a jewel in all the three worlds" (26)

Caṇḍa said, "You have not spoken rightly. You are not fit to receive a jewel The master alone deserves a jewel Therefore, offer the jewel of this beautiful damsel to Śumbha" (27)

Then he informed about the reborn handsome looking Kauśikī to Śumbha and Niśumbha (28)

Afterwards Śumbha sent his messenger, the demon Sugrīva to Vindhyavāsinī. (29)

Going to the goddess and hearing what she said the great demon came back and said the following in great anger to Śumbha and Niśumbha (30)

Sugrīva said "As commanded, I proceeded to the Goddess today and spoke to her as follows (31)

"Śumbha who is very well known and is the most eminent of demons has sent you the following message "Fortunate one, I am the *Lord of the three worlds* (32)

"All the gems in heaven, earth and nether world are ever present in my palace, O Charming one (33)

'O Beautiful lady, Caṇḍa and Muṇḍa have declared you as a jewel Therefore take to me or to my younger brother Niśumbha" (34)

She told me smiling, "Hear then what I say, O Sugrīva You have spoken the truth Śumbha, the lord of the three worlds deserves jewels (35)

"But stubborn as I am, I entertain a

यो मां विजयते युद्धे स मर्ता स्यान्महासुर ॥ ३६
मया चोक्ताऽवलिप्ताऽसि यो जयेत् ससुरासुरान् ।
स त्वां कथं न जयते सा त्वमुत्तिष्ठ भामिनी ॥ ३७
साऽथ मां प्राह किं कुर्मि यदनालोचितः कृतः ।
मनोरथस्तु तद् गच्छ शुम्भाय त्वं निवेदय ॥ ३८
तयैवमुक्तस्त्वभ्यागां त्वत्सकाशं महासुर ।
सा चाग्निकोटिसदृशी मत्वैव कुरु यत्क्षमम् ॥ ३९

पुलस्त्य उवाच ।

इति सुग्रीववचनं निशम्य स महासुरः ।
प्राह दूरस्थितं शुम्भो दानवं धूम्रलोचनम् ॥ ४०

शुम्भ उवाच ।

धूम्राक्ष गच्छ ता दुष्टां केशाकर्षणविह्वलाम् ।
सापराधां यथा दासीं कृत्वा शीघ्रमिहानय ॥ ४१
यश्चास्याः पक्षकृत् कश्चिद् भविष्यति महाबलः ।
स हन्तव्योऽविचार्यैव यदि हि स्यात् पितामहः ॥ ४२
स एवमुक्तः शुम्भेन धूम्राक्षोऽक्षौहिणीशतैः ।
वृतः षड्भिर्महातेजा विन्ध्यं गिरिमुपाद्रवत् ॥ ४३
स तत्र दृष्ट्वा तां दुर्गां भ्रान्तदृष्टिरुवाच ह ।
एह्येहि मूढे भर्तारं शुम्भमिच्छस्व कौशिकि ।
न चेद् बलान्नयिष्यामि केशाकर्षणविह्वलाम् ॥ ४४

श्रीदेव्युवाच ।

प्रेषितोऽसीह शुम्भेन बलान्नेतुं हि मां किल ।
तत्र किं ह्यबला कुर्याद् यथेच्छसि तथा कुरु ॥ ४५

पुलस्त्य उवाच ।

एवमुक्तो विभावर्या बलवान् धूम्रलोचनः ।
समभ्यधावत् त्वरितो गदामादाय वीर्यवान् ॥ ४६

desire in my mind—he who conquers me in battle shall be my husband, O great demon." (36)

I said, 'You are haughty. How can he who has conquered gods and demons fail to conquer you, O fair lady ?" (37)

She replied, "What can I do, since an ill-considered vow has been taken by me So you go back, and tell Śumbha all that I have said." (38)

O great demon, being thus spoken to, I have come to your presence And she is like a crore of fires in brilliance Knowing this you may do whatever you deem proper (39)

Pulastya said : Hearing these words, the mighty demon Śumbha sent communication to the demon Dhūmralocana who was stationed at a distance. (40)

Śumbha said, "O Dhūmrākṣa, go and immediately fetch the wicked woman here, with her dignity lost by being dragged by her hair, like an offending slave girl" (41)

"Or if any one of great might takes her side, let him be slain without any hesitation, be he Brahman himself" (42)

Being thus commanded by Śumbha, the vigorous Dhumrākṣa accompanied by six hundred Akṣauhiṇī arrays of army marched towards the Vindhya Mountains. (43)

On seeing Durgā there, he said with his vision confused, "Come, come, O foolish Kauśikī, choose Śumbha as your husband If you do not go, I shall take you by force, distressed by being dragged by your hair" (44)

The goddess said, "You have been sent by Śumbha to take me by force What can a woman do in this matter ? You may do as you like" (45)

Pulastya said Being thus spoken to by Durgā, the mighty and vigourous Dhumralocana ran towards her speedily with a club in hand. (46)

तमापतन्तं सगदं हुंकारेणैव कौशिकी ।
सबलं भस्मसाचक्रे शुष्कमग्निरिवेन्धनम् ॥ ४७
ततो हाहाकृतमभूज्जगत्यस्मिंश्चराचरे ।
सबलं भस्मसान्नीतं कौशिक्या वीक्ष्य दानवम् ॥ ४८
तच्च शुम्भोऽपि शुश्राव महच्छब्दमुदीरितम् ।
अथादिदेश बलिनौ चण्डमुण्डौ महासुरौ ॥ ४९
रुरुं च बलिनां श्रेष्ठं तथा जग्मुर्मुदान्विताः ।
तेषां च सैन्यमतुलं गजाश्वरथसंकुलम् ॥ ५०
समाजगाम सहसा यत्रास्ते कोशसंभवा ।
तदायान्तं रिपुबलं दृष्ट्वा कोटिशतावरम् ॥ ५१
सिंहोऽद्रवद् धुतसटः पाटयन् दानवान् रणे ।
कांश्चित् करप्रहारेण कांश्चिदास्येन लीलया ॥ ५२
नखैः कांश्चिदाक्रम्य उरसा प्रममाथ च ।
ते वध्यमानाः सिंहेन गिरिकन्दरवासिना ॥ ५३
भूतैश्च देव्यनुचरैश्चण्डमुण्डौ समाश्रयन् ।
तावार्त्तं स्वबलं दृष्ट्वा कोपप्रस्फुरिताधरौ ॥ ५४
समाद्रवेतां दुर्गां वै पतङ्गाविव पावकम् ।
तावापतन्तौ रौद्रौ वै दृष्ट्वा क्रोधपरिप्लुता ॥ ५५
त्रिशाखां भ्रकुटीं वक्त्रे चकार परमेश्वरी ।
भ्रकुटीकुटिलाद् देव्या ललाटफलकाद् द्रुतम् ।
काली करालवदना निःसृता योगिनी शुभा ॥ ५६

खट्वाङ्गमादाय करेण रौद्र-
मसिञ्च कालाञ्जनकोशमुग्रम् ।
संशुष्कगात्रा रुधिराप्लुताङ्गी
नरेन्द्रमूर्ध्ना स्रजमुद्वहन्ती ॥ ५७

कांश्चित् खड्गेन चिच्छेद खट्वाङ्गेन परान् रणे ।

With a Hum sound Kauśiki reduced him together with his army to ashes as fire consumes dry fuel (47)

On seeing the demon along with his army reduced to ashes by Kauśiki, people all over made the 'Alas !' sound in horror (48)

Śumbha too heard that great uproar thus produced and issued command to the mighty demons of high rank, Caṇḍa and Muṇḍa and the extremely powerful Ruru They proceeded to the Vindhya Mountains, very much delighted. Under their command a peerless army consisting of elephant, horse and chariot met without loss of time where Kauśiki was Then seeing several hundred crores of battalions of soldiers come, the carrier of the Goddess, the lion shook his mane in anger and tore the demons asunder in the field of battle. Some demons it killed with the blow of its fore paw, others very easily with its mouth. (49, 50, 51, 52)

Attacking, the lion tore out their hearts with its nails. Being thus killed by the lion, the habitual dweller in caves of mountains, and by the Bhūtas, the followers of the Goddess, the demons took refuge with Caṇḍa and Muṇḍa, and finding their army, struck by calamity, their lips throbbed with anger and they chased Durgā like moths rushing upon fire Seeing the two dreadful demons coming towards her, the great Goddess assumed a frowning appearance out of anger Out of the forehead, dreadful due to anger, issued suddenly Kāli of terrible countenance, the benign Durgā Bearing the strange skull-topped staff in her hand, and a fearful sword and its jet black sheath, with the flesh of her body emaciated, besmeared with blood and wearing a garland of the skull of kings. (53, 54, 55, 56, 57)

Some were killed with her sword and others were beaten with her skull topped staff The highly enraged Devi destroyed

न्यपूदयद् भृशं क्रुद्धा सरथाश्वगजान् रिपून् ॥ ५८
चर्माङ्कुश मुद्गरं च सधनुष्कं सघण्टिकम् ।
कुञ्जरं सह यन्त्रेण प्रचिक्षेप मुखेऽम्बिका ॥ ५९
सचक्रकूबररथं ससारथितुरङ्गमम् ।
समं योधेन वदने क्षिप्य चर्वयतेऽम्बिका ॥ ६०
एकं जग्राह केशेषु ग्रीवायामपरं तथा ।
पादेनाक्रम्य चैवान्यं प्रेषयामास मृत्यवे ॥ ६१
ततस्तु तद् बलं देव्या भक्षितं सबलाधिपम् ।
रुरुर्दृष्ट्वा प्रदुद्राव तं चण्डी ददृशे स्वयम् ॥ ६२
आनयानाय शिरसि खट्वाङ्गेन महासुरम् ।
स पपात हतो भूम्या छिन्नमूल इव द्रुमः ॥ ६३
ततस्तं पतितं दृष्ट्वा पशोरिव विभावरी ।
कोशमुत्कर्तयामास कर्णादिचरणान्तिकम् ॥ ६४

सा च कोशं समादाय बबन्ध विमला जटाः ।
एका न बन्धमगमत् तामुत्पाट्याक्षिपद् भुवि ॥ ६५
सा जाता सुतरां रौद्री तैलाभ्यक्तशिरोरुहा ।
कृष्णार्धमर्धशुक्लं च धारयन्ती स्वकं वपुः ॥ ६६
साऽब्रवीद् वरमेकं तु मारयामि महासुरम् ।
तस्या नाम तदा चक्रे चण्डमारीति विश्रुतम् ॥ ६७
प्राह गच्छस्व सुभगे चण्डमुण्डाविहानय ।
स्वयं हि मारयिष्यामि तावानेतुं त्वमर्हसि ॥ ६८
श्रुत्वैवं वचनं देव्याः साऽभ्यद्रवत तावुभौ ।
प्रदुद्रुवतुर्भयात्तौ दिशमाश्रित्य दक्षिणाम् ॥ ६९
ततस्तावपि वेगेन प्राधावत् त्यक्तवाससौ ।
साऽधिरुह्य महावेगं रासभं गरुडोपमम् ॥ ७०
यतो गतौ च तौ दैत्यौ तत्रैवानुययौ शिवा ।

the enemies and their chariot, horses and elephants (58)

Durgā flung into her mouth the shield, goad, club, together with the bow and bells and the elephant together with the fetters (59)

Taking into her mouth the chariots with their wheels, pole, drivers, horses, and warriors, Durga ground them with her teeth (60)

She seized one by the hair and another by the neck. Crushing one demon by the weight of her foot, she despatched him to death (61)

Then the Goddess devoured the army together with its commander. Seeing this, Ruru ran away and Caṇḍī herself saw him doing so (62)

She beat the great demon in the head with the skull topped staff and he fell down dead on the ground like a tree cut up by the roots (63)

Seeing him fall down, Durgā got her sheath from the ear to the foot cut like that of an animal. (64)

Taking the sheath, she prepared a nice braid. One of these could not be tied and therefore it was uprooted and thrown on the ground (65)

In a moment that braid of hair assumed a fearful appearance with the hair of her head properly soaked in oil and possessing a body dark complexioned in one half and white in another. (66)

She said ' I shall rather slay at least one great demon" Then she was given the name, Caṇḍamārī, by which she became well known in the world. (67)

Then Durgā said, ' O Fortunate One, go and fetch Caṇḍa and Muṇḍa here. I shall myself slay them. Go and bring them " (68)

Hearing the words of Devī, she pursued them both. Frightened, they ran to the eastern direction (69)

Then they too ran with speed, leaving the cloth they wore. Durgā riding a donkey with great speed, like Garuḍa, pursued the

सा ददर्श तदा पौण्ड्ं महिषं वै यमस्य च ॥ ७१
सा तस्योत्पाटयामास विषाणं भुजगाकृतिम् ।
तं प्रगृह्य करेणैव दानवावन्वगाञ्जवात् ॥ ७२
तौ चापि भूमिं संत्यज्य जग्मतुर्गगनं तदा ।
वेगेनाभिसृता सा च रासभेन महेश्वरी ॥ ७३
ततो ददर्श गरुडं पन्नगेन्द्रं चिपादिषुम् ।
कर्कोटकं स दृष्ट्वैव ऊर्ध्वरोमा व्यजायत ॥ ७४
भयान्मार्याश्च गरुडो मांसपिण्डोपमो बभौ ।
न्यपतंस्तस्य पत्राणि रौद्राणि हि पतत्त्रिणः ॥ ७५
खगेन्द्रपत्राण्यादाय नागं कर्कोटकं तथा ।
वेगेनानुसरद् देवी चण्डमुण्डौ भयातुरौ ॥ ७६
संप्राप्तौ च तदा देव्या चण्डमुण्डौ महासुरौ ।
बद्धौ कर्कोटकेनैव बद्ध्वा विन्ध्यमुपागमत् ॥ ७७

निवेदयित्वा कौशिक्यै कोशमादाय भैरवम् ।
शिरोभिर्दानवेन्द्राणां तार्क्ष्यपत्रैश्च शोभनैः ॥ ७८
कृत्वा स्रजमनौपम्यां चण्डिकायै न्यवेदयत् ।
घर्घरां च मृगेन्द्रस्य चर्मणः सा समार्पयत् ॥ ७९
स्रजमन्यैः खगेन्द्रस्य पत्रैर्मूर्ध्नि निबध्य च ।
आत्मना सा पपौ पानं रुधिरं दानवेष्वपि ॥ ८०
चण्डा त्वादाय चण्डं च मुण्डं चासुरनायकम् ।
चकार कुपिता दुर्गा विशिरस्कौ महासुरौ ॥ ८१
तयोरेवाहिना देवी शेखरं शुष्करेवती ।
कृत्वा जगाम कौशिक्याः सकाशं मार्यया सह ॥ ८२
समेत्य साब्रवीद् देवि गृह्यतां शेखरोत्तमः ।
ग्रथितो दैत्यशीर्षाभ्यां नागराजेन वेष्टितः ॥ ८३
तं शेखरं शिवा गृह्य चण्डाया मूर्ध्नि विस्तृतम् ।

demons wherever they went She then saw Yama's buffalo Paundra (70, 71)

She uprooted his snake shaped horn and taking it in one hand speedily pursued the demons (72)

And leaving the earth, they reached the sky then. And the great Goddess vigouronsly attacked riding the donkey (73)

Then she saw Garuda ready to eat Karkoṭaka, the chief of the snakes. Seeing Her Garuḍa was horripilated (74)

Out of the fear of Caṇḍamārī, Garuda appeared as a *mass of flesh and the dreadful* feathers of the bird began to fall (75)

Picking up the feathers of the great bird and the snake Karkoṭaka, the Goddess pursued the extremely scared Canda and Muṇḍa, and catching *hold of the two* great demons after they were bound by Karkoṭaka and binding them she reached the Vindhya Mountains (76, 77)

Taking the fearful sheath she offered it to Kauśikī, and preparing an incomparable garland of the heads of the demons, decorated with the nice feathers of Garuḍa, she dedicated *to* Caṇḍikā and *also offered a girdle* with small bells made of lion's skin. (78, 79)

Fixing a garland with other feathers of Garuda on her head, she had by herself a drink of wine and blood in the midst of the demons (80)

The fearful and irate Goddess Durgā *getting hold of the two demon chiefs*, behead ed them angrily (81)

Preparing a crest with their *snakes*, the goddess Śuṣkarevatī reached the presence of Kauśikī taking Candamarī with Her. (82)

Arriving she said, 'O Goddess, accept this extraordinary crest prepared out of the skulls of the two demons and bound by the chief of the snakes" (83)

Taking the crest, Durgā fixed it on her extensive head and said to her, "You have done something awful As you are putting

ववन्ध प्राह चैनैनां कृतं कर्म सुदारुणम् ॥ ८४
शेखरं चण्डमुण्डाभ्यां यस्माद् धारयसे शुभम् ।
तस्माल्लोके तव ख्यातिश्चामुण्डेति भविष्यति ॥ ८५
इत्येवमुक्त्वा वचनं त्रिनेत्रा
सा चण्डमुण्डस्रजधारिणीं वै ।
दिग्वाससं चाभ्यवदत् प्रतीता
निषूदय त्वारिबलान्यमूनि ॥ ८६
सा त्वेवमुक्ताऽथ विषाणकोट्या
सुवेगयुक्तेन च रासभेन ।
निषूदयन्ती रिपुसैन्यमुग्रं
चचार चान्यानसुरांश्चखाद ॥ ८७
ततोऽम्बिकायास्त्वथ चर्ममुण्डया
मार्या च सिंहेन च भूतसंघैः ।
निपात्यमाना दनुपुंगवास्ते
ककुद्मिनं शुम्भमुपाश्रयन्त ॥ ८८

इति श्रीवामनपुराणे एकोनत्रिंशोऽध्यायः ॥२९॥

३०

पुलस्त्य उवाच ।
चण्डमुण्डौ च निहतौ दृष्ट्वा सैन्यं च विद्रुतम् ।
समादिदेशातिबलं रक्तबीजं महासुरम् ।
अक्षौहिणीनां त्रिंशद्भिः कोटिभिः परिवारितम् ॥ १
तमापतन्तं दैत्यानां बलं दृष्ट्वैव चण्डिका ।
मुमोच सिंहनादं वै ताभ्यां सह महेश्वरी ॥ २

on the crest of the heads of Caṇḍa and Muṇḍa, You shall be known in the world as Cāmuṇḍā, (84, 85)

Saying these words to her who was wearing the garland prepared of the heads of Caṇḍa and Muṇḍa, Durgā, requested Digvāsā with an amount of confidence, "Slay the armies of your enemies." (86)

Being thus spoken to, she moved about with her donkey of great speed and destroyed the terrible army of the enemy with the point of the horn and devoured the remaining demons (87)

Then the great demons who were being slain by the lion, the Bhūtas of Durgā, and Carmamuṇḍā took refuge with their chief Śumbha. (88)

Thus ends the Twenty-ninth Chapter in the Vāmana-Purāṇa—29.

30

Pulastya said: Having seen Caṇḍa and Muṇḍa slain and the army put to flight, Śumbha issued commands to the mighty and important demon, Raktabīja who was surrounded by thirty crores of Akṣauhiṇīs. (1)

The Great Goddess Caṇḍikā as soon as she saw the assailing army of the demons raised a war cry along with them. (2)

निनदन्त्यास्ततो देव्या ब्रह्माणी मुखतोऽभवत् ।
हंसयुक्तविमानस्था साक्षसूत्रकमण्डलुः ॥ ३
माहेश्वरी त्रिनेत्रा च वृषारूढा त्रिशूलिनी ।
महाहिवलया रौद्रा जाता कुण्डलिनी क्षणात् ॥ ४
कण्ठादथ च कौमारी बर्हिपत्रा च शक्तिनी ।
समुद्भूता च देवर्षे मयूरवरवाहना ॥ ५
बाहुभ्यां गरुडारूढा शङ्खचक्रगदासिनी ।
शार्ङ्गबाणधरा जाता वैष्णवी रूपशालिनी ॥ ६
महोग्रमुशला रौद्रा दंष्ट्रोल्लिखितभूतला ।
वाराही पृष्ठतो जाता शेषनागोपरि स्थिता ॥ ७
वज्राङ्कुशोद्यतकरा नानालंकारभूषिता ।
जाता गजेन्द्रपृष्ठस्था माहेन्द्री स्तनमण्डलात् ॥ ८
विक्षिपन्ती सटाक्षेपैर्ग्रहनक्षत्रतारकाः ।
नखिनी हृदयाज्जाता नारसिंही सुदारुणा ॥ ९
ताभिर्निपात्यमानं तु निरीक्ष्य बलमासुरम् ।
ननाद भूयो नादान् वै चण्डिका निर्भया रिपून् ।
तन्निनादं महच्छ्रुत्वा त्रैलोक्यप्रतिपूरकम् ॥ १०
समाजगाम देवेशः शूलपाणिस्त्रिलोचनः ।
अभ्येत्य वन्द्य चैवैनां प्राह वाक्यं तदाऽम्बिके ॥ ११
समायातोऽस्मि वै दुर्गे देह्याज्ञां किं करोमि ते ।
तद्वाक्यसमकालं च देव्या देहोद्भवा शिवा ॥ १२
जाता सा चाह देवेशं गच्छ दौत्येन शंकर ।
ब्रूहि शुम्भं निशुम्भं च यदि जीवितुमिच्छथ ॥ १३
तद् गच्छध्वं दुराचाराः सप्तमं हि रसातलम् ।
वासवो लभतां स्वर्गं देवाः सन्तु गतव्यथाः ॥ १४
यजन्तु ब्राह्मणाद्यामी वर्णा यज्ञांश्च साम्प्रतम् ।

While the Goddess was roaring, issued forth from her mouth Brahmāṇī seated on Swan-yoked heavenly car, holding a rosary and a Kamaṇḍalu, and the three-eyed, trident-holding dreadful Māheśvarī who was riding a bull and wearing bracelets of great snakes, ear rings, was born in a moment (3, 4)

O sage, and then was born from her throat, Kaumārī with peacock's feather holding a lance in her hand and riding on an excellent peacock (5)

From her arms was born the beautiful Śakti of Viṣṇu, seated on Garuda, holding a conch, discus, club and sword and the Śārṅga bow, and arrows in her hands (6)

From her back was born Vārāhī armed with a very dreadful mace, fearful, scratching the earth with her teeth, and seated on the serpent Śeṣa (7)

Mahendrī was born from the region of the breast, with hands holding a thunderbolt and a goad, decorated with various ornaments, and seated on an elephant. (8)

The extremely frightful Nārasiṃhī scattering about planets and stars with the movement of the mane and with claws and nails was born from the chest. (9)

Finding the army of the demons destroyed by them the fearless Caṇḍikā roared again at the enemies Hearing that great roar which filled the three worlds, the Three-eyed, Trident holding, Śaṅkara arrived. *Then drawing near and greeting her he* said then, 'O Ambikā, O Durgā, I have come Please give me order How can I *help you ?*" Simultaneously with the utterance of these words Śivā was born from the body of the Goddess and she said to Śaṅkara 'O Śaṅkara, go on a mission and tell Śumbha and Niśumbha, 'If you desire to remain alive, then proceed, you wicked *fellows*, to the seventh *region below* the earth Let Indra get back his heaven and the gods be free from all suffering. Let Brāhmaṇas and other castes perform sacrifices now Otherwise, if out of arrogance

नोचेद् बलावलेपेन भवन्तो योद्धुमिच्छथ ॥ १५
तदागच्छत्वमव्यग्रा एषाऽहं विनिपूदये ।
यतस्तु सा शिवं दौत्ये न्ययोजयत नारद ॥ १६
ततो नाम महादेव्याः शिवदूतीत्यजायत ।
ते चापि शंकरवचः श्रुत्वा गर्वसमन्वितम् ।
हुंकृत्वाऽभ्यद्रवन् सर्वे यत्र कात्यायनी स्थिता ॥ १७
ततः शरैः शक्तिभिरङ्कुशैर्वरैः
परश्वधैः शूलभुशुण्डिपट्टिशैः ।
प्रासैः सुतीक्ष्णैः परिघैश्च विस्तृतै-
र्ववर्षतुर्दैत्यवरौ सुरेश्वरीम् ॥ १८
सा चापि बाणैर्वरकार्मुकच्युतैश्
चिच्छेद शस्त्राण्यथ बाहुभिः सह ।
जघान चान्यान् रणचण्डविक्रमा
महासुरान् बाणशतैर्महेश्वरी ॥ १९
मारी त्रिशूलेन जघान चान्यान्
खट्वाङ्गपातैरपरांश्च कौशिकी ।
महाजलक्षेपहतप्रभावान्
ब्राह्मी तथान्यानसुरांश्चकार ॥ २०
माहेश्वरी शूलविदारितोरसश्
चकार दग्धानपरांश्च वैष्णवी ।
शक्त्या कुमारी कुलिशेन चैन्द्री
तुण्डेन चक्रेण वराहरूपिणी ॥ २१
नखैर्विभिन्नानपि नारसिंही
अट्टाट्टहासैरपि रुद्रदूती ।
रुद्रस्त्रिशूलेन तथैव चान्यान्
विनायकश्चापि परश्वधेन ॥ २२
एवं हि देव्या विविधैस्तु रूपै-
र्निपात्यमाना दनुपुंगवास्ते ।
पेतुः पृथिव्यां भुवि चापि भूतै-
स्ते भक्ष्यमाणाः प्रलयं प्रजग्मुः ॥ २३

you desire to fight, then come Unruffled I shall slay you" (10, 11, 12, 13, 14, 15)

Because she appointed Śiva as ambassador, O Nārada, she became known by the name of Śivadūtī thence forth (16)

And hearing the words of Śaṅkara they were filled with pride and ran with a Hum-sound to the spot where Kātyāyanī stood (17)

Then the two well known demons showered on the Great Goddess arrows, spears, goads, axes, tridents, Bhusuṇḍis, Paṭṭiśas, sharp Prāsas and large Parighas. (18)

And the Great Durgā too darting arrows from her excellent bow, chopped off their arms together with the missiles they held and she of impetuous valour in the battlefield with hundreds of arrows killed the other mighty demons (19)

Mārī slew other demons with her trident and Kauśikī with her skull-topped staff. And Brāhmī rendered other demons bereft of valour and prowess by sprinkling upon them highly sanctified water. (20)

Māheśvarī pierced the chests of the demons with the trident and Vaiṣṇavī reduced others to ashes Kumārī killed the demons with a javelin, Caṇḍī with the thunderbolt and the boar-formed Goddess with blows of her snout and the discus (21)

Nārasiṁhī rent the chest of many demons with her nails Rudradūtī killed a number of demons with her violent laughter Likewise Śaṅkara slew a number of demons with his trident and Gaṇeśa with the battle-axe (22)

Thus assuming various forms, the Goddess destroyed the chief demons, who came to the point of being practically extirpated by being devoured by the Bhūtas as soon as they fell on the ground. (23)

ते वध्यमानास्त्वथ देवताभि-
मेहासुरा मातृभिराकुलाश्च ।
विमुक्तकेशास्तरलेक्षणा भयात्
ते रक्तबीजं शरणं हि जग्मुः ॥ २४

स रक्तबीजः सहसाभ्युपेत्य
वरास्त्रमादाय च मातृमण्डलम् ।
विद्रावयन् भूतगणान् समन्ताद्
विवेश कोपात् स्फुरिताधरश्च ॥ २५

तमापतन्तं प्रसमीक्ष्य मातरः
शस्त्रैः शिताग्रैर्दितिजं ववर्षुः ।
यो रक्तबिन्दुर्न्यपतत् पृथिव्या
स तत्प्रमाणस्त्वसुरोऽपि जज्ञे ॥ २६

ततस्तदाश्चर्यमयं निरीक्ष्य
सा कौशिकी केशिनिमभ्युवाच ।
पिबस्व चण्डे रुधिरं त्वराते-
र्वितत्य वक्त्रं वडवानलाभम् ॥ २७

सा त्वेवमुक्ता वरदाऽम्बिका हि
वितत्य वक्त्रं विकरालमुग्रम् ।
ओष्ठं नभस्पृक् पृथिवीं स्पृशन्तं
कृत्वाऽधरं विष्ठति चर्ममुण्डा ॥ २८

ततोऽम्बिका केशविकर्षणाकुलं
कृत्वा रिपुं प्राक्षिपत स्ववक्त्रे ।
निभेद शूलेन तथाऽप्युरस्तः
क्षतोद्भवान्ये न्यपतंश्च वक्त्रे ॥ २९

ततस्तु शोषं प्रजगाम रक्त
रक्तक्षये हीनबलो बभूव ।
तं हीनवीर्यं शतधा चकार
चक्रेण चामीकरभूषितेन ॥ ३०

तस्मिन् विशस्ते दनुसैन्यनाथे
ते दानवा दीनतरं विनेदुः ।
हा तात हा भ्रातरिति ब्रुवन्तः
क्व यासि तिष्ठस्व मुहूर्तमेहि ॥ ३१

Being killed by the gods and by the Mātṛs, the terrified, great demons took refuge with Raktabīja with dishevelled hair and unsteady gaze (24)

With his lips throbbing with anger, Raktabīja suddenly chastised the Mātṛs and the Bhūtas with an excellent weapon from all sides (25)

Seeing him attack, the Mātṛs heaped upon the demon sharp pointed weapons Whenever a drop of blood from his body fell on the ground, a demon of his stature was born. (26)

Seeing this marvel, Kauśikī said then to Keśinī, O Caṇḍe, open your mouth like the marine fire and quickly take in the blood of the enemy (27)

Being thus spoken to, Durgā opened her dreadful and fierce mouth and stood with her upper lip touching the sky and the lower the earth (28)

Distressing the enemy by dragging him by the hair, Durgā threw him into her mouth and rent his chest. The blood flowing from the wound in his chest fell into her mouth then (29)

Thus the blood of the body of the demon exhausted and on the exhaustion of the blood he lost strength. Then the demon became weaker and weaker Him rendered weak now the Goddess rent him asunder into a hundred pieces with the discus decorated with gold (30)

On the death of the commander of the army of the demons, the demons shouted very piteously "Father, Brother, are you going ? Stay a while" (31)

तथाऽपरे विलुलितकेशपाशा
विशीर्णवर्माभरणा दिगम्बराः।
निपातिता धरणितले मृडान्या
प्रदुद्रुवुर्गिरिवरमुह्य दैत्याः ॥ ३२

विशीर्णवर्मायुधभूषणं तत्
बलं निरीक्ष्यैव हि दानवेन्द्रः।
विशीर्णचक्राक्षरथो निशुम्भ.
क्रोधान्मृडानीं समुपाजगाम ॥ ३३

खड्गं समादाय च चर्म भास्वरं
धुन्वन् शिरः प्रेक्ष्य च रूपमस्याः।
सस्तम्भमोहज्वरपीडितोऽथ
चित्रे यथाऽसौ लिखितो बभूव ॥ ३४

तं स्तम्भितं वीक्ष्य सुरारिमग्रे
प्रोवाच देवी वचनं विहस्य।
अनेन वीर्येण सुरास्त्वया जिता
अनेन मा प्रार्थयसे बलेन ॥ ३५

श्रुत्वा तु वाक्य कौशिक्या दानव. सुचिरादिव।
प्रोवाच चिन्तयित्वाऽथ वचन वदता वरः ॥ ३६

सुकुमारशरीरोऽयं मच्छस्त्रपतनादपि।
शतधा यास्यते भीरु आमपात्रमिवाम्भसि ॥ ३७

एतद् विचिन्तयन्नर्थं त्वा प्रहर्तुं न सुन्दरि।
करोमि बुद्धिं तस्मात् त्वं मां भजस्वायतेक्षणे ॥ ३८

मम खड्गनिपात हि नेन्द्रो धारयितुं क्षमः।
निवर्त्तय मतिं युद्धाद् भार्या मे भव साम्प्रतम् ॥ ३९

इत्थ निशुम्भवचनं श्रुत्वा योगीश्वरी मुने।
विहस्य भावगम्भीरं निशुम्भं वाक्यमब्रवीत् ॥ ४०

नाजिताऽहं रणे वीर भवे भार्या हि कस्यचित्।
भवान् यदिह भार्यार्थी ततो मां जय संयुगे ॥ ४१

And others with dishevelled hair and naked and deprived of armour and decorations were thrown down on the earth by Pārvatī. The demons subsequently left the mountain and ran with their lives. (32)

The chief of the demons Niśumbha as he saw the army bereft of shields, weapons, and ornaments was very much enraged He went to Durgā, with his chariot shattered and its wheels and axles broken (33)

Getting hold of a sword and a lustrous shield, and seeing his beautiful appearance, soon he shook his head Infatuated and afflicted with passion he appeared as if drawn in a picture (34)

Seeing the demon standing stupefied before her, the Goddess smilingly said, "You have conquered the gods with this kind of valour! With this valour you expect to win me!" (35)

Hearing the words of Kauśiki, the demon who was a good speaker, thought for a while and then said, "You are delicate in body and are sure to be broken into a hundred pieces, like an unbaked earthenware, the moment my weapon falls upon you, O timid one (36, 37)

"O charming one, with this consideration I am not seriously thinking of smiting you Therefore, O handsome lady, you take to me" (38)

Strokes of my sword, even Indra is not able to bear Give up the idea of fighting, and become my wife. (39)

O Nārada, hearing the words of Niśumbha, Yogeśvarī smiled and spoke heartily the following words to Niśumbha: (40)

'Unconquered in battle I shall not be the wife of any one, O brave one, if you are

इत्येवमुक्ते वचने खड्गमुद्यम्य दानवः ।
प्रचिक्षेप तदा वेगात् कौशिकीं प्रति नारद ॥ ४२
तमापतन्तं निस्त्रिंशं षड्भिर्बर्हिणराजितैः ।
चिच्छेद चर्मणा सार्द्धं तदद्भुतमिवाभवत् ॥ ४३
खड्गे सचर्मणि छिन्ने गदां गृह्य महासुरः ।
समाद्रवत् कोशभवां वायुवेगसमो जवे ॥ ४४
तस्यापतत एवाशु करौ श्लिष्टौ समौ दृढौ ।
गदया सह चिच्छेद क्षुरप्रेण रणेऽम्बिका ॥ ४५
तस्मिन्निपतिते रौद्रे सुरशत्रौ भयंकरे ।
चण्डाद्या मातरो हृष्टाश्चक्रुः किलकिलाध्वनिम् ॥ ४६
गगनस्थास्ततो देवाः शतक्रतुपुरोगमाः ।
जयस्व विजयेत्यूचुर्हृष्टाः शत्रौ निपातिते ॥ ४७
ततस्तूर्याण्यवाद्यन्त भूतसंघैः समन्ततः ।
पुष्पवृष्टिं च मुमुचुः सुराः कात्यायनीं प्रति ॥ ४८
निशुम्भं पतितं दृष्ट्वा शुम्भः क्रोधान्महामुने ।
वृन्दारकं समारुह्य पाशपाणिः समभ्यगात् ॥ ४९
तमापतन्तं दृष्ट्वाऽथ सगजं दानवेश्वरम् ।
जग्राह चतुरो बाणांश्चन्द्रार्धाकारवर्चसः ॥ ५०
क्षुरप्राभ्यां समं पादौ द्वौ चिच्छेद द्विपस्य सा ।
द्वाभ्यां कुम्भे जघानाथ हसन्ती लीलयाऽम्बिका ॥ ५१
निकृत्ताभ्यां गजः पद्भ्यां निपपात यथेच्छया ।
शक्रवज्रसमाक्रान्तं शैलराजशिरो यथा ॥ ५२
तस्यावर्जितनागस्य शुम्भस्याप्युत्पतिष्यतः ।
शिरश्चिच्छेद बाणेन कुण्डलालंकृतं शिवा ॥ ५३
छिन्ने शिरसि दैत्येन्द्रो निपपात सकुञ्जरः ।
यथा समहिषः क्रौञ्चो महासेनसमाहतः ॥ ५४

anxious to have me as your wife, then conquer me in the battlefield" (41)

This said, the demon whirled the sword and threw it with speed on Kauśikī, O Narada (42)

The Goddess then cut the weapon together with the shield into pieces with six arrows It was a marvel (43)

The sword together with the shield was broken ; the great demon equal in speed to Vāyu now took up a club and chased Kauśikī (44)

In the battlefield the Goddess Durgā chopped off the mighty, well formed and symmetrical hands holding in them a club by a Ksurapra, before the demon could rush towards the Goddess (45)

On the formidable demon falling dead, Candī and other Mātṛs were very much pleased and made a sound of great joy (46)

The enemy being killed, the delighted Gods in heaven, Indra and others exclaimed loudly, 'O Goddess Vijayā, may you be victorious" (47)

Then were the Tūryas sounded on all sides by the Bhūtas and flowers were showered by the gods on Kātyāyanī (48)

O great sage, on seeing Niśumbha fallen, Śumbha became angry and riding an elephant, with the Prāsa in hand entered the battlefield (49)

On seeing the lord of the demons approaching on the back of an elephant, the Goddess took four cresent-shaped arrows and with a smile Durgā chopped off simultaneously, two legs of the elephant with two Kṣurapra arrows and with two others smote him in the temples. (50, 51)

The legs chopped, the elephant fell down easily like the peak of a great mountain smitten by the thunderbolt of Indra (52)

On the elephant expiring and Śumbha alighting from him Durgā severed his head decorated with a Kundala (53)

On the head being severed, the great demon with the elephant fell down, as did Krauñca with Mahisa slain by Kartikeya (54)

श्रुत्वा सुराः सुररिपू निहतौ मृडान्या
सेन्द्राः ससूर्यमरुदश्विवसुप्रधानाः ।
आगत्य तं गिरिवरं विनयावनम्रा
देव्यास्तदा स्तुतिपदं त्विदमीरयन्तः ॥ ५५
देवा ऊचुः ।
नमोऽस्तु ते भगवति पापनाशिनि
नमोऽस्तु ते सुररिपुदर्पशातनि ।
नमोऽस्तु ते हरिहरराज्यदायिनि
नमोऽस्तु ते मखभुजकार्यकारिणि ॥ ५६
नमोऽस्तु ते त्रिदशरिपुक्षयंकरि
नमोऽस्तु ते शतमखपाददपूजिते ।
नमोऽस्तु ते महिषविनाशकारिणि
नमोऽस्तु ते हरिहरभास्करस्तुते ॥ ५७
नमोऽस्तु तेऽष्टादशबाहुशालिनि
नमोऽस्तु ते शुम्भनिशुम्भघातिनि ।
नमोऽस्तु लोकार्त्तिहरे त्रिशूलिनि
नमोऽस्तु नारायणि चक्रधारिणि ॥ ५८
नमोऽस्तु वाराहि सदा धराधरे
त्वां नारसिंहि प्रणता नमोऽस्तु ते ।
नमोऽस्तु ते वज्रधरे गजध्वजे
नमोऽस्तु कौमारि मयूरवाहिनि ॥ ५९
नमोऽस्तु पैतामहहंसवाहने
नमोऽस्तु मालाविकटे सुकेशिनि ।
नमोऽस्तु ते रासभपृष्ठवाहिनि
नमोऽस्तु सर्वार्त्तिहरे जगन्मये ॥ ६०
नमोऽस्तु विश्वेश्वरि पाहि विश्वं
निषूदयारीन् द्विजदेवतानाम् ।
नमोऽस्तु ते सर्वमयि त्रिनेत्रे
नमो नमस्ते वरदे प्रसीद ॥ ६१
ब्रह्माणी त्वं मृडानी वरशिखिगमना शक्तिहस्ता कुमारी
वाराही त्वं सुवक्त्रा खगपतिगमना वैष्णवी त्वं सशार्ङ्गी।
दुर्दृश्या नारसिंही घुरघुरितरवा त्वं तथैन्द्री सवज्रा

Hearing that the two demons Śumbha and Niśumbha have been slain by Durgā, Indra, Sūrya, Vāyu, Aśvins and other gods came down to the mountain and with modest submission recited the following hymn of praise of the Goddess. (55)

The gods said: Om, O Sin-destroying Goddess, salutation be to you. Salutation be to you, the Humbler of the pride of the demons. Salutation be to the Bestower of Kingdom to Hari and Hara and salutation to the Annihilator of the sacrifice (56)

Salutation be to you, the Destroyer of the demons, the Worshipped of Indra, the Slayer of Mahiṣa, and the praised of Hari, Hara and Bhāskara. (57)

Salutation be to you, the Eighteen-armed, the Slayer of Śumbha and Niśumbha, the remover of suffering of the people, the Holder of the trident, Salutation be to you Nārāyaṇī, the Holder of the discus (58)

Salutation be to you Vārāhī, the Sustainer of the earth, O Nārasiṃhī, we bow to you constantly Salutation be to the holder of Vajra, the Elephant bannered. O Kaumārī, the Rider of the peacock, Salutation to you. (59)

Salutation to you, the Rider of the swan of Brahman, the Garland-bedecked, Comely-haired Salutation be to you the Rider of the donkey, the Remover of the suffering of all, the Universe in essence (60)

O Goddess of the Universe, protect the universe Salutation be to you. Slay the enemies of the Brāhmaṇas and gods. Salutation to you the all-including, the Three-eyed Goddess Salutation be again and again to you. O Boon-granter, be pleased. (61)

You are Brahmāṇī, Mṛḍānī, the Rider of the excellent peacock, Śakti-holding

त्वं मारी चर्ममुण्डा शवगमनरता योगिनी योगसिद्धा॥ ६२
नमस्ते त्रिनेत्रे भगवति तवचरणानुषिता ये
अहरहर्विनतशिरसोऽवनताः।
नहि नहि परिभवमस्त्यशुभं च
स्तुतिबलिकुसुमकराः सततं ये ॥ ६३
एवं स्तुता सुरवरैः सुरशत्रुनाशिनी
प्राह प्रहस्य सुरसिद्धमहर्षिवर्यान्।
प्राप्तो मयाऽद्भुततमो भवतां प्रसादात्
संग्राममूर्ध्नि सुरशत्रुजयः प्रमर्दात् ॥ ६४
इमां स्तुतिं भक्तिपरा नरोत्तमा
भवद्भिरुक्तामनुकीर्तयन्ति।
दुःस्वप्ननाशो भविता न संशयो
वरस्तथान्यो व्रियतामभीप्सितः ॥ ६५
देवा ऊचुः।
यदि वरदा भवती त्रिदशानां
द्विजशिशुगोषु यतस्व हिताय।
पुनरपि देवरिपून्परास्त्वं
प्रदह हुताशनतुल्यशरीरे ॥ ६६
देव्युवाच।
भूयो भविष्याम्यसृगुक्षिताना
हराननस्वेदजलोद्भवा सुराः।
अन्धासुरस्याप्रविपोषणे रता
नाम्ना प्रसिद्धा भुवनेषु चर्चिका ॥ ६७
भूयो वधिष्यामि सुरारिमुत्तमं
संभूय नन्दस्य गृहे यशोदया।
तं विप्रचित्तिं लवणं तथाऽपरौ
शुम्भं निशुम्भं दशनप्रहारिणी ॥ ६८
भूयः सुरास्तिष्ययुगे निराशिनी
निरीक्ष्य मारी च गृहे शतक्रतोः।
संभूय देव्याऽमितसत्यधामया

Kumārī, you are the Fair faced Vārahī, You are Vaiṣṇavī, the Garuḍa rider and the Sārṅga holder, the fearful Nārasiṃhī making the Ghurughura sound and you are Aindrī holding the thunderbolt You are Mārī, Carmamuṇḍa, the Carrier of dead bodies and you are Yoginī and Yoga perfected (62)

Those who most humbly resort to your feet daily with their heads down and those take refuge with you, those that ever propitiate with offerings and flowers in their hands, do not meet with any misfortune (63)

Being thus propitiated by the great gods, the Destroyer of the demons with a smile said to the gods, Siddhas and the most exalted great Ṛṣis, 'It is due to your favour that I could vanquish the demons so wonderfully in the battle (64)

The evil dreams of those fortunate men who will repeat with devotion the hymn recited by you, will end undoubtedly. Ask another boon, which you desire the most" (65)

The Gods said "*If you are so kind to grant another boon to the gods, then be ready to do good to the Brāhmaṇas, children and cows* And again consume other demons, *O Goddess with a firelike body*" (66)

The Goddess replied: O Gods, I shall again be born out of the sweat of the mouth of Śaṅkara, and my face will be covered with blood, I shall then destroy Andhāsura, and my name will be Carcikā. (67)

"*After being reborn of Yaśodā in the* house of Nanda, incarnating myself there, *I shall destroy Vipracitti, Lavana, Śumbha* and Niśumbha with the strokes of my *teeth* (68)

O Gods, again in the Kali age seeing people starving, I shall incarnate in the house of Indra as Mārī and with the help of goddess Satyadhāmā feed the gods with

सुरा भरिष्यामि च शाकम्भरी वै ॥ ६९
भूयो विपक्षक्षपणाय देवा
विन्ध्ये भविष्याम्यपिरक्षणार्थम् ।
दुर्वृत्तचेष्टान् विनिहत्य दैत्यान्
भूयः समेष्यामि सुरालयं हि ॥ ७०
यदाऽरुणाक्षो भविता महासुरः
तदा भविष्यामि हिताय देवताः ।
महालिरूपेण विनष्टजीवितं
कृत्वा समेष्यामि पुनस्त्रिविष्टपम् ॥ ७१

पुलस्त्य उवाच ।
इत्येवमुक्त्वा वरदा सुराणां
कृत्वा प्रणामं द्विजपुंगवानाम् ।
विसृज्य भूतानि जगाम देवी
खं सिद्धसंघैरनुगम्यमाना ॥ ७२
इदं पुराणं परमं पवित्र
देव्या जयं मङ्गलदायि पुंसाम् ।
श्रोतव्यमेतन्नियतैः सदैव
रक्षोघ्नमेतद्भगवानुवाच ॥ ७३

इति श्रीवामनपुराणे त्रिंशोऽध्याय ॥३०॥

३१

नारद उवाच ।
कथं समहिपः क्रौञ्चो भिन्नः स्कन्देन सुव्रत ।
एतन्मे विस्तराद् ब्रह्मन् कथयस्वामितद्युते ॥ १

पुलस्त्य उवाच ।
शृणुष्व कथयिष्यामि कथां पुण्या पुरातनीम् ।
यशोवृद्धिं कुमारस्य कार्त्तिकेयस्य नारद ॥ २

vegetables of all kinds I shall be called Śākambhari (69)

O Gods, again for the destruction of the enemies and the protection of the Ṛsis I shall be born in the Vindhyas and slaying the wicked demons shall come to the heaven (70)

I shall again be born for the welfare of people in general, when the great demon Aruṇākṣa will be born Assuming the form of a large bee, I shall kill him and then return to heaven (71)

Pulastya said 'Having said thus, bowing down to the great Brāhmanas and dismissing the Bhūtas, the Boon granting Goddess departed to the heaven followed by the Siddhas (72)

This extremely holy and ancient account of the victories of the Goddess is auspicious. The Lord Himself has declared that this account of the victories is potent enough *to destroy the demons and should be listened* to regularly with steady attention and devotion (73)

Thus ends the Thirtieth Chapter, in the Vamana Purāṇa 30

31

Nārada said How was the mountain Krauñca rent by Skanda, O virtuous one? O Brāhmana, of unbounded glory, please tell me this in detail. (1)

Pulastya said O Narada! Listen, I shall tell the holy and ancient story of the enhancement of the renown of the God of war, Kārtikeya (2)

यत्तत्पीतं हुताशेन स्कन्नं शुक्रं पिनाकिन. ।
तेनाक्रान्तोऽभवद् ब्रह्मन् मन्दतेजा हुताशनः ॥ ३
ततो जगाम देवानां सकाशममितद्युतिः ।
तैश्चापि प्रहितस्तूर्णं ब्रह्मलोकं जगाम ह ॥ ४
स गच्छन् कुटिलां देवीं ददर्श पथि पावकः ।
तां दृष्ट्वा प्राह कुटिले तेज एतत्सुदुर्द्धरम् ॥ ५
महेश्वरेण संत्यक्तं निर्दहेद् भुवनान्यपि ।
तस्मात् प्रतीच्छ पुत्रोऽयं तव धन्यो भविष्यति ॥ ६
इत्यग्निना सा कुटिला स्मृत्वा स्वमतमुत्तमम् ।
प्रक्षिपस्वाम्भसि मम प्राह वह्निं महापगा ॥ ७
ततस्त्वधारयद्देवी शार्वं तेजस्त्वपूपुपत् ।
हुताशनोऽपि भगवान् कामचारी परिभ्रमन् ॥ ८
पञ्चवर्षसहस्राणि धृतवान् हव्यभुक् ततः ।
मांसमस्थीनि रुधिरं मेदोन्त्ररेतसीत्वचः ॥ ९
रोमश्मश्र्वक्षिकेशाद्याः सर्वे जाता हिरण्मयाः ।
हिरण्यरेता लोकेषु तेन गीतश्च पावकः ॥ १०
पञ्चवर्षसहस्राणि कुटिला ज्वलनोपमम् ।
धारयन्ती तदा गर्भं ब्रह्मणः स्थानमागता ॥ ११
तां दृष्टवान् पद्मजन्मा सतप्यन्तीं महापगाम् ।
दृष्ट्वा पप्रच्छ केनायं तव गर्भः समाहित. ॥ १२
सा चाह शाङ्करं यत्तच्छुक्र पीतं हि वह्निना ।
तदशक्तेन तेनाद्य निक्षिप्तं मयि सत्तम ॥ १३
पञ्चवर्षसहस्राणि धारयन्त्याः पितामह ।
गर्भस्य वर्त्तते कालो न पपात च कर्हिचित् ॥ १४
तच्छ्रुत्वा भगवानाह गच्छ त्वमुदयं गिरिम् ।
तत्रास्ति योजनशतं रौद्रं शरवणं महत् ॥ १५

Fire drank the semen emitted by Śaṅkara O Brahman, as a result he was overpowered and became lustreless (3)

Then he of unbounded glory went before the gods and being directed by them, went speedily to the heaven of Brahman (4)

While going, Fire saw the Goddess Kuṭila on his way Seeing her, he said, 'O Kuṭilā, this semen is very difficult to be contained (5)

"Dropped by Maheśvara, this semen is so powerful as to be able to consume all the three worlds Therefore receive it Your son will be fortunate" (6)

On this remark of Agni, Kuṭila remembered her own resolution Remaining in a vast watery form, the great river goddess said to Agni. "Throw it into my water" (7)

After being thrown into the water, Kuṭilā bore the semen of Śaṅkara and developed it And the worshipful Agni wandered all over as he liked (8)

Agni held the aforesaid semen of Śiva for five thousand years Due to the extreme vigour of the semen, his flesh, bones, blood, fat, intestine, semen, skin, hair of the body and head and eyes,—all turned golden Hence he came to be glorified in the world as Hiranyaretas (9, 10)

Having held the firelike foetus for five thousand years, Kuṭila reached the place of Brahman (11)

Brahman saw the eminent river in a heated state Seeing he asked "By whom have you been impregnated ?" (12)

She said "that the semen of Śaṅkara which was drunk by Agni was dropped into me by Agni, when he was unable to bear it any more (13)

O Brahman, I am carrying it for five thousand years, but there is still some time left and it therefore is not falling anywhere" (14)

Hearing it, the Lord said, 'Go to Udayagiri *There is a large terror striking* thicket of reeds, extending over an area of a hundred yojanas (15)

तत्रैनं क्षिप सुश्रोणि विस्तीर्णे गिरिसानुनि।
दशवर्षसहस्रान्ते ततो बालो भविष्यति ॥ १६
सा श्रुत्वा ब्रह्मणो वाक्यं रूपिणी गिरिमागता।
आगत्य गर्भं तत्याज मुखेनैवाद्रिनन्दिनी ॥ १७
सा तु संत्यज्य तं बालं ब्रह्माणं सहसागमत्।
आपोमयी मन्त्रवशात् संजाता कुटिला सती ॥ १८
तेजसा चापि शार्वेण रौक्मं शरवणं महत्।
तन्निवासरताश्चान्ये पादपा मृगपक्षिणः ॥ १९
ततो दशसु पूर्णेषु शरद्दशशतेष्वथ।
बालार्कदीप्तिः संजातो बालः कमललोचनः ॥ २०
उत्तानशायी भगवान् दिव्ये शरवणे स्थितः।
मुखेऽङ्गुष्ठं समाक्षिप्य रुरोद घनराडिव ॥ २१
एतस्मिन्नन्तरे देव्यः कृत्तिकाः षट् सुतेजसः।
ददृशुः स्वेच्छया यान्त्यो बालं शरवणे स्थितम् ॥ २२
कृपायुक्ताः समाजग्मुः यत्र स्कन्दः स्थितोऽभवत्।
अहं पूर्वमहं पूर्वं तस्मै स्तन्येऽभिचुक्रुशुः ॥ २३
विवदन्तीः स ता दृष्ट्वा षण्मुखः समजायत।
अभीभरंश्च ताः सर्वाः शिशुं स्नेहाच्च कृत्तिकाः ॥ २४
भ्रियमाणः स ताभिस्तु बालो वृद्धिमगान्मुने।
कार्त्तिकेयेति विख्यातो जातः स बलिनां वरः ॥ २५
एतस्मिन्नन्तरे ब्रह्मन् पावकं प्राह पद्मजः।
कियत्प्रमाणः पुत्रस्ते वर्त्तते साम्प्रतं गुहः ॥ २६
स तद्वचनमाकर्ण्य अजानंस्तं हरात्मजम्।
प्रोवाच पुत्रं देवेश न वेद्मि कतमो गुहः ॥ २७
तं प्राह भगवान् यत्तु तेजः पीतं पुरा त्वया।
त्रैयम्बकं त्रिलोकेश जातः शरवणे शिशुः ॥ २८

'Throw it there, O charming one, on the extensive slope of the mountain A child will be born out of it at the end of ten thousand years' (16)

Hearing the words of Brahman, the beautiful damsel came to the mountain Coming, the daughter of the mountain released the foetus through the mouth. (17)

Leaving the child, she suddenly went to Brahman The virtuous and constant Kuṭilā was all water due to the power of Mantras (18)

By the semen of Śarva the large thicket of reeds became golden as also the trees growing, and animals and birds living there (19)

On the completion of ten thousand autumns a lotus eyed child of the brilliance of the rising sun was born. (20)

Lying on his back in a charming thicket of reeds and with the thumb in his mouth, he roared like a magnificent piece of cloud (21)

In the meantime, the goddesses, the six brilliant Kṛttikās, moving about as they liked saw a child lying in the thicket of reeds (22)

They took pity on the child and went to the place where Skanda was lying, and reaching there they shouted, 'I shall feed him first, I shall feed him first" (23)

Finding them quarrel among themselves, the child Kārtikeya assumed a six-faced form Thence the Kṛttikās out of affection began to feed and nourish it (24)

O sage, being thus nursed, the child grew and from them the mightiest one came to be well known as Kartikeya (25)

O Brahman, in the meantime Brahman said to Agni 'How old and grown up is your son, Guha now"? (26)

Hearing his words, and not knowing his son, Agni said to Brahman, "I do not know who is Guha" (27)

Being pleased, the Lord said, "You drank the semen of Śankara in the past, so a child, the lord of the three worlds has been born in the thicket of reeds (28)

श्रुत्वा पितामहवचः पावकस्त्वरितोऽभ्यगात् ।
वेगिनं मेषमारुह्य कुटिला तं ददर्श ह ॥ २९
ततः पप्रच्छ कुटिला शीघ्रं क्व व्रजसे कवे ।
सोऽब्रवीत् पुत्रदृष्ट्यर्थं जातं शरवणे शिशुम् ॥ ३०
साऽब्रवीत् तनयो मह्यं ममेत्याह च पावकः ।
विवदन्तौ ददर्शाथ स्वेच्छाचारी जनार्दन. ॥ ३१
तौ पप्रच्छ किमर्थं वा विवादमिह चक्रथः ।
तावूचतुः पुत्रहेतो रुद्रशुक्रोद्भवाय हि ॥ ३२
तावुवाच हरिर्देवो गच्छ तं त्रिपुरान्तकम् ।
स यद् वक्ष्यति देवेशस्तत्कुरुध्वमसंशयम् ॥ ३३
इत्युक्तौ वासुदेवेन कुटिलाग्नी हरान्तिकम् ।
समभ्येत्येत्योचतुस्तथ्यं कस्य पुत्रेति नारद ॥ ३४
रुद्रस्तद्वाक्यमाकर्ण्य हर्षनिर्भरमानसः ।
दिष्ट्या दिष्ट्येति गिरिजां प्रोद्भूतपुलकोऽब्रवीत् ॥ ३५

ततोऽम्बिका प्राह हरं देव गच्छाम तं शिशुम् ।
प्रष्टुं समाश्रयेद् यं स तस्य पुत्रो भविष्यति ॥ ३६
बाढमित्येव भगवान् समुत्तस्थौ वृषध्वजः ।
सहोमया कुटिलया पावकेन च धीमता ॥ ३७
संप्राप्तास्ते शरवणं हराद्रिकुटिलाग्निकाः ।
ददृशुः शिशुकं तं च कृत्तिकोत्सङ्गशायिनम् ॥ ३८
ततः स बालकस्तेषां मत्वा चिन्तितमादरात् ।
योगी चतुर्मूर्तिरभूत् षण्मुखः स शिशुस्त्वपि । ३९
कुमारः शंकरमगाद् विशाखो गौरिमागमत् ।
कुटिलामगमच्छाखो महासेनोऽग्निमभ्ययात् ॥ ४०
ततः प्रीतियुतो रुद्र उमा च कुटिला तथा ।
पावकश्चापि देवेशः परां मुदमवाप च ॥ ४१
ततोऽब्रुवन् कृत्तिकास्ताः षण्मुखः किं हरात्मजः ।
ता अब्रवीद्धरः प्रीत्या विधिवद् वचनं मुने ॥ ४२

Hearing the words of Brahman, Agni left the place speedily riding a swift ram Kuṭilā saw him (29)

Kuṭilā asked, "O Kavi, where are you going in such a hurry ?" He replied, "To see the child born in the thicket of reeds" (30)

Kuṭila said, "He is my son" and Agni said, "He is my son" When they were thus engaged in disputation, the self willed Narayana saw them (31)

He asked them, "Why are you wrangling here ?" They replied; "We are quarrelling over the ownership of the child, which has been born of the semen of Śaṅkara" (32)

Lord Hari said to them, "Approach Śaṅkara, and do unhesitatingly what lord of the gods says" (33)

Being thus advised by Narayana, Kuṭila and Agni both reached the presence of Hara, and asked him to tell correctly whose son he was, O Nārada (34)

Śaṅkara was very much pleased and said to Pārvatī, "good, good" with excessive joy (35)

Then Parvati said to Hara, "O Lord, I shall go to see the child He shall be the son of him or her whom it clings to (36)

Agreeing, Śaṅkara said, "All right," and taking Umā, Kuṭila and the wise Agni with him, went to the thicket of reeds without any delay and saw the child lying in the lap of Kṛttikās (37, 38)

Afterwards appreciating their affectionate intention, the Yogin, the six faced child assumed four forms. (39)

In the form of Kartikeya he clung to Śaṅkara, as Viśākha he stuck to Parvati, as Śākha he approached Kuṭilā and as Mahāsena he went to the side of Agni (40)

Then the delighted Śaṅkara Uma, and Kuṭila and the great god Agni were highly pleased (41)

Afterwards the Kṛttikas said, "Is the six faced one the son of Śaṅkara ?" Then Śaṅkara made a special true announcement, O Nārada (42)

नाम्ना तु कार्त्तिकेयो हि युष्माकं तनयस्त्वसौ ।
कुटिलायाः कुमारेति पुत्रोऽयं भविताऽव्ययः ॥ ४३
स्कन्द इत्येव विख्यातो गौरीपुत्रो भवत्वसौ ।
गुह इत्येव नाम्ना च ममासौ तनयः स्मृतः ॥ ४४
महासेन इति ख्यातो हुताशस्यास्तु पुत्रकः ।
शारद्वत इति ख्यातः सुतः शरवणस्य च ॥ ४५
एवमेष महायोगी पृथिव्यां ख्यातिमेष्यति ।
षडास्यत्वान् महाबाहुः षण्मुखो नाम गीयते ॥ ४६
इत्येवमुक्त्वा भगवान् शूलपाणिः पितामहम् ।
सस्मार दैवतैः सार्द्धं तेऽप्याजग्मुस्त्वरान्विताः ॥ ४७
प्रणिपत्य च कामारिमुमां च गिरिनन्दिनीम् ।
दृष्ट्वा हुताशनं प्रीत्या कुटिलां कृत्तिकास्तथा ॥ ४८
ददृशुर्बालमत्युग्रं षण्मुखं सूर्यसंनिभम् ।
मुष्णन्तमिव चक्षूंषि तेजसा स्वेन दैवताः ॥ ४९
कौतुकाभिवृताः सर्वे एवमूचुः सुरोत्तमाः ।
देवकार्यं त्वया देव कृतं देव्याऽग्निना तथा ॥ ५०
तदुत्तिष्ठ व्रजामोऽद्य तीर्थमौजसमव्ययम् ।
कुरुक्षेत्रे सरस्वत्यामभिषिञ्चाम षण्मुखम् ॥ ५१
सेनायाः पतिरस्त्वेष देवगन्धर्वकिंनराः ।
महिषं घातयत्वेष तारकं च सुदारुणम् ॥ ५२
बाढमित्यब्रवीच्छर्वः समुत्तस्थुः सुरास्ततः ।
कुमारसहिता जग्मुः कुरुक्षेत्रं महाफलम् ॥ ५३
तत्रैव देवताः सेन्द्रा रुद्रब्रह्मजनार्दनाः ।
यत्नमस्याभिषेकार्थं चक्रुर्मुनिगणैः सह ॥ ५४
ततोऽम्बुना सप्तसमुद्रवाहिनी-
नदीजलेनापि महाफलेन ।
वरौषधीभिश्च सहस्रमूर्त्तिभि-
स्तदाभ्यषिञ्चन् गुहमच्युताद्याः ॥ ५५
अभिषिञ्चति सेनान्यां कुमारे दिव्यरूपिणि ।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः ॥ ५६

"This child known as Kārtikeya is your son. Moreover, he will be known as Kumāra, the imperishable son of Kuṭilā As the son of Pārvatī he will be known by the name Skanda He will go by the name Guha as my son. As the son of Agni he will be known as Mahāsena, and will be known as Sāradvata as *one born of the thicket of reeds.* In this manner will this great Yogin attain renown in this world. As one composed of six faces he will go by the name Sadānana. (43, 44, 45, 46)

Speaking thus, Lord Śankara called to mind Brahman and other gods, who reached Him immediately. (47)

Saluting, Śaṅkara and Umā, the daughter of the Mountain, and casting an affectionate look on Agni, Kuṭilā and the Kṛttikās, the gods saw the extremely brilliant child Ṣaḍānana, who resembled the Sun and dazzled the eyes of the gods. Amazed, the gods began to say, "O God, you, Devī and Agni *have executed the task of the gods.* Let us now go today to the glorious Kurukṣetra and Sarasvatī tīrtha and coronate Saḍānana there. (48, 49, 50, 51)

O Gods, Gandharvas and Kinnaras, let him be our commander-in chief and slay the fearful demons Mahiṣa and Tāraka. (52)

Śaṅkara said, "So be it" and all the gods stood up then and went with Kārtikeya to the highly meritorious Kurukṣetra (53)

Going there, the sages and Indra, Śaṅkara, Brahman, Nārāyaṇa and other gods together with the sages, made effort to coronate him. (54)

Then Acyuta and others bathed Guha with the water of the highly meritorious rivers, entering into seven Seas, and herbs of a thousand kind- (55)

At the conclusion of the coronation of the divine-shaped Kārtikeya, as the commander-in-chief, the Gandharvas and Ṛṣis sang and the Apsarāses danced. (56)

अभिषिक्तं कुमारं च गिरिपुत्री निरीक्ष्य हि ।
स्नेहादुत्सङ्गगं स्कन्दं मूर्ध्न्यजिघ्रन्मुहुर्मुहुः ॥ ५७
जिघ्रती कार्त्तिकेयस्य अभिषेकार्द्रमाननम् ।
भात्यद्रिजा यथेन्द्रस्य देवमाताऽदितिः पुरा ॥ ५८
तदाऽभिषिक्तं तनयं दृष्ट्वा शर्वो मुदं ययौ ।
पावकः कृत्तिकाश्चैव कुटिला च यशस्विनी ॥ ५९
ततोऽभिषिक्तस्य हरः सेनापत्ये गुहस्य तु ।
प्रमथांश्चतुरः प्रादाच्छक्रतुल्यपराक्रमान् ॥ ६०
घण्टाकर्णं लोहिताक्षं नन्दिसेनं च दारुणम् ।
चतुर्थं बलिनां मुख्यं ख्यातं कुमुदमालिनम् ॥ ६१
हरदत्तान् गणान् दृष्ट्वा देवाः स्कन्दस्य नारद ।
प्रददुः प्रमथान् स्वान् स्वान् सर्वे ब्रह्मपुरोगमाः ॥६२
स्थाणुं ब्रह्मा गणं प्रादाद् विष्णुः प्रादाद् गणत्रयम् ।
संक्रमं विक्रमं चैव तृतीयं च पराक्रमम् ॥ ६३
उत्केशं पङ्कजं शक्रो रविर्दण्डकपिङ्गलौ ।
चन्द्रो मणिं वसुमणिमश्विनौ वत्सनन्दिनौ ॥ ६४
ज्योतिर्हुताशनः प्रादाज्ज्वलज्जिह्वं तथा परम् ।
कुन्दं मुकुन्दं कुसुमं त्रीन् धाताऽनुचरान् ददौ ॥ ६५
चक्रानुचक्रौ त्वष्टा च वेधातिस्थिरसुस्थिरौ ।
पाणित्यज कालकञ्च प्रादात् पूषा महाबलौ ॥ ६६
स्वर्णमालं घनाह्वं च हिमवान् प्रमथोत्तमौ ।
प्रादाद्विन्ध्योच्छ्रितौ विन्ध्यस्त्वतिशृङ्गं च पार्षदम् ॥ ६७
सुवर्चसं च वरुणः प्रददौ चातिवर्चसम् ।
संग्रहं विग्रहं चाब्धिर्नागा जयमहाजयौ ॥ ६८
उन्मादं शङ्कुकर्णं च पुष्पदन्त तथाऽम्बिका ।
घसं चातिघसं वायुः प्रादादनुचरावुभौ ॥ ६९

After the coronation of Kārtikeya, Pārvatī took him in her lap and smelt him again and again in his head which was still wet due to the bath of coronation (57)

Smelling the face of Kartikeya, wet owing to the coronation bath, Parvatī looked as bright as Aditi, the mother of the Gods smelling the face of Indra in days gone by (58)

Having seen Kārtikeya coronated as the commander-in-chief, Śaṅkara was pleased, as were Agni, the Kṛttikas and the glorious Kuṭila. (59)

Then Hara gave to Kārtikeya who was coronated as the commander-in-chief four Pramathas equal in valour to Indra (60)

Ghaṇṭakarna, Lohitakṣa, Nandisena, the terrible, and Kumudamālin, the fourth —known as the chief of the powerful ones (61)

O Nārada, seeing the Gaṇas allotted to Kārtikeya by Śaṅkara, gods of whom Brahman was the chief, presented their own Gaṇas. (62)

Of them Brahman gave the Gaṇa Sthāṇu, and Viṣṇu three Gaṇas, Sankrama, Vikrama and Parākrama. (63)

Indra presented Utkeśa and Paṅkaja, Sūrya, Dandaka and Piṅgala, Candra, Maṇi and Vasumaṇi, the Aśvinis, Vatsa and Nandin; Agni, Jyoti and another Jvalajjihva, Dhātṛ, three followers Kunda, Mukunda and Kusuma, Tvaṣṭṛ, Cakra and Anucakra; Vedhas, Atisthira and Susthira, Pūṣan, the mighty Pāṇityaja and Kālaka; Himavat, the best of Gaṇas Svarnamāla and Ghanāhva, the lofty Vindhya, Atiśṛṅga as Pārṣada; Varuṇa, Suvarcasa and Ativarcasa; the Ocean, Saṅgraha and Vigraha, the Nāgas Jaya and Mahājaya; Ambikā, Unmāda, Śankukarna and Puṣpadanta; Vāyu, Ghasa and Atighasa; Sūrya gave to Kārtikeya five Gaṇas, namely, Parigha, Caṭaka, Bhīma, Dahati, and Dahana, Yama gave six Gaṇas, namely, Pramātha, Unmātha, Kālasena, Mahāmukha, Tālapatra, and Nādijangha; Dhātṛ, two chief of Gaṇas, Suprabha and Sukarman; Mitra gave Suvrata

परिघं चटकं भीमं दहतिदहनौ तथा ।
प्रददावंशुमान् पञ्च प्रमथान् षण्मुखाय हि ॥ ७०

यमः प्रमाथमुन्माथं कालसेनं महामुखम् ।
तालपत्रं नाडिजङ्घं षडेवानुचरान् ददौ ॥ ७१

सुप्रभं च सुकर्माणं ददौ धाता गणेश्वरौ ।
सुव्रतं सत्यसन्धं च मित्रः प्रादाद् द्विजोत्तम ॥ ७२

अनन्तः शङ्कुपीठश्च निकुम्भः कुमुदोऽम्बुजः ।
एकाक्षः कुनटी चक्षुः किरीटी कलशोदरः ॥ ७३

सूचीवक्त्रः कोकनदः प्रहासः प्रियकोऽच्युतः ।
गणाः पञ्चदशैते हि यक्षैर्दत्ता गुहस्य तु ॥ ७४

कालिन्द्याः कालकन्दश्च नर्मदाया रणोत्कटः ।
गोदावर्याः सिद्धयात्रस्तमसायाद्रिकम्पकः ॥ ७५

सहस्रबाहुः सीताया वञ्जुलायाः सितोदरः ।
मन्दाकिन्यास्तथा नन्दो विपाशायाः प्रियंकरः ॥ ७६

ऐरावत्याश्चतुर्दंष्ट्रः षोडशाक्षो वितस्तया ।
मार्जारं कौशिकी प्रादात् क्रथक्रौञ्चौ च गौतमी ॥ ७७

बाहुदा शतशीर्षं च वाहा गोनन्दनन्दिकौ ।
भीमं भीमरथी प्रादाद् वेगारिं सरयूर्ददौ ॥ ७८

अष्टबाहुं ददौ काशी सुबाहुमपि गण्डकी ।
महानदी चित्रदेवं चित्रा चित्ररथं ददौ ॥ ७९

कुहूः कुवलयं प्रादान्मधुवर्णं मधूदका ।
जम्बूकं धूतपापा च वेणा श्वेताननं ददौ ॥ ८०

श्रुतवर्णं च पर्णासा रेवा सागरवेगिनम् ।
प्रभावार्थे सह प्रादात् काञ्चना कनकेक्षणम् ॥ ८१

गृध्रपत्रं च विमला चारुवक्त्रं मनोहरा ।
धूतपापा महारावं कर्णा विद्रुमसंनिभम् ॥ ८२

सुप्रसादं सुवेणुश्च जिष्णुमोघवती ददौ ।
यज्ञबाहुं विशाला च सरस्वत्यो ददुर्गणान् ॥ ८३

कुटिला तनयस्यादाद् दश शक्रबलान् गणान्
करालं सितकेशं च कृष्णकेशं जटाधरम् ॥ ८४

and Satyasandha; O great Brāhmaṇa, the Yakṣas gave fifteen Gaṇas, Ananta, Śaṅkupītha, Nikumbha, Kumuda, Ambuja, Ekākṣa, Kunaṭin, Cakṣus, Kirīṭin, Kalaśodara, Sūcīvaktra, Kokanada, Prahāsa, Priyaka and Acyuta-to Kārtikeya. (64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74)

The Kālindī gave Kālakanda; and the Narmadā, Raṇotkaṭa; the Godāvarī Siddhayātra; the Tamasā Adrikampaka; the Sītā, Sahasravāhu; the Vañjulā Smitodara, the Mandākinī Nanda; the Vipāśā, Priyaṅkara; the Airāvatī, Caturdamṣṭra; the Vitastā, Ṣoḍaśākṣa; the Kauśikī, Mārjāra; the Gautamī, Kratha and Krauñca; the Bāhudā, Śataśīrṣa; the Vāhā, Gonanda and Nandika; the Bhīmarathī, Bhīma; the Sarayū, Vegāri; the Kāśī, Aṣṭabāhu; the Gaṇḍakī, Subāhu; the Mahānadī, Citradeva; the Śiprā, Citraratha; the Kuhū, Kuvalaya; the Madhūdakā, Madhuvarṇa; the Dhūtapāpā, Jambūka; the Veṇā, Śvetānana; the Parṇāsā, Śrutavarṇa; Revā, Sāgaravegin; the Prabhāvā, Artha and Saha; the Kāñcanā, Kanakekṣaṇa; the Vimalā, Gṛdhrapatra; the Manoharā, Cāruvaktra, the Dhūtapāpā, Mahārāva; the Karṇā, Vidruma sannibha; the Suveṇu, Suprasada; and the Oghavatī, Jiṣṇu and the Viśālā, Yajñavāhu. Thus the rivers contributed their shares of Gaṇas to be Kārtikeya's followers. (75, 76, 77, 78, 79, 80, 81, 82, 83)

Kuṭilā made a gift of ten Gaṇas equal in strength to Indra to her son. They were Jaṭādhara, Karāla, Sitakeśa, Kṛṣṇakeśa, Meghanāda, Caturdamṣṭra, Vidyujjihva,

मेघनादं चतुर्दंष्ट्रं विद्युज्जिह्वं दशाननम् ।
सोमाप्यायनमेवोग्रं देवयाज्ञिनमेव च ॥ ८५
हंसास्यं कुण्डजठरं बहुग्रीवं हयाननम् ।
कूर्मग्रीवं च पञ्चैतान् ददुः पुत्राय कृत्तिका ॥ ८६
स्थाणुजङ्घं कुम्भवक्त्रं लोहजङ्घं महाननम् ।
पिण्डाकारं च पञ्चैतान् ददुः स्कन्दाय चर्षयः ॥८७
नागजिह्वं चन्द्रभासं पाणिकूर्मं शशीक्षकम् ।
चापवक्त्रं च जम्बूकं ददौ तीर्थः पृथूदकः ॥ ८८
चक्रतीर्थं सुचक्राक्षं मकराक्षं गयाशिरः ।
गणं पञ्चशिखं नाम ददौ कनखलः स्वकम् ॥ ८९
बन्धुदत्तं वाजिशिरो बाहुशालं च पुष्करम् ।
सर्वौजसं माहिषकं मानसः पिङ्गलं यथा ॥ ९०
रुद्रमौशनसः प्रादात् ततोऽन्ये मातरो ददुः ।
वसुदामा सोमतीर्थः प्रभासो नन्दिनीमपि ॥ ९१
इन्द्रतीर्थं विशोका च उदपानो घनस्वनाम् ।
सप्तसारस्वतं प्रादान्मातरश्चतुरोद्भुताः ॥ ९२
गीतप्रिया माधवी च तीर्थनेमिं स्मिताननाम् ।
एकचूडा नागतीर्थः कुरुक्षेत्रं पलासदाम् ॥ ९३
ब्रह्मयोनिश्चण्डशिला भद्रकालीं त्रिविष्टपः ।
चौण्डीं भैण्डीं योगभैण्डीं प्रादाच्चरणपावनः ॥ ९४
सोपानीयां मही प्रादाच्छालिका मानसो ह्रदः ।
शतघण्टा शतानन्दा तथोलूखलमेखलाम् ॥ ९५
पद्मावतीं माधवीं च ददौ बदरिकाश्रमः ।
सुपमामेकचूडा च देवीं धमधमा तथा ॥ ९६
उत्क्राथनीं वेदमित्रा केदारो मातरो ददौ ।
सुनक्षत्रा कद्रूला च सुप्रभाता सुमङ्गलाम् ॥ ९७
देवमित्रा चित्रसेना ददौ रुद्रमहालयः ।
कोटरामूर्ध्ववेणी च श्रीमती बहुपुत्रिकाम् ॥ ९८
पलिता कमलाक्षी च प्रयागो मातरो ददौ ।
सूपला मधुकुम्भा च ख्यातिं दहदहा पराम् ॥ ९९
प्रादात् खटकटा चान्या सर्वपापविमोचनः ।
सन्तानिका विकलिका क्रमशश्वरवासिनीम् ॥ १००

Daśānana, Somapyāyana, Ugra, and Devayajin The Kṛttikas gave five Ganas to their son They were Hamsāsya, Kundajaṭhara Bahugrīva, Hayanana, and Kurmagrīva The Ṛsis gave to Kartikeya five Ganas Sthāṇujanghā, Kumbhavaktra, Lohajaṅghā Mahānana and Pindakara (84, 85, 86, 87)

The Pṛthūdaka Tirtha gave the Ganas Nāgajihva Candrabhasa Panikūrma, Śaśikṣaka, Caṣavaktra, and Jambūka. The Cakra Tirtha gave Sucakrākṣa and the Gayā śiras Makarākṣa Kanakhala contributed his own Gana called Pañcaśikha (88, 89)

Puṣkara gave Bandhudatta, Vajiśiras, Bāhuśala, the Mānasa Tirtha Sarvaujasa, Mahiṣaka and Piṅgala, the Auśanasa Tirtha gave the Gana Rudra. The Matṛs gave other Ganas The Soma Tirtha gave Vasudama, and Prabhāsa gave Nandini The Indra Tirtha Viśoka, Udapana Ghanasvanā and the Sapta Sarasvata Tirtha, the marvellous four Matṛs Gitapriyā Madhavi Tirthanemi, Smitānana the Nāgatirtha gave and Ekacūdā, Kurukṣetra Palāsadā, Brahmayoni Candaśila, Triviṣtapa, Bhadrakāli, Caranapavana, Caundi Bhaindi and Yogabhaindi, Mahi Sopaniyā, the Manasa lake Śalika, Badarikāśrama, Śatānanda, Śataghanṭa and Ulūkhalamekhalā, Padmavati and Madhavi, Kedāra gave the Matṛkas Devi Ekacudā, Suṣamā and Dhamadhamā, Utkrathani, Vedamitrā, Raudramahālaya gave Sunaksatra, Kadrūla, Suprabhātā Sumaṅgalā, Devamitra, and Citrasenā, Prayaga, gave Koṭarā, Urddhvaveṇi, Srimati, Bahuputrikā Palita, Kamalaksi, the *Mātṛs*, Sarvapāpavimocana *Sūpala, Madhu*kumbhā, Khyāti, Dahadahā, Parā,

जलेश्वरीं कुक्कुटिकां सुदामां लोहमेखलाम् ।
वपुष्मत्युल्मुकाक्षी च कोकनामा महाशनी ।
रौद्राककर्कटिकातुण्डा श्वेततीर्थो ददौ त्विमाः ॥ १०१
एतानि भूतानि गणाश्च मातरो
दृष्ट्वा महात्मा विनतातनूजः ।
ददौ मयूरं स्वसुतं महाजवं
तथाऽरुणस्ताम्रचूडं च पुत्रम् ॥ १०२
शक्तिं हुताशोऽद्रिसुता च वस्त्रं
दण्डं गुरुः सा कुटिला कमण्डलुम् ।
मालां हरिः शूलधरः पताकां
कण्ठे च हारं मघवातुरस्तः ॥ १०३
गणैर्वृतो मातृभिरन्वयातो
मयूरसंस्थो वरशक्तिपाणिः ।
सैन्याधिपत्ये स कृतो भवेन
रराज सूर्येन महावपुष्मान् ॥ १०४

इति श्रीवामनपुराणे एकत्रिंशोऽध्याय ॥ ३१ ॥

३२

पुलस्त्य उवाच ।
सेनापत्येऽभिषिक्तस्तु कुमारो दैवतैस्य ।
प्रणिपत्य भवं भक्त्या गिरिजां पावकं शुचिम् ॥ १
षट् कृत्तिकाश्च शिरसा प्रणम्य कुटिलामपि ।
ब्रह्माणं च नमस्कृत्य इदं वचनमब्रवीत् ॥ २
कुमार उवाच ।
नमोऽस्तु भवता देवा ओं नमोऽस्तु तपोधनाः ।
युष्मत्प्रसादाज्जेष्यामि शत्रू महिषतारकौ ॥ ३

Khaṭakaṭā, Santānika, Vikalika, Krama gave, Catvaravāsinī Jaleśvarī, Kukkuṭikā, Sudāma, Lohamekhala, Svetatīrtha gave Vapusmatī, Ulmukākṣī, Kokanaman, Mahaśanī and Raudrakarkaṭika tuṇḍa (90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101)

Seeing these Bhūtas, Gaṇas the Mātṛs, the high souled Garuḍa gave his son the highly speedy Mayūra, and Aruṇa gave his son Tāmracūḍa Agni gave Śakti, and Pārvatī a piece of cloth, Bṛhaspatī Daṇḍa, Kuṭilā Kamandalu, Hari a garland, Śaṅkara a banner, and Indra a necklace from his neck (102, 103)

Surrounded by the Gaṇas, followed by the Mātṛs and riding the peacock, and holding the excellent Śakti established on the commander-in-chief-ship, Kārtikeya appeared as splendid in appearance as the Sun (104)

Thus ends the Thirty first Chapter in the Vāmana-Purāṇa-31

32

Pulastya said After being coronated in the *commandership of the army* by the gods, saluting with devotion Bhava, Pārvatī and the holy Fire, bowing down before the Six Kṛttikās and Kuṭilā, and making *obeisance to Brahman, Kārtikeya spoke* as follows. (1, 2)

Kumāra said "O gods, Salutation to

शिशुरस्मि न जानामि वक्तुं किंचन देवताः ।
दीयतां ब्रह्मणा सार्द्धमनुज्ञा मम साम्प्रतम् ॥ ४

इत्येवमुक्ते वचने कुमारेण महात्मना ।
मुखं निरीक्षन्ति सुराः सर्वे विगतसाध्वसाः ॥ ५

शंकरोऽपि सुतस्नेहात् समुत्थाय प्रजापतिम् ।
आदाय दक्षिणे पाणौ स्कन्दान्तिकमुपागमत् ॥ ६

अथोमा प्राह तनयं पुत्र एह्येहि शत्रुहन् ।
वन्दस्व चरणौ दिव्यौ विष्णोर्लोकनमस्कृतौ ॥ ७

ततो विहस्याह गुहः कोऽयं मातर्वदस्व माम् ।
यस्यादरात् प्रणामोऽयं क्रियते मद्विधैर्जनैः ॥ ८

तं माता प्राह वचनं कृते कर्मणि पद्मभूः ।
वक्ष्यते तव योऽयं हि महात्मा गरुडध्वजः ॥ ९

केवलं त्विह मां देवस्त्वत्पिता प्राह शंकरः ।
नान्यः परतरोऽस्माद्धि वयमन्ये च देहिनः ॥ १०

पार्वत्या गदिते स्कन्दः प्रणिपत्य जनार्दनम् ।
तस्थौ कृताञ्जलिपुटस्त्वाज्ञां प्रार्थयतेऽच्युतात् ॥ ११

कृताञ्जलिपुटं स्कन्दं भगवान् भूतभावनः ।
कृत्वा स्वस्त्ययनं देवो ह्यनुज्ञां प्रददौ ततः ॥ १२

नारद उवाच ।

यत्तत् स्वस्त्ययनं पुण्यं कृतवान् गरुडध्वजः ।
शिखिध्वजाय विप्रर्षे तन्मे व्याख्यातुमर्हसि ॥ १३

पुलस्त्य उवाच ।

शृणु स्वस्त्ययनं पुण्यं यत्प्राह भगवान् हरिः ।
स्कन्दस्य विजयार्थाय महिषस्य वधाय च ॥ १४

you, O ascetics, Om, Salutation be to you. By your grace I shall conquer the two enemies, Mahisa and Tāraka (3)

"O gods, I am a boy, I do not know how to talk to you Be pleased along with Brahman to give me the command now. (4)

Being thus addressed by the great Kārtikeya, the gods began to look at each other's face fearlessly. (5)

Śaṅkara too stood up out of affection for his son and taking Brahman by the right hand went to the presence of Kārtikeya. (6)

Umā said to her son, "O slayer of enemies, O son, come, come Bow down at the divine feet of Visnu, the worshipped of the world (7)

Smiling Kārtikeya said to them, "O mother, tell me who he is, out of respect for whom salutation is being offered by an individual like me." (8)

Then the mother said, "After you have done what you are being asked to do, Brahman will tell you who this worshipful Viṣnu is (9)

"Your father Lord Śaṅkara told me this much only that none was superior to Him, not even we and other living beings." (10)

After Pārvati had said this, Kārtikeya stood with his hands folded in salutation to Viṣnu, soliciting order from him. (11)

The Lord Visnu having bestowed his benedictions on Kartikeya who stood folded-handed in benediction gave him order (12)

Narada said The benediction that was pronounced by Lord Nārāyana to Kārtikeya may kindly be narrated to me, O Brahmaṇa-Ṛsi (13)

Pulastya said Listen to the benediction that was pronounced by the Lord Viṣṇu for the victory of Kārtikeya and the destruction of Mahisa. (14)

स्वस्ति ते कुरुतां ब्रह्मा पद्मयोनी रजोगुणः ।
स्वस्ति चक्राङ्कितकरो विष्णुस्ते विदधात्वजः ॥ १५
स्वस्ति ते शंकरो भक्त्या सपत्नीको वृषध्वजः ।
पावकः स्वस्ति तुभ्यं च करोतु शिखिवाहन ॥ १६

दिवाकरः स्वस्ति करोतु तुभ्यं
सोमः सभौमः सबुधो गुरुश्च ।
काव्यः सदा स्वस्ति करोतु तुभ्यं
शनैश्चरः स्वस्त्ययनं करोतु ॥ १७
मरीचिरत्रिः पुलहः पुलस्त्यः
क्रतुर्वसिष्ठो भृगुरङ्गिराश्च ।
मृकण्डजस्ते कुरुतां हि स्वस्ति
स्वस्ति सदा सप्त महर्षयश्च ॥ १८
विश्वेश्विनौ साध्यमरुद्गणाग्नयो
दिवाकराः शूलधरा महेश्वराः ।
यक्षाः पिशाचा वसवोऽथ किन्नराः
ते स्वस्ति कुर्वन्तु सदोद्यतास्त्वमी ॥ १९
नागाः सुपर्णाः सरितः सरांसि
तीर्थानि पुण्यायतनाः समुद्राः ।
महाबला भूतगणा गणेन्द्राः
ते स्वस्ति कुर्वन्तु सदा समुद्यताः ॥ २०

स्वस्ति द्विपादिकेभ्यस्ते चतुष्पादेभ्य एव च ।
स्वस्ति ते बहुपादेभ्यस्त्वपादेभ्योऽप्यनामयम् ॥ २१
प्राचीं दिग् रक्षतां वज्री दक्षिणां दण्डनायकः ।
पाशी प्रतीचीं रक्षतु लक्ष्मांशुः पातु चोत्तराम् ॥ २२
वह्निर्दक्षिणपूर्वां च कुबेरो दक्षिणापराम् ।
प्रतीचीमुत्तरां वायुः शिवः पूर्वोत्तरामपि ॥ २३
उपरिष्टाद् ध्रुवः पातु अधस्ताच्च धराधरः ।
मुसली लाङ्गली चक्री धनुष्मानन्तरेषु च ॥ २४

May Brahman, the Lotus-born, of Rajas quality, grant welfare to you and the Birthless Discus-holder, Viṣṇu confer success on you. (15)

May the Bull-bannered Śaṅkara, with whom is united in devotion his spouse, lead you to good fortune. May Agni, O Kārtikeya, bestow fortune on you (16)

May Sūrya together with Candra, Maṅgala, Budha and Bṛhaspati bring about your well-being. May Śukra ever bring prosperity to you and Śani confer benediction upon you. (17)

May Marīci, Atri, Pulaha, Pulastya, Kratu, Vaśiṣṭha, Bhṛgu, Aṅgiras and Mārkaṇḍeya confer success on you and may the Seven Ṛṣis lead you constantly to welfare. (18)

May the Viśvedeva, the twin Aśvinīkumāras, the Sādhyas, Maruts, Agni, Ādityas, the Trident-holding Rudras, Yakṣas Piśācas, Vasus, Kinnaras ever be ready to bring about your prosperity. (19)

May the Nāgas, the Suparṇas, the Rivers, the Lakes, the Tīrthas, the Holy Spots, the Oceans, the mighty Bhūtas and the Chiefs of Gaṇas ever remain prepared to cause welfare to you. (20)

May you fare well against the bipeds and the quadrupeds; may you be successful against the multipeds. May you be secure against the mischiefs of the footless. (21)

May Indra protect the eastern quarter, Daṇḍanāyaka the southern, Varuṇa the western, and Candra the northern, Agni the south-eastern, Kubera the south-western, Vāyu the north-western and Śaṅkara the north-eastern. (22, 23)

May Dhruva protect the upper region, Dharādhara (Śeṣa) the lower and the holders of the mace, plough, discus and bow protect you in the middle. (24)

वाराहोऽम्बुनिधौ पातु दुर्गे पातु नृकेसरी ।
सामवेदध्वनिः श्रीमान् सर्वतः पातु माधवः ॥ २५

पुलस्त्य उवाच ।

एवं कृतस्वस्त्ययनो गुहः शक्तिधरोऽग्रणीः ।
प्रणिपत्य सुरान् सर्वान् समुत्पपात भूतलात् ॥ २६
तमन्वेव गणाः सर्वे दत्ता ये मुदितैः सुरैः ।
अनुजग्मुः कुमारं ते कामरूपा विहङ्गमाः ॥ २७
मातरश्च तथा सर्वाः समुत्पेतुर्नभस्तलम् ।
समं स्कन्देन बलिना हन्तुकामा महासुरान् ॥ २८
ततः सुदीर्घमध्वानं गत्वा स्कन्दोऽब्रवीद् गणान् ।
भूम्यां तूर्णं महावीर्याः कुरुध्वमवतारणम् ॥२९
गणा गुहवचः श्रुत्वा अवतीर्य महीतलम् ।
आरात् पतन्तस्तद्देशं नाद चक्रुर्भयंकरम् ॥ ३०
तन्निनादो महीं सर्वामापूर्य च नभस्तलम् ।
विवेशार्णवरन्ध्रेण पातालं दानवालयम् ॥ ३१
श्रुतः स महिषेणाथ तारकेण च धीमता ।
विरोचनेन जम्भेन कुजम्भेनासुरेण च ॥ ३२
ते श्रुत्वा सहसा नादं वज्रपातोपमं दृढम् ।
किमेतदिति संचिन्त्य तूर्णं जग्मुस्तदान्धकम् ॥ ३३
ते समेत्यान्धकेनैव सम दानवपुंगवाः ।
मन्त्रयामासुरुद्विग्नास्तं शब्दं प्रति नारद ॥ ३४
मन्त्रयत्सु च दैत्येषु भूतलात् सूकराननः ।
पातालकेतुर्दैत्येन्द्रः संप्राप्तोऽथ रसातलम् ॥ ३५
स बाणविद्धो व्यथितः कम्पमानो मुहुर्मुहुः ।
अब्रवीद् वचनं दीनं समभ्येत्यान्धकासुरम् ॥ ३६

पातालकेतुरुवाच ।

गतोऽहमासं दैत्येन्द्र गालवस्याश्रमं प्रति ।
तं विध्वंसयितुं यत्नं समारब्धं बलान्मया ॥ ३७

May Varaha protect you in the Ocean, Narasimha in the impassable regions and the worshipful Mādhava who is identical with the sound of the Sāmaveda protect you all round (25)

Pulastya said Thus the blessed Kārtikeya, the pioneer, the holder of Śakti bowed down to the gods and flew up from the earth (26)

Behind him the Gaṇas who were offered by the delighted gods, and the birds who could assume forms they wished, followed Kārtikeya (27)

The Mātṛs, desirous of slaying the great demons, flew into the sky with the powerful Kārtikeya (28)

Covering a long way, Kārtikeya then ordered the mighty Gaṇas to land on the ground at once (29)

Hearing the words of Kārtikeya and landing on the earth, the Ganas produced a tremendous roar getting down near about that region (30)

That roar filled the entire earth and the sky, entered the abode of the demons, the nether world, through the hole of the ocean and was heard by Mahisa and the wise Tāraka, Virocana, Jambha and the demon Kujambha (31, 32)

Hearing suddenly the massive roar resembling the clap of thunder and thinking what it could be, they immediately went to Andhaka (33)

Approaching, the great demons held consultations with Andhaka in great anxiety about the uproar, O Nārada (34)

While the demons were busy in conferring, the great boar faced demon Patālaketu reached the lower world (35)

Being pierced with an arrow, and suffering from pain and trembling again and again, he approached Andhaka, the demon, and began to speak to him in an humble manner (36)

Pātālaketu said, "O chief of demons, I proceeded to the hermitage of Gālava and made effort to pull it down by force (37)

यावत्सूकररूपेण प्रविशामि तमाश्रमम् ।
न जाने तं नरं राजन् येन मे अहितः शरः ॥ ३८
शरसंभिन्नजत्रुश्च भयात् तस्य महाजवः ।
प्रणष्ट आश्रमात् तस्मात् स च मा पृष्ठतोऽन्वगात् ॥ ३९
तुरङ्गखुरनिर्घोषः श्रूयते परमोऽसुर ।
तिष्ठ तिष्ठेति वदतस्तस्य शूरस्य पृष्ठतः ।
तद्भयादस्मि जलधिं संप्राप्तो दक्षिणार्णवम् ॥ ४०
यावत्पश्यामि तत्रस्थान् नानावेषाकृतीन् नरान् ।
केचिद्गर्जन्ति घनवत् प्रतिगर्जन्ति चापरे ॥ ४१
अन्ये चोचुरयं नून निम्नामो महिषासुरम् ।
तारक घातयामोऽद्य वदन्त्यन्ये सुतेजसः ॥ ४२
तच्छ्रुत्वा सुतरा त्रासो मम जातोऽसुरेश्वर ।
महार्णवं परित्यज्य पतितोऽस्मि भयातुरः ॥ ४३

धरण्यां विवृतं गर्तं स मामन्वपतद् बली ।
तद्भयात् संपरित्यज्य हिरण्यपुरमात्मनः ॥ ४४
तवान्तिकमनुप्राप्तः प्रसादं कर्तुमर्हसि ।
तच्छ्रुत्वा चान्धको वाक्य प्राह मेघस्वनं वचः ॥ ४५
न भेतव्यं त्वया तस्मात् सत्यं गोप्ताऽस्मि दानव ।
महिषस्तारकश्चोभौ बाणश्च बलिना वरः ॥ ४६
अनाख्यायैव ते वीरास्त्वन्धकं महिषादयः ।
स्वपरिग्रहसंयुक्ता भूमिं युद्धाय निर्ययुः ॥ ४७
यत्र ते दारुणाकारा गणाश्चक्रुर्महास्वनम् ।
तत्र दैत्या. समाजग्मुः सायुधाः सबला मुने ॥ ४८
दैत्यानापततो दृष्ट्वा कार्तिकेयगणास्ततः ।
अभ्यद्रवन्त सहसा स चोग्रो मातृमण्डलः ॥ ४९
तेषां पुरस्सरः स्थाणुः प्रगृह्य परिघं बली ।

"As soon as I entered the hermitage in the form of a boar, I was struck with an arrow by a man whom I do not know, O king (38)

"With my collar bone broken by the arrow, I ran out of the hermitage in great terror and he followed me closely from behind. (39)

"O demon, a loud sound of the hoofs of horse was heard from behind; the warrior was crying, 'Stop" Afraid of him I have come to the sea, the Southern sea (40)

"When I was going round seeing the local people and studying their dress and appearance, some of them roared like clouds, while others roared in return (41)

"Some said, 'I shall indeed slay the demon Mahiṣa while others who were very 'bright', proclaimed, 'We shall this day kill Tāraka.' (42)

"I was very much frightened to hear it, O chief of demons. Afflicted with fear, I left the shore of the sea and fell into an extensive hole of the earth and subsequently the mighty one too followed me Fearing him, I have left my Hiranyapura and have now come to you. So please do me the favour of protecting me" Hearing it, Andhaka spoke the following words sounding like a thundering cloud (43, 44, 45)

"You need not be afraid of him, I shall surely protect you, O demon" Both the warriors Mahiṣa and Tāraka and the mightiest Bana started with their followers and friends for the earth to fight without letting Andhaka know it (46, 47)

Where the Gaṇas of dreadful appearance produced a loud sound there the demons arrived with their weapons, missiles and soldiers, O sage (48)

Seeing the demons advance, the Gaṇas of Kārtikeya and the formidable Mātṛs suddenly fled (49)

In their front rank was powerful Sthāṇu who took a Parigha and killed the enemy army, like the angry Rudra slaying the animals (50)

निपूदयत् परबलं क्रुद्धो रुद्रः पशूनिव ॥ ५०
तं निघ्नन्त महादेवं निरीक्ष्य कलशोदरः ।
कुठारं पाणिनादाय हन्ति सर्वान् महासुरान् ॥ ५१
ज्वालामुखो भयकरः करेणादाय चासुरम् ।
सरथं सगजं साश्वं विस्तृते वदनेऽक्षिपत् ॥ ५२
दण्डकश्चापि संक्रुद्धः प्रासपाणिर्महासुरम् ।
सवाहनं प्रक्षिपति समुत्पाट्य महार्णवे ॥ ५३
शङ्कुकर्णश्च मुसली हलेनाकृष्य दानवान् ।
संचूर्णयति मन्त्रीव राजानं प्रासभृद् वशी ॥ ५४
खड्गचर्मधरो वीरः पुष्पदन्तो गणेश्वरः ।
द्विधा त्रिधा च बहुधा चक्रे दैतेयदानवान् ॥ ५५
पिङ्गलो दण्डमुद्यम्य यत्र यत्र प्रधावति ।
तत्र तत्र प्रदृश्यन्ते राशयः शावदानवैः ॥ ५६

Seeing the Great God killing, Kalaśodara with an axe in hand began to slay the great demons (51)

The fearful Jvalāmukha caught hold of the Asura with his hand and threw him into the widely open mouth, together with his chariot elephants and horses (52)

The angry Prāsa-handed Dandaka threw the great demon down into the ocean, having detached him together with his carrier from the rest (53)

The mace-holding Śaṅkukarna having pulled the demons with a plough began to break them into pieces in the same way as a Prāsa holding minister having control over his people destroys the king (54)

The chief of the Ganas, the warrior Puṣpadanta, holding a sword and a shield in his hands, cut the demons into two three and many pieces (55)

In whichever direction Piṅgala ran with the staff raised, heaps of dead bodies of the demons were seen (56)

सहस्रनयनः शूलं भ्रामयन् वै गणाग्रणी ।
निजघानासुरान् वीरः सवाजिरथकुञ्जरान् ॥ ५७
भीमो भीमशिलावर्षैः स पुरस्सरतोऽसुरान् ।
निजघान यथैवेन्द्रो वज्रवृष्ट्या नगोत्तमान् ॥ ५८
रौद्रः शकटचक्राक्षो गणः पञ्चशिखो बली ।
भ्रामयन् मुद्गरं वेगान्निजघान बलाद् रिपून् ॥ ५९
गिरिभेदी तलेनैव सारोहं कुञ्जरं रणे ।
भस्म चक्रे महावेगो रथं च रथिना सह ॥ ६०
नाडीजङ्घोऽङ्घ्रिप्रपातैश्च मुष्टिभिर्जानुनाऽसुरान् ।
कीलाभिर्वज्रतुल्याभिर्जघान बलवान् मुने ॥ ६१
कूर्मग्रीवो ग्रीवयैव शिरसा चरणेन च ।
लुण्ठनेन तथा दैत्यान् निजघान सवाहनान् ॥ ६२
पिण्डारकस्तु तुण्डेन शृङ्गाभ्यां च कलिप्रिय ।

The leader of the Gaṇas, the warrior Sahasranayana, whirling the trident destroyed many demons together with their horses, elephants and chariots (57)

Bhima with a fearful shower of stones killed the demons who were before him, in the same way as Indra destroyed the enormous mountains by showering thunder bolts on them (58)

The fearful and mighty Gana named Śakatacakrāksa who had five tufts of hair—killed his enemies by whirling his club violently (59)

The violent Giribhedin with the blows of his palm reduced the elephant together with the rider and the chariot and the charioteer to ashes, in the field of battle (60)

O sage, the powerful Nadijaṅgha with the blows of his heel, fists and the knee and rods resembling the thunderbolt killed the demon army (61)

With his neck, head, and feet and by tearing out, Kūrmagriva killed the demons with their carriers. (62)

O Narada, Pindāraka rent the war

विदारयति संग्रामे दानवान् समरोद्धतान् ॥ ६३
ततस्तत्सैन्यमतुलं वध्यमानं गणेश्वरैः ।
प्रदुद्रावाथ महिषस्तारकश्च गणाग्रणीः ॥ ६४
ते हन्यमानाः प्रमथा दानवाभ्यां वरायुधैः ।
परिवार्य समन्तात् ते युयुधुः कुपितास्तदा ॥ ६५
हंसास्यः पट्टिशेनाथ जघान महिषासुरम् ।
षोडशाक्षस्त्रिशूलेन शतशीर्षो वरासिना ॥ ६६
श्रुतायुधस्तु गदया विशोको मुसलेन तु ।
बन्धुदत्तस्तु शूलेन मूर्ध्नि दैत्यमताडयत् ॥ ६७
तथान्यैः पार्षदैर्युद्धे शूलशक्त्यृष्टिपट्टिशैः ।
नाकम्पत् ताड्यमानोऽपि मैनाक इव पर्वतः ॥ ६८
तारको भद्रकाल्या च तथोलूखलया रणे ।
वध्यते चैकचूडाया दार्यते परमायुधैः ॥ ६९

demons in the battle field with his jaws and horns (63)

Then the chiefs of the army—Mahiṣa and Tāraka pursued the matchless army which was being routed by the leaders of the Gaṇas. (64)

The Pramathas who were being thus smitten with the best of weapons by the two demons, were enraged and fought, hemming in from all sides (65)

Haṁsāsya smit the demon Mahiṣa, with the Paṭṭiśa, Soḍaśākṣa with the trident and Śataśirṣa with a grand sword, Śrutāyudha with a club, and Viśoka with a Musala, Bandhudatta struck the demon in the head with a mace. (66, 67)

Though he was struck by the Pārṣadas in the battlefield with the trident, the Śakti, Ṛṣṭi and Paṭṭiśa, still he did not even shake like the mountain Maināka. (68)

Bhadrakālī, Ulūkhalā and Ekacūḍā began to strike Tārka in the battle-field and wounded him with fine weapons (69)

तौ ताड्यमानौ प्रमथैर्मातृभिश्च महासुरौ ।
न क्षोभं जग्मतुर्वीरौ क्षोभयन्तौ गणानपि ॥ ७०
महिषो गदया तूर्णं प्रहारैः प्रमथानथ ।
पराजित्य पराधावत् कुमारं प्रति सायुधः ॥ ७१
तमापतन्तं महिषं सुचक्राक्षो निरीक्ष्य हि ।
चक्रमुद्यम्य संक्रुद्धो रुरोध दनुनन्दनम् ॥ ७२
गदाचक्राङ्कितकरौ गणासुरमहारथौ ।
अयुध्येतां तदा ब्रह्मन् लघु चित्रं च सुष्ठु च ॥ ७३
गदां मुमोच महिषः समाविध्य गणाय तु ।
सुचक्राक्षो निजं चक्रमुत्ससर्जासुरं प्रति ॥ ७४
गदां छित्वा सुतीक्ष्णारं चक्रं महिषमाद्रवत् ।
तत उच्चुक्रुशुर्दैत्या हा हतो महिषस्त्विति ॥ ७५
तच्छ्रुत्वाऽभ्यद्रवद् बाणः प्रासमाविध्य वेगवान् ।

The great demon warriors were not agitated in the least, even though they were struck by the Pramathas and Mātṛs, and continued distressing the Gaṇas (70)

Then vanquishing the Pramathas with the strokes of the club, Mahiṣa—the well-armed speedily pursued Kārtikeya. (71)

Seeing Mahiṣa attack, Sucakrākṣa became angry and lifting the discus repelled the demon (72)

O Brahman, with the club and discus in hand the great warriors of the Gaṇas and demons fought, lightly, wonderfully and fitly (73)

Mahiṣa wielded the club aiming at the Gaṇa and Sucakrākṣa discharged his discus towards the demon. (74)

Shattering the club the very sharp-spoked discus pursued Mahiṣa Then the demons cried aloud, "Alas ! Mahiṣa is killed !". (75)

Hearing it, Bāṇa ran after him in full speed with the Prāsa aimed at him

जघान चक्रं रक्ताक्षः पञ्चमुष्टिशतेन हि ॥ ७६
पञ्चबाहुशतेनापि सुचक्राक्षं बबन्ध सः ।
बलवानपि बाणेन निष्प्रयत्नगतिः कृतः ॥ ७७
सुचक्राक्षं सचक्रं हि बद्धं बाणासुरेण हि ।
दृष्ट्वाऽद्रवद्गदापाणिर्मकराक्षो महाबलः ॥ ७८
गदया मूर्ध्नि बाणं हि निजघान महाबलः ।
वेदनार्त्तो मुमोचाथ सुचक्राक्षं महासुरः ॥
स चापि तेन सयुक्तो व्रीडायुक्तो महामनाः ॥ ७९
स संग्रामं परित्यज्य सालिग्राममुपाययौ ।
बाणोऽपि मकराक्षेण ताडितोऽभूत्पराङ्मुखः ॥ ८०
प्रभज्यत बलं सर्वं दैत्यानां सुरतापस ।
ततः स्वबलमीक्ष्यैव प्रभग्नं तारको बली ।
खड्गोद्यतकरो दैत्यः प्रदुद्राव गणेश्वरान् ॥ ८१
ततस्तु तेनाप्रतिमेन सासिना
ते हंसवक्त्रप्रमुखा गणेश्वराः ।
समातरश्चापि पराजिता रणे
स्कन्दं भयार्त्ताः शरणं प्रपेदिरे ॥ ८२
भग्नान् गणान् वीक्ष्य महेश्वरात्मज-
स्तं तारकं सासिनमापतन्तम् ।
दृष्ट्वैव शक्त्या हृदये बिभेद
स भिन्नमर्मा न्यपतत् पृथिव्याम् ॥ ८३
तस्मिन्हते भ्रातरि भग्नदर्पो
भयातुरोऽभून्महिषो महर्षे ।
सत्यज्य संग्रामशिरो दुरात्मा
जगाम शैलं स हिमाचलाख्यम् ॥ ८४
बाणोऽपि वीरे निहतेऽथ तारके
गते हिमाद्रिं महिषे भयार्त्ते ।
भयाद् विवेशोग्रमपां निधानं
गणैर्बले वध्यति सापराधे ॥ ८५
हत्वा कुमारो रणमूर्ध्नि तारकं

He—the red eyed smit the discus with five hundred blows of his fist. (76)

With five hundred hands he bound Sucakrākṣa and though powerful, he was rendered inactive (77)

Seeing Sucakrākṣa and his Cakra bound by the demon Bāṇa, the mighty Makarākṣa pursued him with a club in hand (78)

The mighty one struck Bāṇa in the head with a club Afflicted with pain, the great demon then released Sucakrākṣa The high-minded one was filled with shame to meet him Leaving the battlefield he resorted to Sāligrāma Bāṇa too being struck by Makarākṣa took to flight. (79, 80)

O Nārada, the entire force of the demons was crushed. Seeing his army defeated the powerful demon Tāraka chased the chiefs of the Gaṇas with the sword raised in his hand. (81)

By the matchless fighter with the sword, the chiefs of the Gaṇas headed by Haṁsavaktra, were defeated in the battle and the Mātṛs, and terror-stricken, they took refuge with Kārtikeya (82)

Seeing the fleeing Gaṇas and Tāraka attacking with his sword, he pierced him in the chest with Śakti Mortally wounded, he fell on the earth. (83)

His brother dying, Mahiṣa became humiliated and terror-stricken, O great sage Leaving the van of battle the wicked fellow retired to the Himālaya Mountains (84)

On the death of the warrior Tāraka and the retirement of Mahiṣa to the Himalayas in great fear, Bana entered the terrible repository of water as the offending army was being killed by the Gaṇas. (85)

Slaying Tāraka in the van of the battle, taking Śakti with great speed and mounting the peacock beautiful in its plumage,

प्रगृह्य शक्तिं महता जवेन ।
मयूरमारुह्य शिखण्डमण्डितं
ययौ निहन्तुं महिषासुरस्य ॥ ८६

स पृष्ठतः प्रेक्ष्य शिखण्डिकेतनं
समापतन्तं वरशक्तिपाणिनम् ।
कैलासमुत्सृज्य हिमाचलं तथा
क्रौञ्चं समभ्येत्य गुहां विवेश ॥ ८७

दैत्यं प्रविष्टं स पिनाकिसूनु-
र्जुगोप यत्नाद् भगवान् गुहोऽपि ।
स्वबन्धुहन्ता भविता कथं त्वहं
संचिन्तयन्नेव ततः स्थितोऽभूत् ॥ ८८

ततोऽभ्यगात् पुष्करसंभवस्तु
हरो मुरारिस्त्रिदशेश्वरश्च ।
अभ्येत्य चोचुर्महिषं सशैलं
भिन्दस्व शक्त्या कुरु देवकार्यम् ॥ ८९

तत् कार्तिकेयः प्रियमेव तथ्य
श्रुत्वा वचः प्राह सुरान् विहस्य ।
कथं हि मातामहनप्तृकं वधे
स्वभ्रातरं भ्रातृसुतं च मातुः ॥ ९०

एषा श्रुतिश्चापि पुरातनी किल
गायन्ति यां वेदविदो महर्षयः ।
कृत्वा च यस्या मतमुत्तमायाः
स्वर्गं व्रजन्ति त्वतिपापिनोऽपि ॥ ९१

गां ब्राह्मणं वृद्धमथाप्तवाक्यं
बालं स्वबन्धुं ललनामदुष्टाम् ।
कृतापराधा अपि नैव वध्या
आचार्यमुख्या गुरवस्तथैव ॥ ९२

एवं जानन् धर्ममग्र्यं सुरेन्द्रा
नाहं हन्यां भ्रातरं मातुलेयम् ।
यदा दैत्यो निर्गमिष्यद् गुहान्तः
तदा शक्त्या घातयिष्यामि शत्रुम् ॥ ९३

श्रुत्वा कुमारवचनं भगवान्महर्षे

Kārtikeya proceeded to kill the demon Mahiṣa (86)

Seeing the rider of the peacock follow from behind and attack with an excellent Śakti in his hand, he left Kailāsa and the Himalaya Mountains, and arriving at Krauñca, entered a cave. (87)

The son of Mahādeva Lord Guha too carefully protected the demon after he had entered Thinking how could he afford to kill his brother, he remained there. (88)

Then arrived Brahman, Śaṅkara, Viṣṇu and Indra and reaching they said, "With the spear pierce Mahiṣa and the mountain Execute a divine task" (89)

Hearing that welcome news, Kārtikeya smiled and said, "How shall I kill the grandson of my maternal grandfather, my brother and the nephew of my mother?" (90)

This is the ancient Vedic tradition which is glorified by the Veda-knowing venerable Ṛṣis, putting into practice the commendation of which, even the worst sinners ascend heaven (91)

"A cow, a Brāhmaṇa, an old man, an authoritative person whose word is credible, a child, one's own brother, chaste wife, venerable spiritual preceptors, parents and others, honourable persons, even though guilty, should not be killed. (92)

"Thus knowing the supreme law of piety, O great gods, I shall not kill my maternal cousin When the demon comes out of the cave, then shall I smite the enemy with Śakti. (93)

O great sage, hearing these words of

कृत्वा मतिं स्वहृदये गुहमाह शक्रः ।
मत्तो भवान् न मतिमान् वदसे किमर्थं
वाक्यं शृणुष्व हरिणा गदितं हि पूर्वम् ॥ ९४
नैकस्यार्थे बहून् हन्यादिति शास्त्रेषु निश्चयः ।
एकं हन्याद् बहुभ्योऽर्थे न पापी तेन जायते ॥ ९५
एतच्छ्रुत्वा मया पूर्वं समयस्थेन चाग्निज ।
निहतो नमुचिः पूर्वं सोदरोऽपि ममानुजः ॥ ९६
तस्माद् बहूनामर्थाय सक्रौञ्चं महिषासुरम् ।
घातयस्व पराक्रम्य शक्त्या पावकदत्तया ॥ ९७
पुरंदरवचः श्रुत्वा क्रोधादारक्तलोचनः ।
कुमारः प्राह वचनं कम्पमानः शतक्रतुम् ॥ ९८
मूढ किं ते बलं बाह्वोः शारीरं चापि वृत्रहन् ।
येनाधिक्षिपसे मां त्वं ध्रुवं न मतिमानसि ॥ ९९

Kārtikeya, the worshipful Indra making up his mind said to Kārtikeya, "You are not wiser than I am Why should you then speak in this strain?" Listen what was said by Nārāyana in days gone by. (94)

"The decision of the scriptures is that many should not be sacrificed for one. One may be killed for many. No sin is committed thereby. (95)

"O Fire born, knowing this I remained firm in my compact and killed Namuci in days gone by, though he happened to be my own younger brother. (96)

• "Therefore for the good of the larger number, kill the demon Mahiṣa together with Krauñca with Śakti presented by Agni" (97)

Listening to the words of Indra, Kārtikeya was highly enraged and trembling, he spoke to Indra (98)

"O foolish slayer of Vṛtra, what is the might of your arms and physique, wherefor you insult me? You are not wise" (99)

तमुवाच सहस्राक्षस्त्वत्तोऽहं बलवान् गुह ।
तं गुहः प्राह एह्येहि युद्धयस्व बलवान् यदि ॥ १००
शक्रः प्राहाथ बलवान् ज्ञायते कृत्तिकासुत ।
प्रदक्षिणं शीघ्रतरं यः कुर्यात् क्रौञ्चमेव हि ॥ १०१
श्रुत्वा तद्वचनं स्कन्दो मयूरं प्रोह्य वेगवान् ।
प्रदक्षिणं पादचारी कर्तुं तूर्णतरोऽभ्यगात् ॥ १०२
शक्रोऽवतीर्य नागेन्द्रात् पादेनाथ प्रदक्षिणम् ।
कृत्वा तस्थौ गुहोऽभ्येत्य मूढं किं संस्थितो भवान् ॥ १०३
तमिन्द्रः प्राह कौटिल्यं मया पूर्वं प्रदक्षिणः ।
कृतोऽस्य न त्वया पूर्वं कुमारः शक्रमब्रवीत् ॥ १०४
मया पूर्वं मया पूर्वं विवदन्तौ परस्परम् ।
प्राप्योचतुर्महेशाय ब्रह्मणे माधवाय च ॥ १०५
अथोवाच हरिः स्कन्दं प्रष्टुमर्हसि पर्वतम् ।

Indra replied to him, saying, "O Kārtikeya, I am stronger than you." To him Kārtikeya said, "Come, Come, fight, if you are stronger." (100)

Indra said, "Kārtikeya, he will be known to be strong whoever circumambulates the Krauñca mountains sooner" (101)

Hearing his words and dismissing the peacock, the swift Kārtikeya arrived more quickly walking on foot (102)

Getting down from the great elephhant, and circumambulating on foot, Indra remained standing. Arriving, Kārtikeya said, "Why are you standing?" (103)

To him Indra said, "I finished circumambulation earlier." "You could not do it before me," Kārtikeya said to Indra (104)

"They quarrelled between themselves and reaching Śankara, Brahman, and Nārāyaṇa they said to them, "I did it first, I did it first" (105)

Then Nārāyaṇa said to Kārtikeya, "You should ask the mountain itself. Whom he

योऽय वक्ष्यति पूर्वं स भविष्यति महाबलः ॥ १०६
तन्माधववचः श्रुत्वा क्रौञ्चमभ्येत्य पावकिः ।
पप्रच्छाद्रिमिदं केन कृतं पूर्वं प्रदक्षिणम् ॥ १०७
इत्येवमुक्तः क्रौञ्चस्तु प्राह पूर्वं महामतिः ।
चकार गोत्रभित् पश्चात्त्वया कृतमथो गुह ॥ १०८
एवं ब्रुवन्तं क्रौञ्चं स क्रोधात्प्रस्फुरिताधरः ।
बिभेद शक्त्या कौटिल्यो महिषेण समं तदा ॥ १०९
तस्मिन्हतेऽथ तनये बलवान् सुनाभो
वेगेन भूमिधरपार्थिवनस्त्वथागात् ।
ब्रह्मेन्द्ररुद्रमरुदश्विवसुप्रधाना
जग्मुर्दिवं महिषमीक्ष्य हतं गुहेन ॥ ११०
स्वमातुलं वीक्ष्य बली कुमारः
शक्तिं समुत्पाट्य निहन्तुकामः ।
निवारितश्चक्रधरेण वेगा-
दालिङ्ग्य दोर्भ्यां गुरुरित्युदीर्य ॥ १११
सुनाभमभ्येत्य हिमाचलस्तु
प्रगृह्य हस्तेऽन्यत एव नीतवान् ।
हरिः कुमारं सशिखण्डिनं नय-
द्वेगाद्दिवं पन्नगशत्रुपत्रः ॥ ११२
ततो गुहः प्राह हरिं सुरेशं
मोहेन नष्टो भगवन् विवेकः ।
भ्राता मया मातुलजो निरस्त-
स्तस्मात् करिष्ये स्वशरीरशोषम् ॥ ११३
तं प्राह विष्णुर्व्रज तीर्थवर्यं
पृथूदकं पापतरोः कुठारम् ।
स्नात्वौघवत्यां हरमीक्ष्य भक्त्या
भविष्यसे सूर्यसमप्रभावः ॥ ११४
इत्येवमुक्तो हरिणा कुमार-

declares first, shall be the strongest" (106)

Hearing the words of Nārāyaṇa, the Fire-born God came to Krauñca and asked the mountain, 'Who circumambulated first ?" (107)

Being thus spoken to the clever Krauñca said, "Indra did it first and, O Kārtikeya, you did it afterwards' (108)

His lips throbbed out of anger to hear Krauñca speak thus, Kauṭilya pierced him with Śakti simultaneously with Mahiṣa (109)

The son dying, the son of the King of Mountains, the powerful Sunābha also speedily came Brahman, Indra, Śiva, the Maruts, the Aśvinīkumāras and the prominent Vasus went to heaven, seeing Mahiṣa slain by Kārtikeya (110)

The mighty Kārtikeya seeing his own maternal uncle and, resolved to kill him taking out Śakti, was stopped immediately by Nārāyaṇa embracing with his arms extended and crying "He is your Guru" (111)

Himālaya too approaching Sunābha took him elsewhere by the hand The Garuḍa-riding Lord Hari very soon took Kārtikeya together with his carrier, peacock to heaven (112)

Then Kārtikeya said to the Great God Hari, "O Lord, ignorance has annihilated discrimination in me due to which I have slain my maternal cousin I shall therefore mortify my body" (113)

To him Viṣṇu said, "Proceed to Pṛthūdaka the most exalted Tīrtha, the axe for the tree of sin Having a dip in the Oghavatī, and seeing Śaṅkara with devotion, you shall become as brilliant as the Sun. (114)

Being thus told by Hari, arriving at the Tīrtha, having a vision of Śaṅkara, taking bath and worshipping gods, shining like the

स्त्वम्येत्य तीर्थं प्रसमीक्ष्य शंभुम् ।
स्नात्वार्च्य देवान् स रविप्रकाशो
जगाम शैलं सदनं हरस्य ॥ ११५

सुचक्रनेत्रोऽपि महाश्रमे तप-
श्चचार शैले पवनाशनस्तु ।
आराधयानो वृषभध्वजं तदा
हरोऽस्य तुष्टो वरदो बभूव ॥ ११६

देवात् स वव्रे वरमायुधार्थे
चक्रं तथा वै रिपुबाहुषण्डम् ।
छिन्द्याद्यथा त्वप्रतिमं करेण
बाणस्य तन्मे भगवान् ददातु ॥ ११७

तमाह शंभुर्व्रज दत्तमेतद्
वरं हि चक्रस्य तवायुधस्य ।
बाणस्य तद्बाहुबलं प्रवृद्धं
संछेत्स्यते नात्र विचारणाऽस्ति ॥ ११८

वरे प्रदत्ते त्रिपुरान्तकेन
गणेश्वरः स्कन्दमुपाजगाम ।
निपत्य पादौ प्रतिवन्द्य हृष्टो
निवेदयामास हरप्रसादम् ॥ ११९

एवं तवोक्तं महिषासुरस्य
वधं त्रिनेत्रात्मजशक्तिभेदात् ।
क्रौञ्चस्य मृत्युः शरणागतार्थं
पापापहं पुण्यविवर्धनं च ॥ १२०

इति श्रीवामनपुराणे द्वात्रिंशोऽध्यायः ॥३२॥

Sun he went to the mountain, the home of Hara (115)

Sucakrākṣa too practised austerity in the great hermitage on the mountain, subsisting on wind only, and worshipping Śaṅkara. Then was Śaṅkara pleased and he granted him a boon. (116)

From the Lord he asked the boon, "Give the excellent weapon discus whereby the multitude of the arms of the enemy Bāṇa can be torn into pieces in a matchless fashion by the hand Kindly grant me that boon" (117)

To him Śaṅkara said, "Go, I have granted you the boon of the weapon discus which will destroy the increasing might of Bāṇa's hands There is no doubt about it." (118)

The boon being granted by Śaṅkara, the chief of the Gaṇas went to Kārtikeya, fell at this feet and saluted him He was very much pleased and communicated the favour granted by Hara. (119)

I have thus narrated to you an account of the destruction of Mahiṣa being rent as under by the spear of Kārtikeya, the annihilation of Krauñca for the sake of one who had taken refuge with Him—the account which removes all sins and increases holiness (120)

Thus ends the Thirty-second Chapter in the Vāmana Purāṇa-32

३३

नारद उवाच ।
योऽसौ मन्त्रयतां श्रामो दैत्यानां शरताडितः ।
स केन वद निर्भिन्नः शरेण दितिजेश्वरः ॥ १
पुलस्त्य उवाच ।
आसीन्नृपो रघुकुले रिपुजिन्महर्षे
तस्यात्मजो गुणगणैकनिधिर्महात्मा ।
शूरोऽरिसैन्यदमनो बलवान् सुहृत्सु
विप्रान्धदीनकृपणेषु समानभावः ॥ २
ऋतध्वजो नाम महान् महीयान्
स गालवार्थे तुरगाधिरूढः ।
पातालकेतुं निजघान पृष्ठे
बाणेन चन्द्रार्धनिभेन वेगात् ॥ ३
नारद उवाच ।
किमर्थं गालवस्यासौ साधयामास सत्तमः ।
येनासौ पत्रिणा दैत्यं निजघान नृपात्मजः ॥ ४
पुलस्त्य उवाच ।
पुरा तपस्यत्यपि गालवर्षि-
र्महाश्रमे स्वे सततं निविष्टः ।
पातालकेतुस्तपमोऽस्य विघ्नं
करोति मौढ्याद् स समाधिभङ्गम् ॥ ५
न चेष्यतेऽसौ तपसो व्ययं हि
शक्तोऽपि कर्तुं त्वथ भस्मसात् तम् ।
आकाशमीक्ष्याथ स दीर्घमुष्णं
मुमोच निःश्वासमनुत्तम हि ॥ ६
ततोऽम्बराद् वाजिवरः पपात
बभूव वाणी त्वशरीरिणी च ।
असौ तुरङ्गो बलवान् क्रमेत
अह्ना सहस्राणि तु योजनानाम् ॥ ७

33

Nārada said When the demons were engaged in deliberation, by whom the lord of the demons, was split asunder being driven off by arrows? (1)

Pulastya said O great sage, in the lineage of Raghu there was a king named Ripujit, who had a high souled son, the sole repository of all merits valiant, subduer of the army of enemies mighty, and of even and impartial attitude, alike to friends Brāhmaṇas, the blind, the indigent and the wretched (2)

Named as Ṛtadhvaja, that great and esteemed (prince) seated on a horse, killed Pātālaketu by forcefully piercing an arrow on his back, for the sake of Gālava. (3)

Nārada said: What interest of Gālava, O exalted one, did the prince serve, by killing the demon with an arrow? (4)

Pulastya said In the past when the sage Gālava practised penance intently in his own great hermitage, that Pātālaketu out of stupidity, put hindrance to his penance by interrupting his meditation (5)

Though able to burn him into ashes, he did not like to waste his penance, and therefore looking at the sky he let out a deep and passionate sigh. (6)

Then an excellent horse dropped from the sky and a voice from heaven arose, 'This mighty horse can cover one thousand Yojanas in a day.' (7)

स तं प्रगृह्याश्ववरं नरेन्द्रं
ऋतध्वजं योज्य तदात्तशस्त्रम् ।
स्थितस्तपस्येव ततो महर्षि-
र्दैत्य समेत्य विशिखैर्नृपजो बिभेद ॥ ८

नारद उवाच ।
केनाम्बरतलाद् वाजी निसृष्टो वद सुव्रत ।
वाक् कस्यादेहिनी जाता परं कौतूहलं मम ॥ ९

पुलस्त्य उवाच ।
विश्वावसुर्नाम महेन्द्रगायनो
गन्धर्वराजो बलवान् यशस्वी ।
निसृष्टवान् भूतलये तुरङ्गं
ऋतध्वजस्यैव सुतार्थमाशु ॥ १०

नारद उवाच ।
कोऽर्थो गन्धर्वराजस्य येनाप्रैषीन्महाजवम् ।
राज्ञः कुवलयाश्वस्य कोऽर्थो नृपसुतस्य च ॥ ११

पुलस्त्य उवाच ।
विश्वावसोः शीलगुणोपपन्ना
आसीत्पुरंध्रीषु वरा त्रिलोके ।
लावण्यराशि. शशिकान्तितुल्या
मदालसा नाम मदालसैव ॥ १२

ता नन्दने देवरिपुस्तरस्वी
संक्रीडतीं रूपवती ददर्श ।
पातालकेतुस्तु जहार तन्वीं
तस्यार्थतः सोऽश्ववरः प्रदत्तः ॥ १३

हत्वा च दैत्य नृपतेस्तनूजो
लब्ध्वा वरोरूमपि सस्थितोऽभूत् ।
दृष्टो यथा देवपतिर्महेन्द्रः
शच्या तथा राजसुतो मृगाक्ष्या ॥ १४

नारद उवाच ।
एवं निरस्ते महिषे तारके च महासुरे ।

Having accepted the horse and appointing Rtadhvaja equipped with arms the great sage engaged himself in penance while the prince pierced the demon by attacking with his arrows. (8)

Narada said O you of laudable devotion, by whom was the horse dropped from the sky, and from whom did the ethereal voice emanate ? Tell me, I have great curiosity (9)

Pulastya said The mighty and famous chief of the Gandharvas, musician of (the court of) Indra named Viśvāvasu had dropped the horse on the earth for use of Rtadhvaja, for the cause of his daughter. (10)

Nārada said, What was the object of the Gandharva king that he sent the very speedy horse ? What again was the object of the king Kuvalayāśva in the matter ? (11)

Pulastya said Viśvāvasu had a (daughter) endowed with good character, other qualities, superior among the ladies in the three worlds, a paragon of grace, resplendent like the moon, of the name Madālasā, (moving) as if languid with passion (12)

Espying that beautiful and slim lady playing in the Nandana garden, that impetuous demon Pātālaketu forcibly carried her away For the sake of her (recovery) the stallion was lent (13)

Having killed the demon and won the beautiful thighed one, the son of the king rested, and just as Indra, the king of gods is seen (shining), the prince was seen (shining) in company with the fawn-eyed one (14)

Narada said Mahiṣa and the great demon Taraka having been thus repelled,

हिरण्याक्षसुतो धीमान् किमचेष्टत वै पुनः ॥ १५
पुलस्त्य उवाच ।
तारकं निहतं दृष्ट्वा महिषं च रणेऽन्धकः ।
क्रोधं चक्रे सुदुर्बुद्धिर्देवानां देवसैन्यहा ॥ १६
ततः स्वल्पपरीवारः प्रगृह्य परिघं करे ।
निर्जगामाथ पातालाद् विचचार च मेदिनीम् ॥ १७
ततो विचरता तेन मन्दरे चारुकन्दरे ।
दृष्टा गौरी च गिरिजा सखीमध्ये स्थिता शुभा ॥ १८
ततोऽभूत् कामबाणार्त्तः सहसैवान्धकोऽसुरः ।
तां दृष्ट्वा चारुसर्वाङ्गीं गिरिराजसुतां वने ॥ १९
अथोवाचासुरो मूढो वचनं मन्मथान्धकः ।
कस्येयं चारुसर्वाङ्गी वने चरति सुन्दरी ॥ २०
इयं यदि भवेन्नैव ममान्तःपुरवासिनी ।
तन्मदीयेन जीवेन क्रियते निष्फलेन किम् ॥ २१
यदस्यास्तनुमध्याया न परिष्वङ्गवानहम् ।
अतो धिङ् मम रूपेण किं स्थिरेण प्रयोजनम् ॥ २२
स मे बन्धुः स सचिवः स भ्राता साम्परायिकः ।
यो मामसितकेशां तां योजयेन् मृगलोचनाम् ॥ २३
इत्थं वदति दैत्येन्द्रे प्रह्लादो बुद्धिसागरः ।
पिधाय कर्णौ हस्ताभ्यां शिरःकम्पं वचोऽब्रवीत् ॥ २४
मा मैवं वद दैत्येन्द्र जगतो जननी त्वियम् ।
लोकनाथस्य भार्येयं शंकरस्य त्रिशूलिनः ॥ २५
मा कुरुष्व सुदुर्बुद्धिं सद्यः कुलविनाशिनीम् ।
भवतः परदारेयं मा निमज्ज रसातले ॥ २६
सत्सु कुत्सितमेवं हि असत्स्वपि हि कुत्सितम् ।
शत्रवस्ते प्रकुर्वन्तु परदारावगाहनम् ॥ २७

what activities did the clever son of Hiranyākṣa indulge in? (15)

Pulastya said Finding Tāraka and also Mahiṣa killed in battle the highly evil minded Andhaka, the slayer of the army of the gods got infuriated against the gods (16)

Then, mace in hand and with a small retinue, he issued forth from the nether region and moved on the earth (17)

Thus travelling over the earth, he beheld Gaurī, the virtuous daughter of the mountain among her companions in Mandara possessed of beautiful caves (18)

Having seen that maiden, the daughter of the lord of mountains, graceful in all her limbs, the demon Andhaka was at once smitten with the arrows of Cupid (19)

Then the stupid demon, blind with passion, said, "Whose graceful daughter is this pretty maiden that is moving in the forest? (20)

"If she might not be dwelling in my seraglio, then what is the use of my living a futile life?" (21)

'If I may not embrace this slender-waisted maiden, in that case, fie on my beauty, what is the use of having such a calm handsomeness?" (22)

"He would be my friend, my councillor, my brother in war, who can unite me with this fawn eyed dark-haired maiden.' (23)

The lord of the demons prattling in this way, Prahlāda, a veritable ocean of wisdom, covered his ears with his hands, and with trembling head said these words (24)

"O lord of demons, do not say like this She is the mother of the universe, the consort of the trient bearing Śaṅkara, the lord of the worlds (25)

'Do not indulge in the highest wickedness which shall immediately destroy your whole family She is the wife of another Do not sink in the depth of the nether world. (26)

"This is condemned not only among the good men but even among the evil May your enemies indulge in incest" (27)

किंचिद् त्वया न श्रुतं दैत्यनाथ
गीतं श्लोकं गाधिना पार्थिवेन ।
दृष्ट्वा सैन्यं विप्रधेनुप्रसक्तं
तथ्यं पथ्यं सर्वलोके हितं च ॥ २८
वरं प्राणास्त्याज्या न च पिशुनवादेष्वभिरतिः
वरं मौनं कार्यं न च वचनमुक्तं यदनृतम् ।
वरं क्लीवैर्भाव्यं न च परकलत्राभिगमनं
वरं भिक्षार्थित्वं न च परधनास्वादमसकृत् ॥ २९
स प्रह्लादवचः श्रुत्वा क्रोधान्धो मदनार्दितः ।
इयं सा शत्रु जननीत्येवमुक्त्वा प्रदुद्रुवे ॥ ३०
ततोऽन्वधावन् दैतेया यन्त्रमुक्ता इवोपलाः ।
तान् रुरोध बलान्नन्दी वज्रोद्यतकरोऽव्ययः ॥ ३१
मयतारपुरोगास्ते वारिता द्राविताස्तथा ।
कुलिशेनाहतास्तूर्णं जग्मुर्भीता दिशो दश ॥ ३२

"Have you not heard, O lord of demons, the verse candid, wholesome and salutary for the whole world, sung by king Gādhi on seeing the soldiers attached to the cows of Brāhmaṇa ?" (28)

"It is better to abandon life, but never to have an aptitude for depravity. Better is it to keep quiet than to utter words that are false It is better to be destitute of virility than to indulge in adultery It is better to live on begging than to appropriate the wealth of others again and again." (29)

Hearing the words of Prahlāda, the lust infatuated (Andhaka), blind with rage, said, "This is that mother of my foe" and darted forth (30)

The demons rushed behind him like splinters released from a machine The eternal Nandin, having a thunderbolt in hand, checked them by force (31)

The demons headed by Maya and Tāraka were checked and chased away. Wounded by the thunderbolt, they fled in fear to various directions. (32)

तानर्दितान् रणे दृष्ट्वा नन्दिनाऽन्धकदानवः ।
परिघेण समाहत्य पातयामास नन्दिनम् ॥ ३३
शैलादिं पतितं दृष्ट्वा धावमानं तथान्धकम् ।
शतरूपाऽभवद् गौरी भयात् तस्य दुरात्मनः ॥ ३४
ततः स देवीगणमध्यसंस्थितः
परिभ्रमन् भाति महाऽसुरेन्द्रः ।
यथा वने मत्तकरी परिभ्रमन्
करेणुमध्ये मदलोलदृष्टिः ॥ ३५
न परिज्ञातवांस्तत्र का तु सा गिरिकन्यका ।
नाश्चर्यं न पश्यन्ति चत्वारोऽमी सदैव हि ॥ ३६
न पश्यतीह जात्यन्धो रागान्धोऽपि न पश्यति ।
न पश्यति मदोन्मत्तो लोभाक्रान्तो न पश्यति ।
सोऽपश्यमानो गिरिजा पश्यन्नपि तदान्धकः ॥ ३७
प्रहारं नाददत् तासां युवत्य इति चिन्तयन् ।

Seeing them humbled in encounter by Nandin, the demon Andhaka brouht Nandin down on the ground by a blow of the mace (33)

Finding Nandin fallen and Andhaka rushing on, Gaurī took up a hundred forms for fear of the rogue (34)

Then the great lord of the demons, moving among the goddesses with eyes quivering with vanity, shone like an intoxicated elephant moving among the female elephants with eyes loose with the flow of rut (35)

He could not make out which one there was the princess of the mountain It is no wonder, inasmuch the four (to be enumerated presently) do never see (36)

One who is blind by birth does not see, one who is blind with passion does not see, one who is mad with arrogance does not see, and one who is seized by greed does not see. Not recognising the Gaurī, even though looking on her, he did not

ततो देव्या स दुष्टात्मा शतावर्या निराकृतः ॥ ३८
कुट्टितः प्रवरैः शस्त्रैर्निपपात महीतले ।
वीक्ष्यान्धकं निपतितं शतरूपा विभावरी ॥ ३९
तस्मात् स्थानादपाक्रम्य गताऽन्तर्धानमम्बिका ।
पतितं चान्धकं दृष्ट्वा दैत्यदानवयूथपाः ॥ ४०
कुर्वन्तः सुमहाशब्दं प्राद्रवन्त रणार्थिनः ।
तेषामापततां शब्दं श्रुत्वा तस्थौ गणेश्वरः ॥ ४१
आदाय वज्रं बलवान् मघवानिव कोपितः ।
दानवान् समयान् वीरः पराजित्य गणेश्वरः ॥ ४२
समभ्येत्याम्बिकां दृष्ट्वा ववन्दे चरणौ शुभौ ।
देवी च ता निजा मूर्त्तीः प्राह गच्छध्वमिच्छया ॥४३
विहरध्वं महीपृष्ठे पूज्यमाना नरैरिह ।
वसतिर्भवतीनां च उद्यानेषु वनेषु च ॥ ४४
वनस्पतिषु वृक्षेषु गच्छध्वं विगतज्वराः ।
तास्त्वेवमुक्ताः शैलेय्या प्रणिपत्याम्बिकां क्रमात् ॥४५
दिक्षु सर्वासु जग्मुस्ताः स्तूयमानाश्च किन्नरैः ।
अन्धकोऽपि स्मृतिं लब्ध्वा अपश्यन्नद्रिनन्दिनीम् ॥
स्वबलं निर्जितं दृष्ट्वा ततः पातालमाद्रवत् ॥ ४६
ततो दुरात्मा स तदान्धको मुने
पातालमभ्येत्य दिवा न भुङ्क्ते ।
रात्रौ न शेते मदनेषुताडितो
गौरीं स्मरन्कामबलाभिपन्नः ॥ ४७

इति श्रीवामनपुराणे त्रयस्त्रिंशोऽध्यायः ॥३३॥

however attack them thinking that they were all young ladies. At this point the evil-souled demon was assailed by the goddess, manifested as she was in a hundred forms. (37, 38)

Pounded by powerful weapons, he fell down on the earth. Finding Andhaka fallen, the hundred-formed goddess Ambikā moved away from that spot and disappeared. Seeing Andhaka vanquished, the chieftains of the demons itching for battle, rushed on with loud noise, and hearing the tumult of thier attack, Gaṇeśa the lord of the Ganas, held himself in readiness. (39, 40, 41)

Holding the thunderbolt, like the infuriated Indra, the mighty lord of the Gaṇas, the valiant Gaṇeśa, vanquished the demons including Maya, and approaching Ambikā paid homage to her holy feet. The goddess then ordered those forms of her, "Disperse according to your wish, and enjoy on the earth, being adored by men. Your dwelling be the gardens and forests." (42, 43, 44)

"Free from anxiety, do go to the plants and trees." Thus addressed by the daughter of the mountain, they bowed to Ambikā and dispersed to different directions being adored by the Kinnaras. Regaining consciousness, Andhaka also did not see the daughter of the mountain and perceiving his army crushed, fled to the nether world. (45, 46)

Thence, O sage, the evil-minded Andhaka reaching the nether world did neither take meals in day time nor sleep at night overwhelmed as he was by passion, brooding on Gauri, driven by Cupid. (47)

Thus ends the Thirty-third Chapter in the Vāmana-Purāṇa—33.

३४

नारद उवाच ।
क्व गतः शंकरो ह्यासीद्येनाम्बा नन्दिना सह ।
अन्धकं योधयामास एतन्मे वक्तुमर्हसि ॥ १
पुलस्त्य उवाच ।
यदा वर्षसहस्रं तु महामोहे स्थितोऽभवत् ।
तदाप्रभृति निस्तेजाः क्षीणवीर्यः प्रदृश्यते ॥ २
स्वमात्मानं निरीक्ष्याथ निस्तेजोऽङ्ग महेश्वरः ।
तपोर्थाय तथा चक्रे मतिं मतिमतां वरः ॥ ३
स महाव्रतमुत्पाद्य समाश्वास्याम्बिकां विभुः ।
शैलादिं स्थाप्य गोप्तारं विचचार महीतलम् ॥ ४
महामुद्रार्पितग्रीवो महाहिकृतकुण्डलः ।
धारयाणः कटीदेशे महाशङ्खस्य मेखलाम् ॥ ५
कपालं दक्षिणे हस्ते सव्ये गृह्य कमण्डलुम् ।
एकाहवासी वृक्षे हि शैलसानुनदीष्वटन् ॥ ६
स्थानं त्रैलोक्यमास्थाय मूलाहारोऽम्बुभोजनः ।
वाय्वाहारस्तदा तस्थौ नववर्षशतं क्रमात् ॥ ७
ततो वीटां मुखे क्षिप्य निरुच्छ्वासोऽभवद् यतिः ।
विस्तृते हिमवत्पृष्ठे रम्ये समशिलातले ॥ ८
ततो वीटा विदार्यैव कपालं परमेष्ठिनः ।
सार्चिष्मती जटामध्यान्निपण्णा धरणीतले ॥ ९
वीटया तु पतन्त्याऽद्रिर्दारितः क्ष्मासमोऽभवत् ।
जातस्तीर्थवरः पुण्यः केदार इति विश्रुतः ॥ १०

34

Nārada said Be pleased to tell me where Śaṅkara had withdrawn so that together with Nandi Ambikā herself had to fight with Andhaka (1)

Pulastya said Since that time when (Śaṅkara) was engrossed in the great infatuation, he was found feeble and bereft of virility (2)

Perceiving himself and his limbs bereft of energy, Mahesvara, the best of the wise resolved to practise penance. (3)

Resolving on a great vow, assuring Ambikā, and posting Nandin as the guard, the lord wandered on the earth (4)

Drawing a sign of Mahāmudrā on the neck, wearing earrings of great snakes, and girdles made of human bones in the waist, holding a beggar's bowl in the right hand and a Kamaṇḍalu (waterpot) in the left, dwelling not for more than a days in trees, the foot of the hills and rivers, and thus roaming throughout the three worlds, living on roots and water and later only on wind, he passed nine hundred years (5, 6, 7)

Thereafter, throwing a quid of betel leaves into the mouth, the ascetic suspended his breath on a charming, smooth and spacious rock on the surface of the *Himālaya mountain* (8)

Then the betel leaves rent asunder the head of the lord and coming out of his matted hair, fell on the earth with resplendent beauty (9)

By the falling of the Vīṭā (betel leaves) the hill was rent asunder and was turned into a plain Thus a holy spot of paramount sanctity famed as Kedāra was created. (10)

ततो हरो वरं प्रादात् केदाराय वृषध्वजः ।
पुण्यवृद्धिकरं ब्रह्मन् पापघ्नं मोक्षसाधनम् ॥ ११
ये जलं तावके तीर्थे पीत्वा संयमिनो नराः ।
मधुमांसनिवृत्ता ये ब्रह्मचारिव्रते स्थिताः ॥ १२
षण्मासाद् धारयिष्यन्ति निवृत्ताः परपाकतः ।
तेषां हृत्पङ्कजेष्वेव मल्लिङ्गं भविता ध्रुवम् ॥ १३
न चास्य पापाभिरतिर्भविष्यति कदाचन ।
पितॄणामक्षयं श्राद्धं भविष्यति न संशयः ॥ १४
स्नानदानतपांसीह होमजप्यादिकाः क्रिया ।
भविष्यन्त्यक्षया नृणां मृतानामपुनर्भवः ॥ १५
एतद् वरं हरात् तीर्थं प्राप्य पुष्णाति देवताः ।
पुनाति पुंसां केदारस्त्रिनेत्रवचनं यथा ॥ १६
केदाराय वरं दत्त्वा जगाम त्वरितो हरः ।
स्नातुं भानुसुतां देवीं कालिन्दीं पापनाशिनीम् ॥ १७
तत्र स्नात्वा शुचिर्भूत्वा जगामाथ सरस्वतीम् ।
वृतां तीर्थशतैः पुण्यैः प्लक्षजां पापनाशिनीम् ॥ १८
अवतीर्णस्तत. स्नातुं निमग्नश्च महाम्भसि ।
द्रुपदां नाम गायत्रीं जजापान्तर्जले हर. ॥ १९
निमग्ने शंकरे देव्यां सरस्वत्यां कलिप्रिय ।
साग्रः संवत्सरो जातो न चोन्मज्जत ईश्वरः ॥ २०
एतस्मिन्नन्तरे ब्रह्मन् भुवनाः सप्त सार्णवाः ।
चेलुः पेतुर्धरण्यां च नक्षत्रास्तारकैः सह ॥ २१
आसनेभ्यः प्रचलिता देवाः शक्रपुरोगमाः ।
स्वस्त्यस्तु लोकेभ्य इति जपन्त. परमर्षयः ॥ २२
ततः क्षुब्धेषु लोकेषु देवा ब्रह्माणमागमन् ।
दृष्ट्वोचुः किमिदं लोकाः क्षुब्धा. संशयमागताः ॥ २३

O Brahman, then the bull-ensigned Hara bestowed a merit growing, sin-destroying and liberation granting boon on Kedāra. "those self-controlled men who would drink your water and practise a vow of celibacy for six months abstaining from liquor and meat and also from the prepared for and by others shall surely, have my liṅga planted on the lotus of their hearts (11, 12, 13)

He shall never have any propensity for sinful acts, and shall have the sraddha of his forefathers performed eternally, there is no doubt about it. (14)

Ablution, charity, penances, and Homa (sacrificial offerings to fire), Japa (repetition of the names of gods) and all such activities done here shall bring imperishable benefits to them, and after death they shall have no rebirth (15)

Obtaining this boon from Hara, and being transformed thus into a sanctified spot, Kedāra gladdened the gods and purified the men in accordance with the words of the three-eyed Śaṅkara. (16)

Having conferred the boon to Kedāra, Hara hurriedly went to bathe in the water of Yamunā, the remover of sins. (17)

Purified by a bath there, he started for Sarasvati, originated from the Plakṣa tree, the remover of sins, surrounded by hundreds of sanctuaries (18)

Descending to bathe, He immersed in the holy water. Hara repeated the Gāyatri named Drupadā, staying in water. (19)

O Nārada Śaṅkara being thus immersed in the water of the goddess Sarasvati, a whole year passed, yet the lord did not arise (20)

In the meantime, O Brahman, the seven worlds together with the oceans heaved, and the planets together with the stars fell down on the earth (21)

Gods headed by Indra stirred on their seats, and the great sages invoked the blessings, repeating the words "Weal be to the world". (22)

The world thus agitated, the gods approached Brahman, and seeing him, said, "What for, O lord, are the worlds thus agitated and wavering ?" (23)

दानाह पद्मसंभूतो नैतद् वेद्मि च कारणम् ।
तदागच्छत यो युक्तं द्रष्टुं चक्रगदाधरम् ॥ २४

पितामहेनैवमुक्ता देवाः शक्रपुरोगमाः ।
पितामहं पुरस्कृत्य मुरारिसदनं गताः ॥ २५

नारद उवाच ।
कोऽसौ मुरारिर्देवर्षे देवो यक्षो नु किन्नरः ।
दैत्यो वा राक्षसो वापि पार्थिवो वा तदुच्यताम् ॥ २६

पुलस्त्य उवाच ।
योऽसौ रजःसत्त्वमयो गुणवांश्च तमोमयः ।
निर्गुणः सर्वगो व्यापी मुरारिर्मधुसूदनः ॥ २७

नारद उवाच ।
योऽसौ मुर इति ख्यातः कस्य पुत्रः स गीयते ।
कथं च निहतः संख्ये विष्णुना तद् वदस्व मे ॥ २८

पुलस्त्य उवाच ।
श्रूयतां कथयिष्यामि मुरासुरनिबर्हणम् ।
विचित्रमिदमाख्यानं पुण्यं पापप्रणाशनम् ॥ २९

कश्यपस्यौरसः पुत्रो मुरो नाम दनूद्भवः ।
स ददर्श रणे शस्तान् दितिपुत्रान् सुरोत्तमैः ॥ ३०

ततः स मरणाद् भीतस्तप्त्वा वर्षगणान्बहून् ।
आराधयामास विभुं ब्रह्माणमपराजितम् ॥ ३१

ततोऽस्य तुष्टो वरदः प्राह वत्स वरं वृणु ।
स च वव्रे वरं दैत्यो वरमेनं पितामहात् ॥ ३२

यं यं करतलेनाहं स्पृशेयं समरे विभो ।
स स मद्धस्तसंस्पृष्टस्त्वमरोऽपि मरत्वतः ॥ ३३

बाढमित्याह भगवान् ब्रह्मा लोकपितामहः ।
ततोऽभ्यागान्महातेजा मुरः सुरगिरिं बली ॥ ३४

The lotus-born Brahman told them, "I fail to know the cause of this. Therefore it is proper for us to go to Viṣṇu, the wielder of the discus and the mace. (24)

Thus addressed by Brahman, the gods headed by Indra went to the abode of Murāri with Brahman at their head. (25)

Nārada said: O divine seer, be pleased to tell me who this Murāri happens to be, whether a god or a Yakṣa or a Kinnara, a demon or Rākṣasa or a human being. (26)

Pulastya said: He that is full of the attributes (Guṇas) Rajas, Sattva, and Tamas, and yet is free from all attributes, omnipresent and all-pervasive, is Murāri, foe of Mura, the slayer of Madhu. (27)

Nārada said: Please tell me who is one known as Mura, whose son he was, and why he was killed in an encounter by Viṣṇu. (28)

Pulastya said: Listen, I shall tell you the wondrous and auspicious tale, destroyer of sins, relating to the war between the gods and demons. (29)

Mura was the son of Kaśyapa born of Danu He found the demons vanquished in war by the highest gods. (30)

Fearing of death he propitiated the invincible lord Brahman by practising penances for many years. (31)

Thus propitiated, (Brahman) the bestower of boons, said, "My child, choose any boon." The demon begged this boon of Brahman: (32)

"O Lord, whomever may I touch with my palm in battle, he shall die even if he be immortal." (33)

"Be it so", ordained Brahman, the grandfather of the world. Thereafter the powerful mighty Mura went to the hill (abode) of the gods. (34)

समेत्याह्वयते देवं यक्षं किन्नरमेव वा ।
न कश्चिद् युयुधे तेन समं दैत्येन नारद ॥ ३५
ततोऽमरावतीं क्रुद्धः स गत्वा शक्रमाह्वयत् ।
न चास्य सह योद्धुं वै मतिं चक्रे पुरंदरः ॥ ३६
ततः स करमुद्यम्य प्रविवेशामरावतीम् ।
प्रविशन्तं न तं कश्चिन्निवारयितुमुत्सहेत् ॥ ३७
स गत्वा शक्रसदनं प्रोवाचेन्द्रं मुरस्तदा ।
देहि युद्धं सहस्राक्ष नो चेत् स्वर्गं परित्यज ॥ ३८
इत्येवमुक्तो मुरुणा ब्रह्मन् हरिहयस्तदा ।
स्वर्गराज्यं परित्यज्य भूचरः समजायत ॥ ३९
ततो गजेन्द्रकुलिशौ हृतौ शक्रस्य शत्रुणा ।
सकलत्रो महातेजाः सह देवैः सुतेन च ॥ ४०
कालिन्द्या दक्षिणे कूले निवेश्य स्वपुरं स्थितः ।
मुरश्चापि महाभोगान् बुभुजे स्वर्गसंस्थितः ॥ ४१
दानवाश्चापरे रौद्रा मयतारपुरोगमाः ।
मुरमासाद्य मोदन्ते स्वर्गे सुकृतिनो यथा ॥ ४२
स कदाचिन्महीपृष्ठं समायातो महासुरः ।
एकाकी कुञ्जरारूढः सरयूं निम्नगां प्रति ॥ ४३
स सरय्वास्तटे वीरं राजानं सूर्यवंशजम् ।
ददर्श रघुनामानं दीक्षितं यज्ञकर्मणि ॥ ४४
तमुपेत्याब्रवीद् दैत्यो युद्धं मे दीयतामिति ।
नो चेन्निवर्त्यतां यज्ञो नेष्टव्या देवतास्त्वया ॥ ४५
तमुपेत्य महातेजा मित्रावरुणसंभवः ।
प्रोवाच बुद्धिमान् ब्रह्मन् वसिष्ठस्तपतां वरः ॥ ४६
किं ते जितैर्नरैर्दैत्य अजिताननुशासय ।
प्रहर्तुमिच्छसि यदि तं निवारय चान्तकम् ॥ ४७

Reaching there, he challenged everyone whether god, Yakṣa or Kinnara, but O Nārada, no body dared to fight with the demon. (35)

Enraged at this, he went to Amaravatī and challenged Indra to fight. But even Purandara was not inclined to fight with him • (36)

Then holding his hand high up, he entered Amarāvatī While he was entering, nobody dared to check him (37)

Arriving at the abode of Indra, Mura said to Indra, 'O thousand eyed Indra, face me in combat or leave the heaven (38)

Thus challenged by Mura O Brahman, Indra left the kingdom of heaven and moved down on the earth (39)

Then the great elephant (Airāvata) and the thunderbolt of Indra were seized by the enemy The highly energetic Indra together with his queen, son and other gods camped to the southern bank of Kalindī. Mura also enjoyed great pleasures in his heavenly seat (40, 41)

The other fierce demons headed by Maya and Tāra enjoyed the bliss in company with Mura in Heaven like the virtuous (42)

Once the eminent demon travelling alone on elephant over the earth came near the river Sarayū (43)

There on the bank of Sarayū, he noticed the valiant king named Raghu of the solar race, consecrated for perfomance of a sacrifice (44)

Approaching him, the demon said, 'Do you fight with me. Otherwise refrain from performing the sacrifice. The gods must not be adored by you" (45)

O Brahman, then the wise and powerful Vaśiṣṭha, the offspring of Mitra and Varuna the best of ascetics, walked up to him and said, "O demon, what is the use of your defeating human beings, do you govern the undefeated If you are eager

स बली शासनं तुभ्यं न करोति महासुर ।
तस्मिञ्जिते हि विजितं सर्वं मन्यस्व भूतलम् ॥ ४८
स तद् वसिष्ठवचनं निशम्य दनुपुंगवः ।
जगाम धर्मराजानं विजेतुं दण्डपाणिनम् ॥ ४९
तमायान्तं यमः श्रुत्वा मत्वाऽवध्यं च संयुगे ।
स समारुह्य महिषं केशवान्तिकमागमत् ॥५०
समेत्य चाभिवाद्यैनं प्रोवाच मुरचेष्टितम् ।
स चाह गच्छ मामद्य प्रेषयस्व महासुरम् ॥ ५१
स वासुदेववचनं श्रुत्वाऽभ्यागात् त्वरान्वितः ।
एतस्मिन्नन्तरे दैत्यः संप्राप्तो नगरीं मुरः ॥ ५२
तमागतं यमः प्राह किं मुरो कर्तुमिच्छसि ।
वदस्व वचनं कर्त्ता त्वदीयं दानवेश्वर ॥ ५३
मुरुरुवाच ।
यम प्रजासंयमनान्निवृत्तिं कर्तुमर्हसि ।
नो चेत् तवाद्य छित्त्वाऽहं मूर्धानं पातये भुवि ॥ ५४
तमाह धर्मराड् ब्रह्मन् यदि मां संयमाद् भवान् ।
गोपायति मुरो सत्यं करिष्ये वचनं तव ॥ ५५
मुरस्तमाह भवतः कः संयन्ता वदस्व माम् ।
अहमेनं पराजित्य वारयामि न संशयः ॥ ५६
यमस्तं प्राह मां विष्णुर्देवश्चक्रगदाधरः ।
श्वेतद्वीपनिवासी यः स मां संयमतेऽव्ययः ॥ ५७
तमाह दैत्यशार्दूलः क्वासौ वसति दुर्जयः ।
स्वयं तत्र गमिष्यामि तस्य संयमनोद्यतः ॥ ५८
तमुवाच यमो गच्छ क्षीरोदं नाम सागरम् ।
तत्रास्ते भगवान् विष्णुर्लोकनाथो जगन्मयः ॥ ५९
मुरस्तद्वाक्यमाकर्ण्य प्राह गच्छामि केशवम् ।
किं तु त्वया न तावद्धि संयम्या धर्म मानवाः ॥ ६०
स प्राह गच्छ त्वं तावत् प्रवर्तिष्ये जयं प्रति ।

for a combat, then do you restrain Yama He is powerful and will not obey thy command If you can vanquish him, then you may treat the whole world to be subdued. (46, 47, 48)

Hearing these words of Vaśiṣṭha, the powerful demon set out to vanquish Daṇḍapāṇi, the lord of virtues (49)

Learning of his expedition and knowing him not subject to death in battle, Yama hurried to Keśava, riding on his buffalo (50)

Coming and paying homage to him, Yama narrated all the activities of Mura Keśava replied, "Do go and despatch the great demon to me just now." (51)

Hearing the words of Vāsudeva, he hastened back when the demon Mura also reached the city (52)

Seeing him come, Yama said, "O Mura, what do you want to accomplish? Speak out, O chief of demons, I am at your command." (53)

Mura said It will be proper for you, O Yama, to refrain from controlling the beings. *Otherwise I shall cut off your* head and throw it down on earth (54)

At this, O Brahman, Yama said: O Mura, if you may protect me from restraint, then I shall surely obey your command (55)

Mura asked him, "Tell me who controls thee By defeating him I shall remove him, there is no doubt about it. (56)

Yama replied, 'The imperishable god Viṣṇu holder of the discus and the mace, resident of Śvetadvīpa does control me." (57)

The paramount *demon retorted*, "Where does the invincible Viṣṇu dwell? I shall *myself go there. To him, eager for contest,* Yama replied, "Go thou to the ocean named Kṣīroda. There lord Viṣṇu, the master of the worlds, pervading the whole universe, resides." (58, 59)

Listening to his words, Mura said, "I am going to Keśava, O Dharma. Thou must not in the meantime govern the human beings (60)

Yama replied, "Go thou now. I shall

संयन्तुवा यथा स्याद्धि ततो युद्धं समाचर ॥ ६१
इत्येवमुक्त्वा वचनं दुग्धाब्धिमगमन्मुरः ।
यत्रास्ते शेषपर्यङ्के चतुर्मूर्तिर्जनार्दन. ॥ ६२

नारद उवाच ।

चतुर्मूर्तिः कथं विष्णुरेक एव निगद्यते ।
सर्वगत्वात् कथमपि अव्यक्तत्वाच तद्वद ॥ ६३

पुलस्त्य उवाच ।

अव्यक्त. सर्वगोऽपीह एक एव महामुने ।
चतुर्मूर्तिर्जगन्नाथो यथा ब्रह्मंस्तथा शृणु ॥ ६४
अप्रतर्क्यमनिर्देश्य शुक्ल शान्त पर पदम् ।
वासुदेवाख्यमव्यक्तं स्मृत द्वादशपत्रकम् ॥ ६५

नारद उवाच ।

कथं शुक्ल कथं शान्तमप्रतर्क्यमनिन्दितम् ।
काम्यस्य द्वादशैवोक्ता पत्रका तानि मे वद ॥ ६६

पुलस्त्य उवाच ।

शृणुष्व गुह्यं परमं परमेष्ठिप्रभाषितम् ।
श्रुतं सनत्कुमारेण तेनाख्यातं च तन्मम ॥ ६७

नारद उवाच ।

कोऽय सनत्कुमारेति यस्योक्त ब्रह्मणा स्वयम् ।
तथापि तेन गदित वद मामनुपूर्वशः ॥ ६८

पुलस्त्य उवाच

धर्मस्य भार्याऽहिंसाख्या तस्या पुत्रचतुष्टयम् ।
सनात मुनिशार्दूल योगशास्त्रविचारकम् ॥ ६९
ज्येष्ठ. सनत्कुमारोऽभूद् द्वितीयश्च सनातनः ।
तृतीयः सनको नाम चतुर्थश्च सनन्दनः ॥ ७०
साख्यवेत्तारमपरं कपिलं वोढुमासुरिम् ।

obey your command Try your best to win over my controller. Do thou face Him in encounter" (60, 61)

Thus ending the dialogue, the demon (Mura) proceeded to the ocean of milk where on the bed of the snake Śeṣa, Janārdana, the holder of four forms, was resting (62)

Nārada said Do tell me why Viṣṇu, though one is four formed—whether on account of his all-pervasiveness, or subtleness he is said to be the possessor of four forms (63)

Pulastya said O great sage though he is incomprehensible and all pervasive and thus one in reality, yet how the lord of the universe is (deemed as) possessor of four forms, O Brahman, listen to that account (64)

Vāsudeva by name, He is known to be incomprehensible, indeterminable, white, calm and the supreme beatitude, indescribable and absorbed in the meditation called the Twelve Patras (65)

Nārada said Please tell me why he is white, why calm, inscrutable and invincible What are again the said twelve 'Patrakas'? Do tell me (66)

Pulastya said Listen to that supremely mysterious account related by Brahman to Sanatkumāra by whom it was narrated to me (67)

Nārada said Who is this Sanatkumāra, to whom the account was related by Brahman himself, and by whom it was imparted to you? Please tell me from the beginning (68)

Pulastya said O eminent sage, Dharma had four sons born of his wife named Ahimsā, all conversant with the system of Yoga (69)

The eldest among them was Sanatkumāra the second Sanātana, the third Sanaka and the fourth Sanandana. (70)

Besides, there was Kapila, versed in Sāmkhya, Voḍhu, Asuri, and the most superior ascetic Pañcaśikha, possessed of (the merits of) contemplation Viewing these, even though older in age, they did not

दृष्ट्वा पञ्चशिखं श्रेष्ठं योगयुक्तं तपोनिधिम् ॥ ७१
ज्ञानयोगं न ते दद्युर्ज्यायांसोऽपि कनीयसाम् ।
मानमुक्तं महायोगं कपिलादीनुपासत. ॥ ७२
सनत्कुमारश्चाभ्येत्य ब्रह्माणं कमलोद्भवम् ।
अपृच्छद् योगविज्ञानं तमुवाच प्रजापतिः ॥ ७३
ब्रह्मोवाच ।
कथयिष्यामि ते साध्य यदि पुत्रत्वमिच्छसि ।
यस्य कस्य न वक्तव्यं तत्सत्यं नान्यथेति हि ॥ ७४
सनत्कुमार उवाच ।
पुत्र एवास्मि देवेश यत शिष्योऽस्म्यहं विभो ।
न विशेषोऽस्ति पुत्रस्य शिष्यस्य च पितामह ॥ ७५
ब्रह्मोवाच ।
विशेषः शिष्यपुत्राभ्यां विद्यते धर्मनन्दन ।
धर्मकर्मसमायोगे तथापि गदतः शृणु ॥ ७६
पुन्नाम्नो नरकात् त्राति पुत्रस्तेनेह गीयते ।
शेषपापहरः शिष्य इतीयं वैदिकी श्रुतिः ॥ ७७
सनत्कुमार उवाच ।
कोऽयं पुन्नामको देव नरकात् त्राति पुत्रक. ।
कस्माच्छेष ततः पापं हरेच्छिष्यश्च तद्वद ॥ ७८
ब्रह्मोवाच ।
एतत् पुराण परम महर्षे
योगाङ्गयुक्त च सदैव यच्च ।
तथैव चोग्रं भयहारि मानव
वदामि ते साध्य निशामयैनम् ॥ ७९

इति श्रीवामनपुराणे चतुस्त्रिंशोऽध्याय ॥३४॥

impart spiritual knowledge to the juniors. Only the measure of Mahāyoga was said (71, 72)

Sanatkumāra approached the lotus born Brahman and inquired of him about the science of Yoga, and Prajāpati expounded it thus (73)

Brahman said · "O Sādhya (a particular class of celestial beings), I shall tell you if you wish to be my son The truth must not be divulged to any one and everyone It can not be otherwise. (74)

Sanatkumāra said O paramount god, I be your son indeed, as I am, O lord, your disciple O grandsire, there is no difference between a son and a disciple (75)

Brahman said O son of Dharma, there exists still a difference between a son and a disciple, in the performance of virtuous deeds. Listen, I shall presently explain (76)

A son saves a man from the hell named 'Put', hence he is called 'Putra' (a son), and since Śeṣa (residual) sins are removed by a disciple, he is called 'Śiṣya' This is Vedic injunction (77)

Sanatkumāra said . O lord, what is this hell named 'Put' from which a son saves his father? and from what does the residual sin is removed by a disciple? Kindly *enlighten me* (78)

Brahmā said O Great seer, I shall interpret to you this ancient episode connected with the ancillaries of Yoga, vigorous yet remover of fear I shall tell you all, O Sādhya, listen attentively (79)

Thus ends the Thirty fourth Chapter, in the Vāmana-Purana—34

३५

ब्रह्मोवाच ।
परदाराभिगमनं पापीयांसोपसेवनम् ।
पारुष्यं सर्वभूतानां प्रथमं नरकं स्मृतम् ॥ १
फलस्तेयं महापापं फलहीनं तथाऽटनम् ।
छेदनं वृक्षजातीनां द्वितीयं नरकं स्मृतम् ॥ २
वर्ज्यादानं तथा दुष्टमवध्यवधबन्धनम् ।
विवादमर्थहेतूत्थं तृतीयं नरकं स्मृतम् ॥ ३
भयदं सर्वसत्त्वानां भवभूतिविनाशनम् ।
भ्रंशनं निजधर्माणां चतुर्थं नरकं स्मृतम् ॥ ४
मारणं मित्रकौटिल्यं मिथ्याऽभिशपनं च यत् ।
मिष्टैकाशनमित्युक्तं पञ्चमं तु नृपाचनम् ॥ ५
यन्त्रः फलादिहरणं यमनं योगनाशनम् ।
यानयुग्यस्य हरणं षष्ठमुक्तं नृपाचनम् ॥ ६
राजभागहरं मूढं राजजायानिषेवणम् ।
राज्ये त्वहितकारित्वं सप्तमं निरयं स्मृतम् ॥ ७
लुब्धत्वं लोलुपत्वं च लब्धधर्मार्थनाशनम् ।
लालासंकीर्णमेवोक्तमष्टमं नरकं स्मृतम् ॥ ८
विप्रोष्य ब्रह्महरणं ब्राह्मणानां विनिन्दनम् ।
विरोधं बन्धुभिश्चोक्तं नवमं नरपाचनम् ॥ ९
शिष्टाचारविनाशं च शिष्टद्वेषं शिशोर्वधम् ।
शास्त्रस्तेयं धर्मनाशं दशमं परिकीर्तितम् ॥ १०
षडङ्गनिधनं घोरं षाड्गुण्यप्रतिषेधनम् ।

35

Brahman said Adultery, attendance on sinner, and rudeness to all beings constitute the first hell (Naraka) (1)

The great sin of stealing fruits, fruitless wandering about, and hewing down of trees constitute the second hell (2)

Acceptance of forbidden articles, sinful killing and imprisonment of persons not (permitted by scriptures) to be killed, and quarrel for the sake of wealth constitute the the third hell (3)

Deviation from prescribed duties, which is dreadful for all beings, and apt to destroy the the prosperity of the world is known as the fourth hell (4)

Mārana (causing death of enemy through potency of sacrifices), crookedness to friends, false oaths, the enjoying of sweets alone do constitute the fifth hell. (5)

Conspiracy, stealing of fruit and such articles, restraint (of others), destroying of concentration, carrying away of vehicles and carriages are the sixth cause of atonement for men (6)

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Killing one by hacking all the six limbs,

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ज्ञानयोगं न ते दद्युर्ज्यायांसोऽपि कनीयसाम् ।
मानमुक्तं महायोगं कपिलादीनुपासतः ॥ ७२
सनत्कुमारश्चाभ्येत्य ब्रह्माणं कमलोद्भवम् ।
अपृच्छद् योगविज्ञानं तमुवाच प्रजापतिः ॥ ७३
ब्रह्मोवाच ।
कथयिष्यामि ते साध्य यदि पुत्रत्वमिच्छसि ।
यस्य कस्य न वक्तव्यं तत्सत्यं नान्यथेति हि ॥ ७४
सनत्कुमार उवाच ।
पुत्र एवास्मि देवेश यत शिष्योऽस्म्यहं विभो ।
न विशेषोऽस्ति पुत्रस्य शिष्यस्य च पितामह ॥ ७५
ब्रह्मोवाच ।
विशेषः शिष्यपुत्राभ्यां विद्यते धर्मनन्दन ।
धर्मकर्मसमायोगे तथापि गदतः शृणु ॥ ७६
पुन्नाम्नो नरकात् त्राति पुत्रस्तेनेह गीयते ।
शेषपापहरः शिष्य इतीयं वैदिकी श्रुतिः ॥ ७७
सनत्कुमार उवाच ।
कोऽयं पुन्नामको देव नरकात् त्राति पुत्रकः ।
कस्माच्छेषं ततः पापं हरेच्छिष्यश्च तद्वद ॥ ७८
ब्रह्मोवाच ।
एतत् पुराणं परमं महर्षे
योगाङ्गयुक्त च सदैव यच्च ।
तथैव चोग्रं भयहारि मानव
वदामि ते साध्य निशामयैनम् ॥ ७९

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Thus ends the Thirty-fourth Chapter, in the Vāmana-Purāna—34

३५

ब्रह्मोवाच ।
परदाराभिगमनं पापीयांसोपसेवनम् ।
पारुष्यं सर्वभूतानां प्रथमं नरकं स्मृतम् ॥ १
फलस्तेयं महापापं फलहीनं तथाऽटनम् ।
छेदनं वृक्षजातीनां द्वितीयं नरकं स्मृतम् ॥ २
वर्ज्यादानं तथा दुष्टमवध्यवधबन्धनम् ।
विवादमर्थहेतूत्थं तृतीय नरकं स्मृतम् ॥ ३
भयदं सर्वसत्त्वानां भवभूतिविनाशनम् ।
भ्रंशनं निजधर्माणां चतुर्थं नरकं स्मृतम् ॥ ४
मारणं मित्रकौटिल्यं मिथ्याऽभिशपनं च यत् ।
मिष्टैकाशनमित्युक्तं पञ्चमं तु नृपाचनम् ॥ ५
यन्त्रः फलादिहरणं यमनं योगनाशनम् ।
यानयुग्यस्य हरणं षष्ठमुक्तं नृपाचनम् ॥ ६
राजभागहरं मूढं राजजायानिषेवणम् ।
राज्ये त्वहितकारित्वं सप्तमं निरयं स्मृतम् ॥ ७
लुब्धत्वं लोलुपत्वं च लब्धधर्मार्थनाशनम् ।
लालासंकीर्णमेवोक्तमष्टमं नरकं स्मृतम् ॥ ८
विप्रोष्य ब्रह्महरणं ब्राह्मणानां विनिन्दनम् ।
विरोधं बन्धुभिश्चोक्तं नवमं नरपाचनम् ॥ ९
शिष्टाचारविनाशं च शिष्टद्वेष शिशोर्वधम् ।
शास्त्रस्तेयं धर्मनाशं दशमं परिकीर्तितम् ॥ १०
षडङ्गनिधनं घोरं षाड्गुण्यप्रतिषेधनम् ।

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Abandonment of good conduct, malice against the good people, infanticide, stealing of the scriptures, and outrage on modesty (ruining of virtues) are said to be the tenth hell. (10)

Killing one by hacking all the six limbs,

एकादशममेवोक्तं नरकं सद्भिरुत्तमम् ॥ ११
सत्सु नित्यं सदा वैरमनाचारमसत्क्रिया ।
संस्कारपरिहीनत्वमिदं द्वादशमं स्मृतम् ॥ १२
हानिर्धर्मार्थकामानामपवर्गस्य हारणम् ।
संभेदः संविदामेतत् त्रयोदशममुच्यते ॥ १३
कृपणं धर्महीनं च यद् वर्ज्यं यच्च वह्निदम् ।
चतुर्दशममेवोक्तं नरकं तद् विगर्हितम् ॥ १४
अज्ञान चाप्यसूयत्वमशौचमशुभावहम् ।
स्मृतं तत् पञ्चदशममसत्यवचनानि च ॥ १५
आलस्यं वै षोडशममाक्रोशं च विशेषतः ।
सर्वस्य चाततायित्वमावासेष्वग्निदीपनम् ॥ १६
इच्छा च परदारेषु नरकाय निगद्यते ।
ईर्ष्याभावश्च सत्येषु उद्वृत्तं तु विगर्हितम् ॥ १७
एतैस्तु पापैः पुरुषः पुन्नामाद्यैर्न संशय. ।
संयुक्तः प्रीणयेद् देवं संतत्या जगत. पतिम् ॥ १८
प्रीतः सृष्ट्या तु शुभया स पापाद्येन मुच्यते ।
पुंनामनरकं घोरं विनाशयति सर्वतः ॥ १९
एतस्मात् कारणात् साध्य सुत. पुत्रेति गद्यते ।
अतः परं प्रवक्ष्यामि शेषपापस्य लक्षणम् ॥ २०
ऋणं देवर्षिभूतानां मनुष्याणां विशेषतः ।
पितॄणां च द्विजश्रेष्ठ सर्ववर्णेषु चैकता ॥ २१
ओंकारादपि निर्वृत्ति. पापकार्यकृतश्च य.
मत्स्यादश्च महापापमगम्यागमनं तथा ॥ २२
घृतादिविक्रयं घोरं चण्डालादिपरिग्रह. ।
स्वदोषाच्छादनं पापं परदोषप्रकाशनम् ॥ २३
मत्सरित्वं वाग्दुष्टत्वं निष्ठुरत्वं तथा परम् ।

and preventing (a ruler) from inculcating the six qualities (prescribed by statecraft) are said by wise people as the eleventh hell (11)

Perpetual enmity with the virtuous, unclean conduct, evil activities, absence of refinement constitute the twelfth hell (12)

(Causing) loss to the acquisition of virtues, wealth and desires, and also of salvation, creating dissension in understanding (among people), these are said to be the thirteenth hell (13)

Wretched abstention from practising virtues, (indulgence in) what is prohibited and arson are said to be the abominable fourteenth hell (14)

Ignorance, malignity, impurity, indulgence in inauspicious deeds, and in falsehood, constitute the fifteenth hell (15)

Laziness, specially fury, aggressiveness to all, and setting of fire to habitations do constitute the sixteenth hell (16)

Lust for the wives of others also conduces to hell Malignity against the eternal truth is also an additional abomination (17)

A man involved with these sins, named as 'Put' and others, should propitiate the lord of the universe by (procreating) a son. (18)

Being pleased, He gets him liberated from the sin by granting a blissful creation, and completely eliminates the terrible hell named 'Put, (19)

For this reason, O Sādhya, a son is called a 'Putra' After this I shall narrate the features of the 'Śeṣa' (sins) (20)

O eminent Brāhmana, Debt to god-seers, and other beings, especially to humanity, and also to the forefathers, intermixing in all the varṇas (castes), abandonment of Omkāra, doing of sinful acts, eating of fishes, the great sin of sexual intercourse with *women forbidden under law, the sinful* selling of clarified butter and such things, marrying a low-caste woman like a Candala, hiding one's own guilts and divulging those of others, maliciousness, vile tongue, cruelty,

टाकित्वं तालवादित्वं नाम्ना वाचाऽप्यधर्मजम् ॥ २४
दारुणत्वमधार्मिक्यं नरकावहमुच्यते ।
एतैश्च पापैः संयुक्तः प्रीणयेद् यदि शंकरम् ॥ २५
ज्ञानाधिकमशेषेण शेषपापं जयेत् ततः ।
शारीरं वाचिकं यत् तु मानसं कायिकं तथा ॥ २६
पितृमातृकृतं यच्च कृतं यच्चाश्रितैर्नरैः ।
भ्रातृभिर्यान्धवैश्चापि तस्मिन् जन्मनि धर्मज ॥ २७
तत्सर्वं विलयं याति स धर्मः सुतशिष्ययोः ।
विपरीते भवेत् साध्य विपरीत. पदक्रमः ॥ २८
तस्मात् पुत्रश्च शिष्यश्च विधातव्यौ विपश्चिता ।
एतदर्थमभिध्याय शिष्याच्छ्रेष्ठतरः सुतः ।
शेषात् तारयते शिष्यः सर्वतोऽपि हि पुत्रकः ॥ २९
पुलस्त्य उवाच ।
पितामहवचः श्रुत्वा साध्यः प्राह तपोधनः ।
त्रिः सत्यं तव पुत्रोऽहं देव योगं वदस्व मे ॥ ३०
तमुवाच महायोगी त्वन्मातापितरौ यदि ।
दास्येते च ततः सूनुर्दायादो मेऽसि पुत्रक ॥ ३१
सनत्कुमारः प्रोवाच दायादपरिकल्पना ।
येयं हि भवता प्रोक्ता तां मे व्याख्यातुमर्हसि ॥ ३२
तदुक्तं साध्यमुख्येन वाक्यं श्रुत्वा पितामहः ।
प्राह प्रहस्य भगवान् शृणु वत्सेति नारद ॥ ३३
ब्रह्मोवाच ।
औरसः क्षेत्रजश्चैव दत्त. कृत्रिम एव च ।
गूढोत्पन्नोऽपविद्धश्च दायादा बान्धवास्तु षट् ॥ ३४
अमीषु षट्सु पुत्रेषु ऋणपिण्डधनक्रियाः ।
गोत्रसाम्य कुले वृत्ति. प्रतिष्ठा शाश्वती तथा ॥ ३५
कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा ।
स्वयं दत्तः पारशव. षडदायादबान्धवाः ॥ ३६

the state of being a 'Tākī' (impiety by uttering the names of a villain), and of being a 'Tālavādī' (impiousness accrued by talking to a vicious person), severity and impiousness—all these entail suffering in hell

Involved with these sins, if one propitiates Śaṅkara who surpasses all in knowledge, then (one) would get over the Śeṣa' sins in entirety all sins, O son of Dharma, whether physical, oral or mental committed by parents or dependents, or by brothers and friends in that birth. (21, 22, 23, 24, 25, 26, 27)

By having a son and a disciple, all these sins disappear. This is the duty of the son and of the disciple. If contrary, O Sādhya, the steps also would be contrary. (28)

Therefore, a learned man should provide for a son as well as a disciple. Considering the objectives, (having) a son is better than a disciple, since a disciple only saves one from 'Śeṣa' sins whereas a son saves from all sins. (29)

Pulastya said: Hearing the word of Brahman, the ascetic Sādhya (the celestial being Sanatkumāra) said, "Thrice do I promise O lord, to be your son, therefore educate me about spiritual meditation" (30)

At this, the great yogin Brahman replied "O Child, if thy parents give thee unto me, then only thou can be my son and 'Dāyāda' (heir)" (31)

Sanatkumāra said, "Please enlighten me about the scheme of 'Dāyāda' referred to by thee". (32)

O Nārada, hearing these words spoken by the foremost of Sādhyas, the lord Brahman said with a smile, 'Listen, O my child': (33)

Brahman said (sons of the category of) Aurasa, Kṣetraja, Datta, Kṛttrima, Gūḍhotpanna, and Apaviddha are six 'Dāyāda' relations (34)

To these six (types of) sons accrue the (parents') debt, oblation to forefathers, wealth, religious duties, identity (sameness) in the lineage, continuance of the customs of the family, and perpetual fame (35)

Besides, there are six other categories of

अमीभिर्ऋणपिण्डादिक्रिया नैवेह विद्यते ।
नामधारका एवेह न गोत्रकुलसंमता. ॥ ३७
तत् तस्य वचनं श्रुत्वा ब्रह्मणः सनकाग्रजः ।
उवाचैषां विशेषं मे ब्रह्मन् व्याख्यातुमर्हसि ॥ ३८
ततोऽब्रवीत् सुरपतिर्विशेषं शृणु पुत्रक ।
औरसो यः स्वयं जात. प्रतिबिम्बमिवात्मनः ॥ ३९
क्लीबोन्मत्ते व्यसनिनि पत्यौ तस्याज्ञया तु या ।
भार्या ह्यनातुरा पुत्रं जनयेत् क्षेत्रजस्तु स. ॥ ४०
मातापितृभ्यां यो दत्तः स दत्त. परिगीयते ।
मित्रपुत्रं मित्रदत्तं कृत्रिमं प्राहुरुत्तमाः ॥ ४१
न ज्ञायते गृहे केन जातस्त्विति स गूढकः ।
बाह्यतः स्वयमानीत. सोऽपविद्धः प्रकीर्तितः ॥ ४२

कन्याजातस्तु कानीनः सगर्भोढः सहोढकः ।
मूल्यैर्गृहीत. क्रीतः स्याद् द्विविध. स्यात् पुनर्भवः ॥४३
दत्त्वैकस्य च या कन्या हृत्वाऽन्यस्य प्रदीयते ।
तज्जातस्तनयो ज्ञेयो लोके पौनर्भवो मुने ॥ ४४
दुर्भिक्षे व्यसने चापि येनात्मा विनिवेदित. ।
स स्वयंदत्त इत्युक्तस्तथान्य. कारणान्तरै. ॥ ४५
ब्राह्मणस्य सुत. शूद्र्या जायते यस्तु सुव्रत ।
ऊढाया वाप्यनूढाया स पारशव उच्यते ॥ ४६
एतस्मात् कारणात् पुत्र न स्वयं दातुमर्हसि ।
स्वमात्मानं गच्छ शीघ्रं पितरौ समुपाह्वय ॥ ४७
तत.स मातापितरौ सस्मार वचनाद् विभोः ।
तावाजग्मतुरीशानं द्रष्टुं वै दम्पती मुने ॥ ४८

sons who are 'Adāyāda' relations, namely, Kanīna, Sahodha, Krita, Paunarbhava, Svayamdatta and Parāśava. (36)

To these do not accrue the debt, performance of oblation to the forefathers and others. They are bearers of name only and do not conform to the progeny or the family (37)

Hearing these words of Brahman, the elder brother of Sanaka said, "O Brahman, be pleased to enlighten me about the particular characteristics of these" (38)

To him replied the lord of the gods, "O child, listen Aurasa is that self born son who is a veritable image of one's own self (39)

If the undiseased wife of a man who is impotent, mad or vicious, gives birth to a son with the permission of her husband, that son is called Kṣetraja (40)

A son given away by parents (for adoption by another) is called 'Datta' A son given by a friend or a son of a friend is called 'Kṛttrima' by the superiors (41)

If the father of a child born in the house is not known, he is called 'Gūdhotpanna', and if (a son is) brought personally from outside, he is called 'Apaviddha'. (42)

A son born of a virgin girl is called 'Kānīna', and that born of woman pregnant before marriage is called 'Sahodhaka' One purchased by price is called 'Krita' 'Punarabhava' is two-fold (43)

If a maiden is given to some one in marriage and later snatched off him and given away to another, O sage, then the son born of her is called 'Paunarbhava' (44)

One who offers himself (for service) at the time of famine, calamities or other such exigencies, is called 'Svayamdatta' (45)

The son of a Brāhmaṇa born of a Śūdra woman, either married or unmarried, is called, O virtuous one, a 'Pārasava.' (46)

For these reasons my child, it is not permissible for thee to make a gift of thyself Therefore, be thou gone and call thy parents soon (47)

On the advice of the lord, therefore, O sage, he remembered his parents, and the couple hastened there to visit the great Lord (48)

धर्मोऽहिंसा च देवेशं प्रणिपत्य न्यषीदताम् ।
उपविष्टौ सुखासीनौ साध्यो वचनमब्रवीत् ॥ ४९
सनत्कुमार उवाच ।
योगं निगमिषुस्तात ब्रह्माणं समचूचुदम् ।
स चोक्तवान् मां पुत्रार्थे तस्मात् त्वं दातुमर्हसि ॥ ५०
तावेवमुक्तौ पुत्रेण योगाचार्यं पितामहम् ।
उक्तवन्तौ प्रभोऽयं हि आवयोस्तनयस्तव ॥ ५१
अद्यप्रभृत्ययं पुत्रस्तव ब्रह्मन् भविष्यति ।
इत्युक्त्वा जग्मतुस्तूर्णं येनैवाभ्यागतौ यथा ॥ ५२
पितामहोऽपि तं पुत्रं साध्यं सद्विनयान्वितम् ।
सनत्कुमारं प्रोवाच योगं द्वादशपत्रकम् ॥ ५३
शिखासंस्थं तु ओङ्कारं मेषोऽस्य शिरसि स्थितः ।
मासो वैशाखनामा च प्रथमं पत्रकं स्मृतम् ॥ ५४
नकारो मुखसंस्थो हि वृषस्तत्र प्रकीर्तितः ।
ज्येष्ठमासश्च तत्पत्रं द्वितीयं परिकीर्तितम् ॥ ५५
मोकारो भुजयोर्युग्मं मिथुनस्तत्र संस्थितः ।
मासो आषाढनामा च तृतीयं पत्रकं स्मृतम् ॥ ५६
भकारं नेत्रयुगलं तत्र कर्कटकः स्थितः ।
मासः श्रावण इत्युक्तश्चतुर्थं पत्रकं स्मृतम् ॥ ५७
गकारं हृदयं प्रोक्तं सिंहो वसति तत्र च ।
मासो भाद्रस्तथा प्रोक्तः पञ्चमं पत्रकं स्मृतम् ॥ ५८
वकारं कवचं विद्यात् कन्या तत्र प्रतिष्ठिता ।
मासश्चाश्वयुजो नाम षष्ठं तत् पत्रकं स्मृतम् ॥ ५९
तेकारमस्त्रग्रामं च तुलाराशिः कृताश्रयः ।
मासश्च कार्तिको नाम सप्तमं पत्रकं स्मृतम् ॥ ६०
वाकारं नाभिसंयुक्तं स्थितस्तत्र तु वृश्चिकः ।

Bowing to the chief of the gods, the parents Dharma and Ahimsā sat down, and after they were seated comfortably, the Sādhya (Sanatkumāra) said the following (49)

Sanatkumāra said O sires, in order to know the mysteries of Yoga, I had urged upon Brahman (to educate me), and He has asked me to be his son It is for you to give me (to Him) (50)

Thus addressed by their son they said to Brahman, the master of Yoga, "O Lord, this our son is thine (51)

' From this day, O Brahman, he shall be thy son". Uttering this they returned quickly whence they had come (52)

Brahman also initiated the son, the Sādhya Sanatkumāra, endowed with humility as he was, into the Yoga named 'Dvādaśapatraka'. (53)

'Om (syllable) is situated on the tuft of of hair 'Meṣa' (the sign Aries of the zodiac) dwells on the head, and the month is named Vaiśākha—this is called the First 'Patraka' (54)

'Na' (letter) is situate on the face where 'Vṛṣa' (the sign Taurus of the zodiac) dwells The month is Jyeṣṭha This is called the Second 'Patraka' (55)

'Mo' (syllable) is situated on the two arms, where 'Mithuna' (the sign Gemini of the zodiac) resides The month is Aṣāḍha by name This forms the Third 'Patraka'. (56)

'Bha' is attached to the two eyes where 'Karkaṭa' (the sign Cancer of the zodiac) dwells. The month is Śrāvaṇa. This is termed as the Fourth 'Patraka' (57)

The letter 'Ga' denotes the heart, and the 'Simha' (the Leo sign of the zodiac) dwells over it The month is Bhādra, This is known as the Fifth 'Patraka' (58)

The syllable 'Va' is to be known as armour where Kanya (the sign Virgo of the zodiac) is seated The month is Āśvina, and it is called the Sixth 'Patraka'. (59)

The syllable 'Te' indicates arms, and is associated with 'Tula' (the sign Libra of the zodiac). The month is Kārtika, and it is named as the Seventh 'Patraka'. (60)

The syllable 'Va' is associated with the

मासो मार्गशिरो नाम त्वष्टमं पत्रकं स्मृतम् ॥ ६१
सुकारं जघनं प्रोक्तं तत्रस्थश्च धनुर्धरः ।
पौषेति गदितो मासो नवम परिकीर्तितम् ॥ ६२
देकारश्चोरुयुगलं मकरोऽप्यत्र संस्थितः ।
माघो निगदितो मासः पत्रकं दशम् स्मृतम् ॥ ६३
वाकारो जानुयुग्मं च कुम्भस्तत्रादिसंस्थितः ।
पत्रकं फाल्गुनं प्रोक्तं तदेकादशमुत्तमम् ॥ ६४
पादौ यकारो मीनोऽपि स चैत्रे वसते मुने ।
इदं द्वादशमं प्रोक्तं पत्र वै केशवस्य हि ॥ ६५
द्वादशारं तथा चक्रं षण्णाभि द्वियुतं तथा ।
त्रिव्यूहमेकमूर्तिश्च तथोक्तः परमेश्वरः ॥ ६६
एतत् तवोक्तं देवस्य रूपं द्वादशपत्रकम् ।
यस्मिन् ज्ञाते मुनिश्रेष्ठ न भूयो मरण भवेत् ॥ ६७
द्वितीयमुक्तं सत्त्वाढ्यं चतुर्वर्णं चतुर्मुखम् ।
चतुर्बाहुमुदाराङ्ग श्रीवत्सधरमव्ययम् ॥ ६८
तृतीयस्तामसो नाम शेषमूर्तिः सहस्रपात् ।
सहस्रवदनः श्रीमान् प्रजाप्रलयकारकः ॥ ६९
चतुर्थो राजसो नाम रक्तवर्णश्चतुर्मुखः ।
द्विभुजो धारयन् मालां सृष्टिकृच्चादिपूरुषः ॥ ७०
अव्यक्तात् संभवन्त्येते त्रयो व्यक्ता महामुने ।
अतो मरीचिप्रमुखास्तथान्येऽपि सहस्रशः ॥ ७१
एतत् तवोक्त मुनिवर्य रूपं
विभोः पुराणं मतिपुष्टिवर्धनम् ।
चतुर्भुजं त स मुरुर्दुरात्मा

navel where 'Bṛścika' (the sign Scorpio of the zodiac) resides The month is Margaśirṣa, it is called the Eighth 'Patraka' (61)

The syllable 'Su' indicates the waist pre sided over by 'Dhanu' (the sign Sagittarius of the zodiac) The month is known as Pauṣa. This is spoken of as the Ninth 'Patraka'. (62)

'De' is the two thighs where dwells Makara (the sign Capricorn of the zodiac) The month is named as Māgha This is k own as the Tenth 'Patraka (63)

The syllable 'Vā' indicates the two knees and Kumbha (the sign Aquarius of the zodiac) resides there The month is Phalguna This is known as the Eleventh 'Patraka (64)

The syllable 'Ya' is the two feet and it has Mīna (the sign Pisces of the zodiac) presiding over it in the month of Caitra This is the Twefth 'Patraka' of Keśava (65)

His discus is equipped with twelve spokes and twelve naves Though manifest in three forms, he is in reality of only one form Such is the appearance of the supreme master. (66)

This Twelve 'Patraka' forms of the lord is thus explained to you, by a knowledge of which, O excellent sage, no death will occur again (67)

His second form is rich in 'Sattva' quality, is of four colours, of four heads, of four arms and of graceful limbs, holder of Śrīvatsa and is imperishable (68)

His third form is Śeṣamūrti and of 'Tamas' quality. It has a thousand feet, a thousand faces, is resplendent and destroyer of the beings (69)

The fourth one is invested with 'Rajas' quality, is of red colour and four heads, having two hands and wearing a garland He is the creator, the Primordial Being (70)

O great sage, from the unmanifest single form are created there three manifest forms From Him arose the sages headed by Marīci and also others in thousands (71)

Thus I have described to you, O chief of the ascetics, the ancient form of the lord, that adds nourishment to intellect and health

कृतान्तवाक्यात् पुनरास‌साद ॥ ७२ ।
तमागतं प्राह मुने मधुघ्नः
प्राप्तोऽसि केनासुरकारणेन ।
स प्राह योद्धुं सह वै त्वयाऽद्य
तं प्राह भूयः सुरशत्रुहन्ता ॥ ७३
यदीह मां योद्धुमुपागतोऽसि
तत् कम्पते ते हृदयं किमर्थम् ।
ज्वरातुरस्येव मुहुर्मुहुर्वै
तन्नास्मि योत्स्ये सह कातरेण ॥ ७४
इत्येवमुक्तो मधुसूदनेन
मुरस्तदा स्वे हृदये स्वहस्तम् ।

कथं क कस्येति मुहुस्तथोक्त्वा
निपातयामास विपन्नबुद्धिः ॥ ७५
हरिश्च चक्रं मृदुलाघवेन
मुमोच तद्धृत्कमलस्य शत्रोः ।
चिच्छेद देवास्तु गतव्यथाभवन्
देवं प्रशंसन्ति च पद्मनाभम् ॥ ७६
एवत् तवोक्तं मुरदैत्यनाशनं
कृतं हि युक्त्या शितचक्रपाणिना ।
अतः प्रसिद्धिं समुपाजगाम
मुरारिरित्येव विभुर्नृसिंहः ॥ ७७

इति श्रीवामनपुराणे पञ्चत्रिंशोऽध्याय ॥३५॥

३६

पुलस्त्य उवाच ।
ततो मुरारिभवनं समभ्येत्य सुरास्ततः ।
ऊचुर्देवं नमस्कृत्य जगत्संक्षुब्धिकारणम् ॥ १
तच्छ्रुत्वा भगवान् प्राह गच्छामो हरमन्दिरम् ।

That villain Mura on the suggestion of Yama came to that four armed Viṣṇu (72)

O sage, (Viṣṇu) the slayer of Madhu asked him, "O demon, for what reason have you come here?" To this he replied, "I have come to fight with thee today?" Viṣṇu the destroyer of the enemies of gods, retorted, "If you have come really to fight with me what for then is your heart trembling intermittently like a person afflicted with fever? I shall not fight with a man ailing (73, 74)

Thus addressed by the slayer of Madhu, Mura placed with perplexed mind his hand on his heart saying, "How, where and whose (is the trembling)?" (75)

Hari also released his Cakra (discus) softly and dexterously against the heart of the enemy which was torn off The gods also were relieved of agony and praised the lotus-navelled god Viṣṇu (76)

Thus I have narrated to you the destruction of the demon Mura, accomplished wisely by the holder of the sharp discus Therefore it is that the lord man lion (Nṛsiṁha) came to be famed as Murāri (the slayer of Mura) (77)

Thus ends thirty fifth Chapter, in the Vāmana-Purāṇa 35.

36

Pulastya said · Then the gods arrived at the abode of Murāri and after paying homage to Him, asked the cause of the agitation of the universe (1)

Hearing it, the lord said, "Let us go to the abode of Hara He is profoundly wise

स वेत्स्यति महाज्ञानी जगत्क्षुब्धं चराचरम् ॥ २
तथोक्ता वासुदेवेन देवाः शक्रपुरोगमाः ।
जनार्दनं पुरस्कृत्य प्रजग्मुर्मन्दरं गिरिम् ।
न तत्र देवं न वृषं न देवीं न च नन्दिनम् ॥ ३
शून्य गिरिमपश्यन्त अज्ञानतिमिरावृताः ।
तान् मूढदृष्टीन् संप्रेक्ष्य देवान् विष्णुर्महाद्युति. ॥ ४
प्रोवाच किं न पश्यध्व महेश पुरत. स्थितम् ।
तमूचुर्नैव देवेशं पश्यामो गिरिजापतिम् ॥ ५
न विद्मः कारण तच्च येन दृष्टिर्हता हि नः ।
तानुवाच जगन्मूर्तिर्यूय देवस्य सागसः ॥ ६
पापिष्ठा गर्भहन्तारो मृडान्याः स्वार्थतत्पराः ।
तेन ज्ञानविवेको वै हृतो देवेन शूलिना ॥ ७

and must know the reason of the agitation throughout the world, stationary as well as moving" (2)

Thus advised by Vāsudeva, the gods led by Indra proceeded towards the Mandara mountain with Janārdana at their head, but, they found there neither the Lord Śaṅkara, nor his bull, nor the goddess (Pārvatī), nor even Nandin (3)

Enveloped by the darkness of ignorance they perceived the mountain empty Finding the gods looking on vacantly, the highly resplendent Viṣṇu asked them, "Do you not see Maheśa seated in your front ?" They replied 'We are not seeing the chief of gods lord of Girija (the mountain born Pārvatī) We do not know the cause by which our vision has been taken away".

Viṣṇu of universal form, told them, 'You have offended the great god Keen on self interest, you have been sinful embryocides of Mṛḍānī (the consort of Śaṅkara) Hence your perception and wisdom have been taken away by the trident bearing god (4, 5, 6, 7)

येनाग्रतः स्थितमपि पश्यन्तोऽपि न पश्यथ ।
तस्मात् कायविशुद्ध्यर्थं देवदृष्ट्यर्थमादरात् ॥ ८
तप्तकृच्छ्रेण संशुद्धाः कुरुध्वं स्नानमीश्वरे ।
क्षीरस्नाने प्रयुञ्जीत सार्द्धं कुम्भशतं सुराः ॥ ९
दधिस्नाने चतु.षष्टिर्द्वात्रिंशद्धविषोऽर्हणे ।
पञ्चगव्यस्य शुद्धस्य कुम्भाः षोडश कीर्तिताः ॥ १०
मधुनोऽष्टौ जलस्योक्ताः सर्वे ते द्विगुणाः सुराः ।
ततो रोचनया देवमष्टोत्तरशतेन हि ॥ ११
अनुलिम्पेत् कुङ्कुमेन चन्दनेन च भक्तितः ।
बिल्वपत्रैः सकमलैः धत्तूरसुरचन्दनैः ॥ १२
मन्दारैः पारिजातैश्च अतिमुक्तैस्तथाऽर्चयेत् ।
अगुरुं सह कालेय चन्दनेनापि धूपयेत् ॥ १३

'That is why you do not perceive Him though seeing him before you Therefore for the purification of your bodies in order to be able to view the lord, do you, O gods, purify yourselves by performing the 'Tapta Kṛcchra' vow, and bathing of the lord You should use one hundred and fifty jars for bathing (Śaṅkara) with milk (8, 9)

"For washing with curd, sixty four jars should be used, thirty two for washing with clarified butter, and sixteen for that with pure Pañcagavya (five produces of a cow, viz, milk, curd, clarified butter, cow-dung and cow urine) (10)

Eight (jars) should be brought to use for bathing (the lord) with honey and double the number (in all the preceding ones) of jars should be used in bathing (Him) with water Then the body of the deity should be anointed with Rocanā for one hundred and eight times (11)

He should also be anointed devotedly with 'Kumkuma' and sandal paste, and should be worshipped with 'Bilva' flowers together with lotuses, Dhattūra celestial

जप्तव्यं शतरुद्रीयं ऋग्वेदोक्तैः पदक्रमैः ।
एवं कृते तु देवेशं पश्यध्वं नेतरेण च ॥ १४
इत्युक्ता वासुदेवेन देवाः केशवमब्रुवन् ।
विधानं तप्तकृच्छ्रस्य कथ्यतां मधुसूदन ।
यस्मिश्चीर्णे कायशुद्धिर्भवते सार्वकालिकी ॥ १५
वासुदेव उवाच ।
त्र्यहमुष्णं पिबेदापः त्र्यहमुष्णं पयः पिबेत् ।
त्र्यहमुष्णं पिबेत्सर्पिर्वायुभक्षो दिनत्रयम् ॥ १६
पला द्वादश तोयस्य पलाष्टौ पयस. सुरा. ।
षट्पल सर्पिपः प्रोक्तं दिवसे दिवसे पिबेत् ॥ १७
पुलस्त्य उवाच ।
इत्येवमुक्ते वचने सुराः कायविशुद्धये ।
तप्तकृच्छ्ररहस्यं वै चक्रुः शक्रपुरोगमा. ॥ १८
ततो व्रते सुराश्चीर्णे विमुक्ताः पापतोऽभवन् ।
विमुक्तपापा देवेशं वासुदेवमथाब्रुवन् ॥ १९
क्वासौ वद जगन्नाथ शंभुस्तिष्ठति केशव ।
यं क्षीराद्यभिषेकेण स्नापयामो विधानतः ॥ २०
अथोवाच सुरान्विष्णुरेष तिष्ठति शङ्करः ।
मद्देहे किं न पश्यध्वं योगश्चायं प्रतिष्ठितः ॥२१
तमूचुर्नैव पश्यामस्त्वत्तो वै त्रिपुरान्तकम् ।
सत्य वद सुरेशान महेशान. क्व तिष्ठति ॥ २२
ततोऽव्ययात्मा स हरिः स्वहृत्पङ्कजशायिनम् ।
दर्शयामास देवानां मुरारिर्लिङ्गमैश्वरम् ॥ २३
तत. सुरा. क्रमेणैव क्षीरादिभिरनन्तरम् ।
स्नापयांचक्रिरे लिङ्गं शाश्वतं ध्रुवमव्ययम् ॥ २४
गोरोचनया त्वालिप्य चन्दनेन सुगन्धिना ।

sandal, 'Mandara' 'Parijāta' and 'Atimukta' flowers He should be perfumed with 'Aguru mixed with dark sandal wood (12, 13)

The 'Śatarudriya' has to be muttered in conformity with the division of syllables as prescribed by the Rgveda Having performed all this you shall be able to see the lord of gods, and not by any other means (14)

Addressed thus by Vasudeva, the gods urged on Keśava, "O Madhusūdana do enlighten us about the rules of 'Tapta krcchra', by the performance of which perpetual purity of body is accomplished." (15)

Vāsudeva said "Three days should be spent on drinking hot water (only), three days on hot milk, three days on hot clarified butter and thereafter three days on air only (16)

"O gods, water measuring twelve 'pala's, milk measuring eight pala's, clarified butter measuring six 'pala's should be taken on successive days." (17)

Pulastya said: Being advised thus, the gods headed by Indra performed the mysterious 'Tapta krcchra' ceremony. (18)

The ceremony being performed, the gods were liberated from the sin. Being freed from sin, they addressed Vāsudeva, the lord of gods thus (19)

'O master of the universe, Keśava, tell us where does Śambhu reside whom we shall bathe according to the rites with milk and other articles" (20)

At this Visnu said to the gods, "Here is Śankara residing in my body, united with me Do you not see him ?" (21)

They said, "Indeed, O great god, we are not seeing him inside thee Be pleased to tell us where the great Maheśa is staying" (22)

Then Hari, of imperishable soul, Murāri, showed the gods the Linga of the master (Śankara) lying on the lotus of his own heart. (23)

Thereafter, the gods in order bathed the eternal, permanent and imperishable linga with milk and other articles (24)

After anointing the linga with 'Gorocana'

बिल्वपत्राम्बुजैर्देवं पूजयामासुरञ्जसा ॥ २५
प्रधूप्यागुरुणा भक्त्या निवेद्य परमौषधीः।
जप्त्वाऽष्टशतनामानं प्रणामं चक्रिरे ततः ॥ २६
इत्येवं चिन्तयन्तश्च देवावेतौ हरीश्वरौ।
कथं योगत्वमापन्नौ सत्त्वान्धतमसोद्भवौ ॥ २७
सुराणां चिन्तितं ज्ञात्वा विश्वमूर्तिरभूद्विभुः।
सर्वलक्षणसंयुक्तः सर्वायुधधरोऽव्ययः ॥ २८
सार्द्धं त्रिनेत्रं कमलाहिकुण्डलं
जटागुडाकेशखगर्षभध्वजम्।
समाधवं हारभुजङ्गवक्षसं
पीताजिनाच्छन्नकटिप्रदेशम् ॥ २९
चक्रासिहस्तं हलशार्ङ्गपाणिं
पिनाकशूलाजगवान्वितं च।
कपर्दखट्वाङ्गकपालघण्टा-
सशङ्खटङ्काररवं महर्षे ॥ ३०
दृष्ट्वैव देवा हरिशङ्करं तं
नमोऽस्तु ते सर्वगताव्ययेति।
प्रोक्त्वा प्रणामं कमलासनाद्या-
श्चक्रुर्मतिं चैकतरां नियुज्य ॥ ३१
तानेकचित्तान् विज्ञाय देवान् देवपतिर्हरिः।
प्रगृह्याभ्यद्रवत्तूर्णं कुरुक्षेत्रं स्वमाश्रमम् ॥ ३२
ततोऽपश्यन्त देवेशं स्थाणुभूतं जले शुचिम्।
दृष्ट्वा नमः स्थाणवेति प्रोक्त्वा सर्वे ह्युपाविशन् ॥ ३३
ततोऽब्रवीत् सुरपतिरेह्येहि दीयतां वरः।

and fragrant sandal paste, they worshipped the lord properly with Bilva leaves and lotuses (25)

Perfuming the linga with 'Aguru' and devotedly offering the best plants, muttering the one hundred eight names (of Śaṅkara), they made obeisance to Him (26)

They pondered how these two lords, Hari and Śaṅkara, born as they are of Sattva and Tamas respectively, have merged in unison (27)

Finding the gods engrossed in thought the imperishable lord took upon himself the form of the universe, associated with all signs and possessing all the arms in entirety (28)

The appearance of Śaṅkara united with Mādhava, was possessed of three eyes and of ear-rings formed of snakes as well as lotuses, with ensigns of matted locks of Śaṅkara, Garuḍa and Bull, with the breast decorated with a necklace and a snake, and with the waist covered by yellow robes and deer-skin (29)

Its hands, O great sage, were bearing the discus and the sword and the plough and Śārṅga bow (held by Hari) and was equipped as well with the Pināka, Spear and 'Ajagava' arms (pertaining to Śaṅkara) It was furnished with matted locks, the 'Khatvāṅga' (a staff with a skull on the top—a weapon of Śaṅkara), a skull bone, a bell and resonant with the sound of a conch-shell (30)

Having seen the form of a united Hari and Śaṅkara, they with Brahmā at their forefront said, "Obeisance be to thee, O thou all pervasive imperishable one", and thought both as one (31)

Knowing the gods intently contemplative Hari, the overlord of gods took them expeditiously to his own abode in Kuru kṣetra. (32)

There they saw (Śaṅkara) the lord of gods, the holy one, fixed steadily as Sthāṇu in water On seeing Him they uttered, 'Obeisance to thee, O Sthāṇu," and sat down (33)

Then the lord of gods said, "O master of the universe, do thou come up and bestow a

क्षुब्धं जगज्जगन्नाथ उन्मज्जस्व प्रियातिथे ॥ ३४
ततस्तां मधुरां वाणीं शुश्राव वृषभध्वजः ।
श्रुत्वोत्तस्थौ च वेगेन सर्वव्यापी निरञ्जनः ॥ ३५
नमोऽस्तु सर्वदेवेभ्यः प्रोवाच प्रहसन् हरः ।
स चागतः सुरैः सेन्द्रैः प्रणतो विनयान्वितैः ॥ ३६
तमूचुर्देवताः सर्वास्त्यज्यतां शङ्कर व्रतम् ।
महाव्रतं त्रयो लोकाः क्षुब्धास्त्वत्तेजसावृताः ॥ ३७
अथोवाच महादेवो मया त्यक्तो महाव्रतः ।
ततः सुरा दिवं जग्मुर्हृष्टाः प्रयतमानसाः ॥ ३८
ततोऽपि कम्पते पृथ्वी साब्धिद्वीपाचला मुने ।
ततोऽभिचिन्तयद्रुद्रः किमर्थं क्षुभिता मही ॥ ३९
ततः पर्यचरच्छूली कुरुक्षेत्रं समन्ततः ।
ददर्शौघवतीतीरे उशनसं तपोनिधिम् ॥ ४०

ततोऽब्रवीत्सुरपतिः किमर्थं तप्यते तपः ।
जगत्क्षोभकरं विप्र तच्छीघ्रं कथ्यतां मम ॥ ४१
उशना उवाच ।
तवाराधनकामार्थं तप्यते हि महत्तपः ।
संजीवनीं शुभां विद्यां ज्ञातुमिच्छे त्रिलोचन ॥ ४२
हर उवाच ।
तपसा परितुष्टोऽस्मि सुतप्तेन तपोधन ।
तस्मात् संजीवनीं विद्यां भवान् ज्ञास्यति तत्त्वतः ॥ ४३
वरं लब्ध्वा ततः शुक्रस्तपसः संन्यवर्तत ।
तथापि चलते पृथ्वी साब्धिभूभृन्नगावृता ॥ ४४
ततोऽगमन्महादेवः सप्तसारस्वतं शुचिः ।
ददर्श नृत्यमानं च ऋषिं मङ्कणसंज्ञितम् ॥ ४५
भावेन पोप्लूयति बालवत् स

boon The world is agitated, O fond of guests, do thou rise up from water". (34)

The bull-ensigned Śaṅkara heard this sweet voice, and promptly did the all-pervading lord, untinged by darkness, rise up. (35)

"Homage to all the gods," said Hara with a smile He having appeared, was bowed to by all gods including Indra with humility (36)

All the gods entreated him, "Be pleased, O Śaṅkara, to give up the great vow, since the three worlds are agitated and enveloped by your energy". (37)

Mahādeva then replied, "The great vow is abandoned by me" The gods repaired to the heaven delighted, and with devoted mind. (38)

Yet, O sage, the earth together with the oceans, lands and mountains, continued to quake. Rudra therefore thought why the earth was still agitated. (39)

Then the spear-bearer Śaṅkara wandered about Kurukṣetra, and espied the ascetic Uśanas (Śukra) on the bank of the river Oghavatī. (40)

The lord of gods asked him, "Tell me immediately, O Brahman, why this penance, generator of an agitation in the universe, is being practised by you. (41)

Uśanas said It is for propitiating thee, O Three-eyed Lord, that the great penance is being practised by me. I wish to know, by thy grace, the auspicious science of 'Sañjīvanī'. (42)

Hara said By the penance properly practised by thee, O ascetic, I am highly pleased Therefore, thou shalt know the science of 'Sañjīvanī' in its essence. (43)

Winning the boon, Śukra abstained from practising the penance further. Yet the earth surrounded by the oceans, mountains and trees continued to tremble (44)

Thence the pious Mahādeva walked up to the holy Saptasārasvata where he saw a hermit named Maṅkaṇa dancing at ease. (45)

Like a child he was overwhelmed with

भुजौ प्रसार्यैव ननर्त्त वेगात् ।
तस्यैव वेगेन समाहता तु
चचाल भूर्भूमिधरैः सहैव ॥ ४६

तं शङ्करोऽभ्येत्य करे निगृह्य
प्रोवाच वाक्यं प्रहसन् महर्षे ।
किं भावितो नृत्यसि केन हेतुना
वदस्व मामेत्य किमत्र तुष्टिः ॥ ४७

स ब्राह्मणः प्राह ममाद्य तुष्टि-
र्येनेह जाता शृणु तद् द्विजेन्द्र ।
बहून् गणान् वै मम तप्यतस्तपः
संवत्सरान् कायविशोषणार्थम् ॥ ४८

ततोऽनुपश्यामि करात् क्षतोत्थं
निर्गच्छते शाकरसं ममेह ।
तेनाद्य तुष्टोऽस्मि भृशं द्विजेन्द्र
येनास्मि नृत्यामि सुभावितात्मा ॥ ४९

emotion, and was dancing impetuously with hands outspread Affected by his motion, the earth, together with the mountains, was shaking (46)

Approaching and holding him by the hand, O great sage, Śaṅkara smilingly asked him, "What is your objective, why are you dancing? Come to me and tell me the source of your joy". (47)

The Brāhmaṇa replied, "O eminent Brāhmaṇa, listen, whence I have reaped delight to-day Many years have elapsed since I have been practising penance done for effecting the emaciation of body (48)

"Now I find 'Śākarasa' caused by wounds oozing out of my hand. Hence, O excellent Brāhmaṇa, I am extremely happy and due to that I am dancing with animated soul". (49)

तं प्राह शंभुर्द्विज पश्य मह्यं
भस्म प्रवृत्तोऽङ्गुलितोऽतिशुक्लम् ।
संताडनादेव न च प्रहर्षो
ममास्ति नूनं हि भवान् प्रमत्तः ॥ ५०

श्रुत्वाऽथ वाक्यं वृषभध्वजस्य
मत्वा मुनिर्मङ्कणको महर्षे ।
नृत्यं परित्यज्य सुविस्मितोऽथ
ववन्द पादौ विनयावनम्रः ॥ ५१

तमाह शंभुर्द्विज गच्छ लोकं
त्व ब्रह्मणो दुर्गममव्ययस्य ।
इदं च तीर्थं प्रवरं पृथिव्यां
पृथूदकस्यास्तु समं फलेन ॥ ५२

सांनिध्यमत्रैव सुरासुराणां
गन्धर्वविद्याधरकिन्नराणाम् ।
सदाऽस्तु धर्मस्य निधानमग्र्यं

Śambhu said to him, "O Brahman, look here at the ashes of very white colour raised off my finger on striking it, yet I have no feeling of exhilaration, whereas you are highly exuberant" (50)

Hearing the words of Śaṅkara, and pondering over them, O great sage, the ascetic Maṅkaṇaka, was highly amazed, and giving up dancing, he saluted the feet of Śaṅkara, bending low with humility. (51)

To him said Śambhu, "O Brāhmaṇa, do thou rise to that inaccessible region of the immutable lord Brahman. This spot also be a principal sanctuary on earth and may be equal to 'Pṛthūdaka' in merit (52)

This holy Sarasvatī spot shall have constant association of gods, demons, Gandharvas, Vidyādharas and Kinnaras, It shall be the principal and permanent receptacle of

सारस्वतं पापमलापहारि ॥ ५३
सुप्रभा काञ्चनाक्षी च सुवेणुर्निर्मलोदका ।
मनोहरा चौघवती विशाला च सरस्वती ॥ ५४
एताः सप्त सरस्वत्यो निवसिष्यन्ति नित्यशः ।
सोमपानफलं सर्वाः प्रयच्छन्ति सुपुण्यदाः ॥ ५५
भवानपि कुरुक्षेत्रे मूर्तिं स्थाप्य गरीयसीम् ।
गमिष्यति महापुण्यं ब्रह्मलोकं सुदुर्गमम् ॥ ५६
इत्येवमुक्तो देवेन शंकरेण तपोधनः ।
मूर्त्तिं स्थाप्य कुरुक्षेत्रे ब्रह्मलोकमगाद् वशी ॥ ५७
गते मङ्कणके पृथ्वी निश्चला समजायत ।
अथागान्मन्दरं शंभुर्निजमावसथं शुचिः ॥ ५८
एतत् तवोक्तं द्विज शंकरस्तु
गतस्तदासीत् तपसेऽथ शैले ।
शून्येऽभ्यगाद् दुष्टमतिर्हि देव्या
मंयोधितो येन हि कारणेन ॥ ५९

इति श्रीवामनपुराणे षट्त्रिंशोऽध्याय ॥३६॥

३७

नारद उवाच ।
गतोऽन्धकस्तु पाताले किमचेष्टत दानवः ।
शंकरो मन्दरस्थोऽपि यच्चकार तदुच्यताम् ॥ १

पुलस्त्य उवाच ।
पातालस्थोऽन्धको ब्रह्मन् बाध्यते मदनाग्निना ।
संतप्तविग्रहः सर्वान् दानवानिदमब्रवीत् ॥ २

Dharma (righteousness and virtue), and the remover of the stains of sin. (53)

These Seven 'Sarasvatis' (stream) named as Suprabhā, Kāñcanākṣī, Suveṇu of clean water, Manoharā, Oghavatī, Viśāla and Sarasvatī will perpetually flow here and all of these would yield the meritorious benefit (which accrues out) of drinking the 'Soma'. (54, 55)

Thou too, after planting a venerable image at Kurukṣetra shall rise to the inaccessible region of Brahman of supreme sanctity (56)

Thus addressed by the lord Śaṅkara, the ascetic of subdued senses went up to the region of Brahman after planting an image in Kurukṣetra. (57)

Mankaṇaka having departed, the earth became steady Thereafter the holy Śaṅkara also came to his own abode in Mandara. (58)

O Brāhmana, this is the episode narrated to you—why Śaṅkara had gone for (the practice of) penance, and how the evil-minded (Andhaka) had reached the empty hill, and was encountered by the goddess (59)

Thus ends the Thirty-sixth Chapter in the Vāmana-Purāṇa—36

37

Nārada said · Please narrate what the demon Andhaka did on reaching the netherworld, and also what Śaṅkara did dwelling on the Mandara. (1)

Pulastya said Andhaka, stationed in the netherland, was afflicted by the fire of Cupid. Excited physically he said to all the demons : (2)

स मे सुहृत्स मे बन्धुः स भ्राता स पिता मम ।
यस्तामद्रिसुतां शीघ्रं ममान्तिकमुपानयेत् ॥ ३
एवं ब्रुवति दैत्येन्द्रे अन्धके मदनान्धके ।
मेघगम्भीरनिर्घोषं प्रह्लादो वाक्यमब्रवीत् ॥ ४
येयं गिरिसुता वीर सा माता धर्मतस्तव ।
पिता त्रिनयनो देवः श्रूयतामत्र कारणम् ॥ ५
तव पित्रा ह्यपुत्रेण धर्मनित्येन दानव ।
आराधितो महादेवः पुत्रार्थाय पुरा किल ॥ ६
तस्मै त्रिलोचनेनासीद् दत्तोऽन्धोऽप्येव दानव ।
पुत्रकः पुत्रकामस्य प्रोक्त्वेत्थं वचनं विभो ॥ ७
नेत्रत्रयं हिरण्याक्ष नर्मार्थमुमया मम ।
पिहितं योगसंस्थस्य ततोऽन्धमभवत्तमः ॥ ८
तस्माच्च तमसो जातो भूतो नीलघनस्वनः ।
तदिदं गृह्यतां दैत्य तवौपयिकमात्मजम् ॥ ९
यदा तु लोकविद्विष्टं दुष्टं कर्म करिष्यति ।
त्रैलोक्यजननीं चापि अभिवाञ्छिष्यतेऽधम ॥ १०
घातयिष्यति वा विप्रं यदा प्रक्षिप्य चासुरान् ।
तदास्य स्वयमेवाहं करिष्ये कायशोधनम् ॥ ११
एवमुक्त्वा गतः शंभुः स्वस्थानं मन्दराचलम् ।
त्वत्पिताऽपि समभ्यागात् त्वामादाय रसातलम् ॥१२
एतेन कारणेनाम्बा शैलेयी भविता तव ।
सर्वस्यापीह जगतो गुरुः शंभुः पिता ध्रुवम् ॥ १३
भवानपि तपोयुक्तः शास्त्रवेत्ता गुणाप्लुतः ।
नेदृशे पापसंकल्पे मतिं कुर्याद् भवद्विधः ॥ १४
त्रैलोक्यप्रभुरव्यक्तो भवः सर्वैर्नमस्कृतः ।
अजेयस्तस्य भार्येयं न त्वमर्होऽमरार्दन ॥ १५

"He would be my friend, my ally, my brother, my father, who may bring to me that daughter of the mountain" (3)

To the king of the demons, blinded with lust, thus speaking, Prahlāda said the following words sounding deep as the rattling of clouds (4)

"O valiant this daughter of the mountain (Pārvatī) is morally your mother. And your father is the three-eyed Śiva. Listen to the reason why (I say so) (5)

"O demon, in the past Mahādeva was propitiated by your father who was always devoted to virtues for (getting) a son (6)

"O demon, to him, desirous of a son, a blind son was given by the three-eyed (Śiva) speaking the following words (7)

"O Hiraṇyākṣa, once when I was absorbed in meditation, my three eyes were covered by Umā in dalliance. Blinding darkness arose on account of that (8)

"O demon, out of that darkness is born this goblin whose voice resembles the sound of blue clouds, take him, he is a fit son of yours (9)

"When this base (creature) will attempt vile deeds disliked by people or long for the mother of the three worlds, or kill any Brāhmaṇa by engaging demons, then I shall myself purify his body" (10, 11)

Thus saying, Śambhu repaired to his own place, the Mandara hill. Your father also returned to the netherland with you (12)

For this reason, the daughter of the mountain is your mother, and Śambhu, the father of all the world is indeed your father. (13)

You are also possessed of austerity, knowledge of the scriptures and endowed with virtues. A person like you should not be inclined to such a sinful desire. (14)

O god-killer, Bhava is the lord of the three worlds is incomprehensible, is revered by all and is invincible. She is his consort, you are not fit for her. (15)

न चापि शक्तः प्राप्तुं तां भवाञ्शैलनृपात्मजाम् ।
अजित्वा सगणं रुद्रं स च कामोऽद्य दुर्लभः ॥ १६
यस्तरेत सागरं दोर्भ्यां पातयेद् भुवि भास्करम् ।
मेरुमुत्पाटयेद् वापि स जयेच्छूलपाणिनम् ॥ १७
उताहोस्विदिमा शक्याः क्रियाः कर्तुं नरैर्बलात् ।
न च शक्यो हरो जेतुं सत्यं सत्यं मयोदितम् ॥ १८
किं त्वया न श्रुतं दैत्य यथा दण्डो महीपतिः ।
परस्त्रीकामवान् मूढः सराष्ट्रो नाशमाप्तवान् ॥ १९
आसीद् दण्डो नाम नृपः प्रभूतबलवाहनः ।
स च वव्रे महातेजाः पौरोहित्याय भार्गवम् ॥ २०
ईजे च विविधैर्यज्ञैर्नृपतिः शुक्रपालितः ।
शुक्रस्यासीच्च दुहिता अरजा नाम नामतः ॥ २१
शुक्रः कदाचिदगमद् वृषपर्वाणमासुरम् ।
तेनार्चितश्चिरं तत्र तस्थौ भार्गवसत्तमः ॥ २२
अरजा स्वगृहे वह्निं शुश्रूषन्ती महासुर ।
अतिष्ठत सुचार्वङ्गी ततोऽभ्यागान्नराधिपः ॥ २३
स पप्रच्छ क्व शुक्रेति तमूचुः परिचारिकाः ।
गतः स भगवान् शुक्रो याजनाय दनोः सुतम् ॥ २४
पप्रच्छ नृपतिः का तु तिष्ठते भार्गवाश्रमे ।
तास्तमूचुर्गुरोः पुत्री संतिष्ठत्यरजा नृप ॥ २५
तामाश्रमे शुक्रसुतां द्रष्टुमिक्ष्वाकुनन्दनः ।
प्रविवेश महाबाहुर्ददर्शारजमं ततः ॥ २६
तां दृष्ट्वा काममंतप्तस्तत्क्षणादेव पार्थिवः ।
संजातोऽन्धक दण्डस्तु कृतान्तबलचोदितः ॥ २७
ततो विसर्जयामास भृत्यान् भ्रातॄन् सुहृत्तमान् ॥
शुक्रशिष्यानपि बली एकाकी नृप आव्रजत् ॥ २८

Nor are you able to get that daughter of the king of mountains without vanquishing Rudra together with his host of Gaṇas. At present that desire is difficult to be attained. (16)

He who can cross the seas with two arms, can get the sun down on the earth, or uproot the Meru mountain, can conquer that spear-bearer Śiva. (17)

Or, even if these acts are capable of being accomplished by mighty men, yet Hara is not likely to be defeated, truly do I assert. (18)

O demon, have you not heard how the foolish king Daṇḍa who longed for the wife of another, perished along with his realm. (19)

There was a king named Daṇḍa of vastly abundant army and retinue. He appointed the mighty vigorous Bhārgava (Śukra) for priesthood. (20)

Protected by Śukra he performed various sacrifices. Śukra had a daughter named Arajā. (21)

Once Śukra went to the abode of Vṛṣaparvan of Asura descent. Worshipped by him, the exalted Bhārgava stayed there for a long time. (22)

O great demon, the pretty-limbed Arajā stayed at home attending on the sacred fire. Thither came the king (Daṇḍa). (23)

He asked, "Where is Śukra ?" The female attendants replied, "The lord has gone to the house of the demon (Vṛṣaparvan) for conducting a sacrifice." (24)

The king asked, "Who has been quartering in the hermitage of Bhārgava ? They replied 'O king, Arajā, the daughter of the preceptor, is staying here". (25)

In order to see the daughter of Śukra, the mighty-armed son of Ikṣvāku entered the hermitage and there he espied Arajā. (26)

O Andhaka, urged by the power of destiny the king was at once afflicted with lust. (27)

Then the mighty king sent away his attendants, brothers and the best of friends and even the disciples of Śukra, and walked up alone. (28)

तमागतं शुक्रसुता प्रत्युत्थाय यशस्विनी ।
पूजयामास सहृष्टा भ्रातृभावेन दानव ॥ २९
ततस्तामाह नृपतिर्बाले कामाग्नितापितम् ।
मा समाह्लादयस्वाद्य स्वपरिष्वङ्गवारिणा ॥ ३०
साऽपि प्राह नृपश्रेष्ठ मा विनीनश आतुरः ।
पिता मम महाक्रोधात् त्रिदशानपि निर्दहेत् ॥ ३१
मूढबुद्धे भवान् भ्राता ममासि त्वनयाप्लुतः ।
भगिनी धर्मतस्तेऽहं भवाञ्शिष्यः पितुर्मम ॥ ३२
सोऽब्रवीद् भीरु मां शुक्रः कालेन परिधक्ष्यति ।
कामाग्निर्निर्दहति मामद्यैव तनुमध्यमे ॥ ३३
सा प्राह दण्डं नृपतिं मुहूर्तं परिपालय ।
तमेव याचस्व गुरुं स ते दास्यत्यसंशयम् ॥ ३४
दण्डोऽब्रवीत् सुतन्वङ्गि कालक्षेपो न मे क्षमः ।
च्युतावसरकर्तृत्वे विघ्नो जायेत सुन्दरि ॥ ३५
ततोऽब्रवीच्च विरजा नाहं त्वां पार्थिवात्मज ।
दातुं शक्ता स्वमात्मानं स्वतन्त्रा न हि योषितः ॥ ३६
किं वा ते बहुनोक्तेन मा त्वं नाशं नराधिप ।
गच्छस्व शुक्रशापेन सभृत्यज्ञातिबान्धवः ॥ ३७
ततोऽब्रवीन्नरपतिः सुतनु शृणु चेष्टितम् ।
चित्राङ्गदाया यद् वृत्तं पुरा देवयुगे शुभे ॥ ३८
विश्वकर्मसुता साध्वी नाम्ना चित्राङ्गदाऽभवत् ।
रूपयौवनसंपन्ना पद्महीनेव पद्मिनी ॥ ३९
सा कदाचिन्महारण्यं सखीभिः परिवारिता ।
जगाम नैमिषं नाम स्नातुं कमललोचना ॥ ४०
सा स्नातुमवतीर्णा च अथाभ्यागान्नरेश्वरः ।
सुदेवतनयो धीमान् सुरथो नाम नामतः ॥

Finding him come the renowned daughter of Śukra rose up to welcome him and highly pleased, paid homages to him with brotherly feeling. (29)

Then the king said to her, 'O young lady, please gratify me today, afflicted by the fire of lust as I am, with the water of your embrace" (30)

She said, "O King, you are tormented. Do not destroy yourself. My father may burn down even the gods in great rage (31)

O you of stupid sense, immersed in folly, you are my brother and I am morally your sister. *You are a disciple of my father* (32)

He replied, O timid one with slender waist, Śukra would burn me at the expiry of some time, but the fire of lust is burning me down at this very moment" (33)

She said to king Daṇḍa, "Wait for a moment, and entreat my father. Undoubtedly he would give you". (34)

Daṇḍa replied, "O you of pretty slim limbs, I am incapable of brooking any delay. Opportunity being allowed to pass off, O charming one, obstacles crop up (35)

To this Virajā replied, "O king I am not able to surrender myself unto you. Women are not self-dependent." (36)

"What is the use of saying more, O king, I wish, you may not perish together with your attendants relatives and friends by the curse of Śukra". (37)

Thereafter the king said, "O you pretty-limbed one, listen to the anecdote of Citrāṅgadā that happened in the good old age of the gods (38)

Citrāṅgadā was the chaste daughter of Viśvakarman, endowed with beauty and youth and was a lady of the Padminī category without having a lotus (emitting the fragrance of a lotus sans a lotus) (39)

The lotus-eyed one, attended by her companions, once went to the great forest named Naimiṣa for bath. (40)

When she had descended for bathing, the wise king Suratha by *name, son of*

तां ददर्श च तन्वङ्गीं शुभाङ्गो मदनातुरः ॥ ४१
तं दृष्ट्वा सा सखीराह वचनं सत्यसंयुतम् ।
असौ नराधिपसुतो मदनेन कदर्थ्यते ॥ ४२
मदर्थे च क्षमं मेऽस्य स्वप्रदानं सुरूपिणः ।
सख्यस्तामब्रुवन् बाला न प्रगल्भाऽसि सुन्दरि ॥ ४३
अस्वातन्त्र्यं तवास्तीह प्रदाने स्वात्मनोऽनघे ।
पिता तवास्ति धर्मिष्ठः सर्वशिल्पविशारदः ॥ ४४
न ते युक्तमिहात्मानं दातुं नरपतेः स्वयम् ।
एतस्मिन्नन्तरे राजा सुरथः सत्यवाक् सुधीः ॥ ४५
समभ्येत्याऽब्रवीदेनां कन्दर्पशरपीडितः ।
त्वं मुग्धे मोहयसि मां दृष्ट्यैव मदिरेक्षणे ॥ ४६
त्वद्दृष्टिशरपातेन स्मरेणाभ्येत्य ताडितः।
तन्मां कुचतले तल्पे अभिशाययितुमर्हसि ॥ ४७
नो चेत् प्रधक्ष्यते कामो भूयो भूयोऽतिदर्शनात् ।
ततः सा चारुसर्वाङ्गी राज्ञो राजीवलोचना ॥ ४८
वार्यमाणा सखीभिस्तु प्रादादात्मानमात्मना ।
एवं पुरा तया तन्व्या परित्रातः स भूपतिः ॥ ४९
तस्मान्मामपि सुश्रोणि त्वं परित्रातुमर्हसि ।
अरजस्काऽब्रवीद् दण्डं तस्या यद् वृत्तमुत्तरम् ॥ ५०
किं त्वया न परिज्ञातं तस्मात् ते कथयाम्यहम् ।
तदा तया तु तन्वङ्ग्या सुरथस्य महीपतेः ॥ ५१
आत्मा प्रदत्तः स्वातन्त्र्यात् ततस्तामशपत् पिता ।
यस्माद् धर्मं परित्यज्य स्त्रीभावान् मन्दचेतसे ॥ ५२
आत्मा प्रदत्तस्तस्माद्धि न विवाहो भविष्यति ।
विवाहरहिता नैव सुखं लप्स्यसि भर्तृतः ॥ ५३
न च पुत्रफलं नैव पतिना योगमेष्यसि ।

Sudeva, came thither The handsome (king) felt affected by lust when he saw that slim-figured (lady). (41)

Seeing him in this condition, she said to her companions these truth-bearing words, "This prince is being tormented by Cupid, for my sake, and therefore it behoves me to deliver myself to this handsome prince". Her companions said, "Don't you be so daring, O sinless young lady. You are not self-dependent in the matter of giving yourself to anybody. You have a father who is virtuous and well-versed in all crafts (42, 43, 44)

"It is not meet for you to surrender yourself to the king". At this time the learned and truthful king Suratha smitten by the arrows of Cupid approached and said to her. "O thou lovely lady with bewitching eyes, thou infatuatest me with thy very glances. Approaching me, Cupid has pierced me with the arrow of your glances, therefore it is meet for you to lay me on the bed of your breasts'. (45, 46, 47)

'Otherwise as a result of seeing (your face) again and again excessively, Cupid will burn me down". Then the lotus-eyed (lady), beautiful in every limb, though prevented by her companions gave herself up to the king. In this way by that slim lady the king was gratified in the past. (48, 49)

"Therefore, O thou of beautiful buttocks, it is fit for you to gratify me" Arajā replied to Daṇḍa, 'Is it not known to you what happened next? Well, I shall relate to you that. Since herself was surrendered to king Suratha by the slender-bodied (lady) of her own choice, her father cursed her thus. 'O you vile-souled one, since you have given yourself by throwing away virtue and womanly nature, you shall be bereft of marriage and shall not have conjugal bliss. (50, 51, 52, 53)

'Nor shall you be blessed with any son nor union with your husband.' No sooner was the curse pronounced than Sarasvati

उत्सृष्टमात्रे शापे तु ह्यपोवाह सरस्वती ॥ ५४
अकृतार्थं नरपतिं योजनानि त्रयोदश ।
अपकृष्टे नरपतौ साऽपि मोहमुपागता ॥ ५५
ततस्तां सिषिचुः सख्यः सरस्वत्या जलेन हि ।
सा सिच्यमाना सुतरां शिशिरेणाप्ययाम्भसा ॥ ५६
मृतकल्पा महाबाहो विश्वकर्मसुताऽभवत् ।
तां मृतामिति विज्ञाय जग्मुः सख्यस्त्वरान्विताः ॥ ५७
काष्ठान्याहर्तुमपरा वह्निमानेतुमाकुलाः ।
सा च तास्वपि सर्वासु गतासु वनमुत्तमम् ॥ ५८
संज्ञां लेभे सुचार्वङ्गी दिशश्चाप्यवलोकयत् ।
अपश्यन्ती नरपतिं तथा स्निग्धं सखीजनम् ॥ ५९
निपपात सरस्वत्याः पयसि स्फुरितेक्षणा ।
तां वेगात् काञ्चनाक्षी तु महानद्यां नरेश्वर ॥ ६०
गोमत्यां परिचिक्षेप तरङ्गकुटिले जले ।

carried the ungratified king thirteen leagues away. The king being removed, she also fainted away (54, 55)

"Then her companions sprinkled the water of Sarasvatī on her. Sprinkled excessively by cool water, O mighty-armed king, that daughter of Viśvakarman became almost dead, and her companions taking her to be dead hurriedly went away (56, 57)

Some went to collect fuel while others, perplexed, went to bring fire After they had all gone into the dense forest, the pretty-bodied one regained senses and looked round the directions Failing to see the king or the affectionate companions, the swollen eyed (lady) fell herself violently on the water of Sarasvatī O king, Kāñcanākṣī Sarasvatī swiftly threw her into the curling water of the great river Gomatī O lord of the realms, by her (Gomatī) also who knew of her fate, she was

तयाऽपि तस्यास्तद्भाव्यं विदित्वाऽथ विशांपते ॥ ६१
महावने परिक्षिप्ता सिंहव्याघ्रभयाकुले ।
एष तस्याः स्वतन्त्राया एषाऽवस्था श्रुता मया ॥ ६२
तस्मान्न दास्याम्यात्मानं रक्षन्ती शीलमुत्तमम् ।
तस्यास्तद्वचनं श्रुत्वा दण्डः शक्रसमो बली ॥
विहस्य त्वरजां प्राह स्वार्थमर्थक्षयंकरम् ॥ ६३

दण्ड उवाच ।

तस्या यदुत्तरं वृत्तं तत्पितुश्च कृशोदरि ।
सुरथस्य तथा राज्ञस्तच्छ्रोतु मतिमादध ॥ ६४
यदाऽपकृष्टे नृपतौ पतिता सा महावने ।
तदा गगनसचारी दृष्टवान् गुह्यकोऽञ्जनः ॥ ६५
ततः सोऽभ्येत्य तां बालां परिसान्त्व्य प्रयत्नतः ।
प्राह मा गच्छ सुभगे विषादं सुरथं प्रति ॥ ६६
ध्रुवमेष्यसि तेन त्वं संयोगमसितेक्षणे ।

thrown upon a great forest dreadful with lions and tigers This was the condition of that self-willed lady, as heard by me' (58, 59, 60, 61, 62)

Therefore preserving my noble character, I will not give myself unto you" Hearing those words of her, Daṇḍa, mighty as Indra, laughingly expressed to Arajā his own object, devoid of all sense (63)

Daṇḍa said O slender-waisted one, get ready to hear what happened later to her, to her father and also to the king Suratha (64)

"The king having been removed when she was lying on the great forest, a Yakṣa named Añjana moving in the sky noticed her (thus lying) (65)

'Then approaching the young lady and consoling her carefully he said, "Pretty lady, don't you despair of Suratha (66)

'O you dark-eyed lady, you will certainly

तस्माद् गच्छस्व शीघ्रं त्वं द्रष्टुं श्रीकण्ठमीश्वरम् ॥६७
इत्येवमुक्ता सा तेन गुह्यकेन सुलोचना ।
श्रीकण्ठमागता तूर्णं कालिन्द्या दक्षिणे तटे ॥ ६८
दृष्ट्वा महेशं श्रीकण्ठं स्नात्वा रविसुताजले ।
अतिष्ठत शिरोनम्रा यावन्मध्यस्थितो रविः ॥ ६९
अथाजगाम देवस्य स्नानं कर्तुं तपोधन. ।
शुभः पाशुपताचार्यः सामवेदी ऋतध्वजः ॥ ७०
ददर्श तत्र तन्वङ्गीं मुनिश्चित्राङ्गदां शुभाम् ।
रतीमिव स्थितां पुण्यामनङ्गपरिवर्जिताम् ॥ ७१
तां दृष्ट्वा स मुनिर्ध्यानमगमत् केयमित्युत ।
अथ सा तमृर्षि वन्द्य कृताञ्जलिरुपस्थिता ॥ ७२
तां प्राह पुत्रि कस्यासि सुता सुरसुतोपमा ।
किमर्थमागतासीह निर्मनुष्यमृगे वने ॥ ७३
ततः सा प्राह तमृर्षि यथा तथ्यं कृशोदरी ।
श्रुत्वार्षिः कोपमगमदशपच्छिल्पिनां वरम् ॥ ७४
यस्मात् स्वतनुजातेयं परदेयाऽपि पापिना ।
योजिता नैव पतिना तस्माच्छाखामृगोऽस्तु मः ॥७५
इत्युक्त्वा स महायोगी भूयः स्नात्वा विधानतः ।
उपास्य पश्चिमां सन्ध्यां पूजयामास शंकरम् ॥ ७६
संपूज्य देवदेवेशं यथोक्तविधिना हरम् ।
उवाचागम्यतां सुभ्रू सुदतीं पतिलालसाम् ॥ ७७
गच्छस्व सुभगे देशं सप्तगोदावरं शुभम् ।
तत्रोपास्य महेशानं महान्तं हाटकेश्वरम् ॥ ७८
तत्र स्थितायां रम्भोरु ख्याता देववती शुभा ।

have union with him Therefore, quickly do you proceed to visit lord Śrīkaṇṭha" (67)

Thus addressed by the Yakṣa, the fine eyed lady quickly reached Śrīkaṇṭha situated on the southern bank of Kālindī (68)

Paying a visit to the great lord Śrīkaṇṭha and bathing in the water of Yamunā, the daughter of the Sun-god, she stayed there with bowed head until the sun reached the middle of the sky (69)

In the meantime the pious ascetic Ṛtadhvaja, proficient in the Sāmaveda a teacher of the Pāśupata school, came there to bathe in homage to the lord. (70)

There the sage saw the slender-bodied beautiful lady lying as if she was the virtuous Rati herself abandoned by Cupid. (71)

Seeing her, the sage went into meditation as to who she might be At this moment she approached that venerable sage with folded hands (72)

To her he said, "My child, resembling a heavenly princess as you are, whose daughter do you be? Wherefor have you come to this forest devoid of men and deer?" (73)

Then the slender-waisted lady narrated the whole incident to the sage, who after hearing the matter got angry and cursed Viśvakarman, the foremost of mechanics (74)

"Since the sinner has not got her daughter, who is destined to be given away to another, united with her husband, may he be transformed into a monkey". (75)

Saying so, then the great devotee bathed again in accordance with rites, and after reciting the evening prayer, paid homage to Śaṅkara (76)

Worshipping Hara, the god of the gods, in accordance with the prescribed rites, he said to the lady possessed of beautiful eye-brows and beautiful set of teeth, yearning for her husband (77)

"O pretty lady, repair to the pious spot where seven Godāvarī (rivers) meet. There, propitiate the great god Hāṭakeśvara (78)

'When you would be staying there, O lady with thighs as round as the plantain

आगमिष्यति दैत्यस्य पुत्री कन्दरमालिनः ॥ ७९
तथाऽन्या गुह्यकसुता नन्दयन्तीति विश्रुता ।
अञ्जनस्यैव तत्रापि समेष्यति तपस्विनी ॥
तथाऽपरा वेदवती पर्जन्यदुहिता शुभा ॥ ८०
यदा तिस्रः समेष्यन्ति सप्तगोदावरे जले ।
हाटकाख्ये महादेवे तदा संयोगमेष्यसि ॥ ८१
इत्येवमुक्ता मुनिना बाला चित्राङ्गदा तदा ।
सप्तगोदावरं तीर्थमगमत् त्वरिता ततः ॥ ८२
संप्राप्य तत्र देवेशं पूजयन्ती त्रिलोचनम् ।
समध्यास्ते शुचिपरा फलमूलाशनाऽभवत् ॥ ८३
स चर्षिर्ज्ञानसंपन्नः श्रीकण्ठायतनेऽलिखत् ।
श्लोकमेकं महाख्यानं तस्याश्च प्रियकाम्यया ॥ ८४

न सोस्ति कश्चित् त्रिदशोऽसुरो वा
यक्षोऽथ मर्त्यो रजनीचरो वा ।
इदं हि दुःखं मृगशावनेत्र्या
निर्मार्जयेद् य. स्वपराक्रमेण ॥ ८५
इत्येवमुक्त्वा स मुनिर्जगाम
द्रष्टुं विभुं पुष्करनाथमीड्यम् ।
नदीं पयोष्णीं मुनिवृन्दवन्द्यां
सचिन्तयन्नेव विशालनेत्राम् ॥ ८६

इति श्रीवामनपुराणे सप्तत्रिंशोऽध्याय ॥३७॥

trunk, the pious and renowned Devavatī, daughter of the demon Kandaramālin, would come (79)

The ascetic daughter of Guhyaka—Añjana, Nandayantī by name and also another virtuous lady Vedavatī, daughter of Parjanya, would meet there. (80)

"When these three would meet in the water of the confluence of the seven Godavarīs, (flowing) down the great deity named Hāṭaka, then shall you win reunion (with your husband)". (81)

Thus addressed by the sage, the young lady Citrāṅgadā hurriedly went to the holy confluence of the seven Godāvarīs. (82)

Reaching there, she led a supremely pure life living on fruits and roots and worshipping the three-eyed lord of the gods. (83)

The sage also, endowed with wisdom as he was, desiring her pleasure, wrote on the abode of lord Śrīkaṇṭha, a verse containing a great episode (84)

"There is no such god or demon, Yakṣa or man or night-stalking Rākṣasa, who can by his own prowess remove this affliction of the fawn-eyed one". (85)

Thus saying, the sage went to visit the glorious Lord Puṣkaranātha, and the river Payoṣṇī, lauded by the multitudes of sages. (86)

Thus ends the Thirty-seventh Chapter in the Vāmana Purāṇa—37.

३८

दण्ड उवाच ।

चित्राङ्गदायास्तत्ररजे तत्र सत्या यथासुखम् ।
स्मरन्त्याः सुरथं वीरं महान् कालः समभ्यगात् ॥ १
विश्वकर्माऽपि मुनिना शप्तो वानरतां गतः ।
न्यपतन्मेरुशिखराद् भूपृष्ठं विधिचोदितः ॥ २
वनं घोरं सुगुल्माढ्यं नदीं शार्ङ्किनीमनु ।
शाल्वेयं पर्वतश्रेष्ठं समावसति सुन्दरि ॥ ३
तत्रासतोऽस्य सुचिरं फलमूलान्यथाश्नतः ।
कालोऽत्यगाद् वरारोहे बहुवर्षगणो वने ॥ ४
एकदा दैत्यशार्दूलः कन्दराख्यः सुतां प्रियाम् ।
प्रतिगृह्य समभ्यागात् ख्यातां देववतीमिति ॥ ५
तां च तद् वनमायान्तीं समं पित्रा वराननाम् ।
ददर्श वानरश्रेष्ठः प्रजग्राह बलात् करे ॥ ६
ततो गृहीतां कपिना स दैत्यः स्वसुतां शुभे ।
कन्दरो वीक्ष्य संक्रुद्धः खड्गमुद्यम्य चाद्रवत् ॥ ७
तमापतन्तं दैत्येन्द्रं दृष्ट्वा शाखामृगो बली ।
तयैव सह चार्वङ्ग्या हिमाचलमुपागतः ॥ ८
ददर्श च महादेवं श्रीकण्ठं यमुनातटे ।
तस्याविदूरे गहनमाश्रमं ऋषिवर्जितम् ॥ ९
तस्मिन् महाश्रमे पुण्ये स्थाप्य देववतीं कपिः ।
न्यमज्जत स कालिन्द्यां पश्यतो दानवस्य हि ॥ १०
सोऽजानत् तां मृतां पुत्रीं समं शाखामृगेण हि ।

38

Daṇḍa said O Arajā, a long time elapsed while Citrāṅgadā comfortably remained there remembering the valiant Suratha (1)

Viśvakarman also, cursed by the sage was reduced to the form of a monkey and fell from the peak of Meru on the surface of the earth, directed by fate. (2)

O charming lady, he dwelt on Śālveya, the foremost of mountains in a forest thick with shrubs near the stream Śārṅkinī (3)

O beautiful lady with fine buttocks, to him thus dwelling and living on fruits and roots, a period of many years passed (4)

Once the most eminent demon named Kandara came thither together with his beloved daughter named as Devavatī. (5)

The foremost among monkeys saw that pretty-faced lady coming to the forest with her father, and forcibly captured her. (6)

O virtuous one, on seeing his daughter captured by the monkey, the demon Kandara grew very angry and lifting up his axe darted forward (7)

Perceiving the lord of the demons rushing up, the mighty monkey fled to the Himālayas together with the beautiful-bodied (lady) (8)

And he visited the great god Śrīkaṇṭha situated on the bank of Yamunā and also an inaccessible hermitage bereft of Ṛṣis in its vicinity (9)

Placing Devavatī in that holy hermitage, the monkey dived into Kālindī in presence of the demon. (10)

The high-spirited demon thought that his daughter was dead (by drowning) along

जगाम च महातेजाः पातालं निलयं निजम् ॥ ११
स चापि वानरो देव्या कालिन्द्या वेगतो हृतः ।
नीतः शिवीति विख्यातं देशं शुभजनावृतम् ॥ १२
ततस्तीर्त्वाऽथ वेगेन स कपिः पर्वतं प्रति ।
गन्तुकामो महातेजा यत्र न्यस्ता सुलोचना ॥ १३
अथापश्यत् समायान्तमञ्जनं गुह्यकोत्तमम् ।
नन्दयन्त्या समं पुत्र्या गत्वा जिगमिषुः कपिः ॥ १४
तां दृष्ट्वाऽमन्यत श्रीमान् सेय देववती ध्रुवम् ।
तन्मे वृथा श्रमो जातो जलमज्जनसंभवः ॥ १५
इति संचिन्तयन्नेव समाद्रवत सुन्दरीम् ।
सा तद् भयाच्च न्यपतन्नदीं चैव हिरण्वतीम् ॥ १६
गुह्यको वीक्ष्य तनयां पतितामापगाजले ।
दुःखशोकसमाक्रान्तो जगामाञ्जनपर्वतम् ॥ १७

तत्रासौ तप आस्थाय मौनव्रतधरः शुचिः ।
समास्ते वै महातेजाः संवत्सरगणान् बहून् ॥ १८
नन्दयन्त्यपि वेगेन हिरण्वत्याऽपवाहिता ।
नीता देशं महापुण्यं कोशलं साधुभिर्युतम् ॥ १९
गच्छन्ती सा च रुदती ददर्श वटपादपम् ।
प्ररोहप्रावृततनुं जटाधरमिवेश्वरम् ॥ २०
तं दृष्ट्वा विपुलच्छायं विशश्राम वरानना ।
उपविष्टा शिलापट्टे ततो वाचं प्रशुश्रुवे ॥ २१
न सोऽस्ति पुरुषः कश्चिद् यस्तं ब्रूयात् तपोधनम् ।
यथा सुतनयस्तुभ्यमुद्बद्धो वटपादपे ॥ २२
सा श्रुत्वा तां तदा वाणीं विस्पष्टाक्षरसंयुताम् ।
तिर्यगूर्ध्वमधश्चैव समन्तादवलोकयत ॥ २३
ददर्श वृक्षशिखरे शिशुं पञ्चाब्दिकं स्थितम् ।

with the monkey, and (therefore) he returned to his own residence, the nether world (11)

The monkey also, carried by the swift current of Kālindī was brought to the land named as Śivī and (full of) virtuous people. (12)

Swiftly crossing the river, the mighty monkey grew eager to return to the hill where the pretty-eyed Devavatī was left by it (13)

Intent on going back, the monkey on the way met Añjana, the best of the Yakṣas, coming that way together with his daughter Nandayantī (14)

Seeing her, the sensuous (monkey) thought, "Indeed she is Devavatī Therefore my labours through diving in water have proved futile. (15)

While thinking thus, he ran away with the beautiful lady, who, afraid of him, fell down on the Hiraṇvatī river. (16)

Seeing his daughter fallen on the water of the river, the Yakṣa, afflicted with sorrow and grief, went back to the Añjana hill (17)

Assuming a vow of silence, the virtuous and mighty Yakṣa performed penance for a great many years (18)

Nandayantī also, swiftly carried by Hiraṇvatī, was brought to the extremely holy land Kośala inhabited by virtuous people (19)

Weeping bitterly as she strolled about, she espied a banyan tree covered with shoots as though it was the lord Śiva bearing matted locks (20)

Seeing it spreading an extensive shade, the pretty faced one rested there Seated on a slab of stone she heard the following words (spoken) (21)

"Alas' there is no such a man who may report to the sage (Ṛtadhvaja) that his son has been fastened to the banyan tree" (22)

Hearing the voice uttered in clear words she obliquely looked up and down and on all side. (23)

O virtuous lady, she saw a five-year old child carefully tied by his tawny matted

पिङ्गलाभिर्जटाभिस्तु उद्बद्धं यत्नतः शुभे ॥ २४
तं विब्रुवन्तं दृष्ट्वैव नन्दयन्ती सुदुःखिता ।
प्राह केनासि बद्धस्त्वं पापिना वद बालक ॥ २५
सतामाह महाभागे बद्धोऽस्मि कपिना वटे ।
जटास्वेवं सुदुष्टेन जीवामि तपसो बलात् ॥ २६
पुरोन्मत्तपुरेत्येव तत्र देवो महेश्वरः ।
तत्रास्ति तपसो राशिः पिता मम ऋतध्वजः ॥ २७
तस्यास्मि जपमानस्य महायोगं महात्मनः ।
जातोऽलिवृन्दसंयुक्तः सर्वशास्त्रविशारदः ॥ २८
ततो मामब्रवीत् तातो नाम कृत्वा शुभानने ।
जाबालीति परिख्याय तच्छृणुष्व शुभानने ॥ २९
पञ्चवर्षसहस्राणि बाल एव भविष्यसि ।
दशवर्षसहस्राणि कुमारत्वे चरिष्यसि ॥ ३०
विंशतिं यौवनस्थायी वीर्येण द्विगुणं ततः ।
पञ्चवर्षशतान् बालो भोक्ष्यसे बन्धनं दृढम् ॥ ३१
दशवर्षशतान्येव कौमारे कायपीडनम् ।
यौवने परमान् भोगान् द्विसहस्रसमास्तथा ॥ ३२
चत्वारिंशच्छतान्येव वार्धके क्लेशमुत्तमम् ।
लप्स्यसे भूमिशय्याढ्यं कदन्नाशनभोजनम् ॥ ३३
इत्येवमुक्तः पित्राऽहं बालः पञ्चाब्ददेशिकः ।
विचरामि महीपृष्ठं गच्छन् स्नातुं हिरण्वतीम् ॥ ३४
ततोऽपश्यं कपिवरं सोऽवदन्मा क यास्यसि ।
इमां देववतीं गृह्य मूढ न्यस्तां महाश्रमे ॥ ३५
ततोऽसौ मां समादाय विस्फुरन्त प्रयत्नतः ।
वटाग्रेऽस्मिन्नुदबन्ध जटाभिरपि सुन्दरि ॥ ३६
तथा च रक्षा कपिना कृता भीरु निरन्तरैः ।

hair at the top of the tree (24)

Seeing him speaking (thus), Nandayanti was deeply grieved and she said, "O boy, tell me by which wicked person have you been tied to the tree." (25)

He replied, "O glorious madam, I am tied to the banyan tree by my matted hair by the extremely wicked monkey and am surviving only through the power of my penance (26)

"There is a place known as Puronmattapurā where lord Maheśvara dwells. There resides my father Ṛtadhvaja of accumulated penances. (27)

When that exalted self was contemplating a deep meditation, I was born, proficient in all the scriptures and attended by a row of bees (28)

"O pretty-faced one, then my sire named me as Jābāli and said the following Listen, O beautiful faced lady (29)

"For five thousand years thou shalt remain a boy only, thereafter for ten thousand years thou shalt serve as a youth. (30)

"Thy vigorous manhood shall last for twenty (thousand years), double of that of the preceding stage Five hundred years of *childhood thou shalt pass in firm bondage* (31)

"And for ten hundred years in youth shalt thou suffer from bodily affliction, and for two thousand years during manhood shalt enjoy the supreme pleasures (32)

"For forty hundred years in old age shalt thou suffer the severest pain lying on the ground and living on coarse meal". (33)

Thus addressed by father, I, a five year old child moved on the surface of the earth, going to bathe in the (river) Hiranvati. (34)

Thereafter I saw the eminent monkey who accosted me, "Foolish fellow, where are you making for together with this *Devavati* whom I had left in the great hermitage ?". (35)

Then, O beautiful lady he captured me, trembling as I had been, with care, and tied me to the top of this banyan tree by my matted hair (36)

O timid one, the wicked-minded monkey

लतापाशैर्महायन्त्रमधस्ताद् दुष्टबुद्धिना ॥ ३७
अभेद्योऽयमनाक्रम्य उपरिष्टात् तथाप्यधः ।
दिशां मुखेषु सर्वेषु कृतं यन्त्र लतामयम् ॥ ३८
संयम्य मां कपिवरः प्रयातोऽमरपर्वतम् ।
यथेच्छया मया दृष्टमेतत् ते गदित शुभे ॥ ३९
भवती का महारण्ये ललना परिवर्जिता ।
समायाता सुचार्वङ्गी केन सार्धेन मा वद ॥ ४०
साऽब्रवीदञ्जनो नाम गुह्यकेन्द्रः पिता मम ।
नन्दयन्तीति मे नाम प्रम्लोचागर्भसम्भवा ॥ ४१
तत्र मे जातके प्रोक्तमृषिणा मुद्गलेन हि ।
इयं नरेन्द्रमहिषी भविष्यति न संशय. ॥ ४२
तद्वाक्यसमकालं च व्यनदद् देवदुन्दुभिः ।
शिवा चाशिवनिर्घोषा ततो भूयोऽब्रवीन्मुनि. ॥ ४३
न संदेहो नरपतेर्महाराज्ञी भविष्यति ।
महान्तं संशय घोरं कन्याभावे गमिष्यसि ।
ततो जगाम स ऋषिरेवमुक्त्वा वचोऽद्भुतम् ॥ ४४
पिता मामपि चादाय समागन्तुमथैच्छत ।
तीर्थं ततो हिरण्वत्यास्तीरात् कपिरथोत्पतत् ॥ ४५
तद् भयाच्च मया ह्यात्मा क्षिप्तः सागरगाजले ।
तयाऽस्मि देशमानीता इमं मानुषवर्जितम् ॥ ४६
श्रुत्वा जाबालिरथ तद् वचनं वै तयोदितम् ।
प्राह सुन्दरि गच्छस्व श्रीकण्ठं यमुनातटे ॥ ४७
तत्रागच्छति मध्याह्ने मत्पिता शर्वमर्चितुम् ।
तस्मै निवेदयात्मानं तत्र श्रेयोऽधिलप्स्यसे ॥ ४८
ततस्तु त्वरिता काले नन्दयन्ती तपोनिधिम् ।
परित्राणार्थमगमद्धिमाद्रेर्यमुना नदीम् ॥ ४९

restrained me with gapless nooses made of creepers and having knots in between (37)

(So that) it became impregnable and unassailable with knots of tendrils on all sides (38)

After restraining me the mighty monkey went to the Amara hill, of his own accord O noble lady, I have narrated what was seen by me (39)

Now, O beautiful bodied lady, tell me who you happen to be and how you have come and with whom, to the great forest forsaken (by relatives). (40)

She replied, 'The lord of the Yakṣas, named Añjana is my father, and my name is Nandayanti born of (the womb of) Pramloca (41)

"At the time of my birth it was predicted by the sage Mudgala, 'This girl shall become the consort of a chief of kings, there is no doubt about it" (42)

'Simultaneously at the time of the utterance of those words, the celestial drums sounded and auspicious as well as inauspicious sounds were reported The sage thereafter spoke again (43)

'There is no doubt that she shall become the principal queen of the king, but will remain in a precarious condition during maidenhood' Saying these wonderful words, the hermit went away. (44)

'My father also took me up and prepared to go thence to the holy spot when a monkey sprang up from the bank of the Hiranvati (45)

"In fright (from the monkey) I threw myself into the water of the river, and in this way I have been carried to this spot devoid of human beings". (46)

Hearing this speech uttered by her, Jābāli said, "O graceful one, proceed to Śrikaṇṭha on the bank of Yamunā. (47)

My father comes there in the noontime for worshipping Śiva Surrender yourself to her You would receive bliss therefrom" (48)

Then for her emancipation Nandayanti speedily started for the place of the hermit *on the bank of the river Yamunā in the* Himādri. (49)

सात्वदीर्घेण कालेन कन्दमूलफलाशना ।
संप्राप्ता शंकरस्थानं यत्रागच्छति तापसः ॥ ५०
ततः सा देवदेवेशं श्रीकण्ठं लोकनन्दितम् ।
प्रविवन्द्य ततोऽपश्यदक्षरांस्तान्महामुने ॥ ५१
तेषामर्थं हि विज्ञाय सा तदा चारुहासिनी ।
तज्जाबालयुदितं श्लोकमलिखचान्यमात्मनः ॥ ५२
मुद्गलेनास्मि गदिता राजपत्नी भविष्यति ।
सा चावस्थामिमां प्राप्ता कश्चिन्मां त्रातुमीश्वरः ॥ ५३
इत्युल्लिख्य शिलापट्टे गता स्नातुं यमस्वसाम् ।
ददृशे चाश्रमवरं मत्तकोकिलनादितम् ॥ ५४
ततोऽमन्यत सात्रर्षिर्नूनं तिष्ठति सत्तमः ।
इत्येवं चिन्तयन्ती सा संप्रविष्टा महाश्रमम् ॥ ५५
ततो ददर्श देवाभा स्थितां देववतीं शुभाम् ।
संशुष्कास्यां चलन्नेत्रां परिम्लानामिवाब्जिनीम् ॥ ५६
सा चापतन्तीं ददृशे यक्षजां दैत्यनन्दिनी ।
केयमित्येव संचिन्त्य समुत्थाय स्थिताऽभवत् ॥ ५७
ततोऽन्योन्यं समालिङ्गय गाढं गाढं सुहृत्तया ।
पप्रच्छतुस्तथान्योऽन्यं कथयामासतुस्तदा ॥ ५८
ते परिज्ञाततत्त्वार्थे अन्योन्य ललनोत्तमे ।
समासीने कथाभिस्ते नानारूपाभिरादरात् ॥ ५९
एतस्मिन्नन्तरे प्राप्तः श्रीकण्ठं स्नातुमादरात् ।
स तत्त्वज्ञो मुनिश्रेष्ठो अक्षराण्यवलोकयन् ॥ ६०
स दृष्ट्वा वाचयित्वा च तमर्थमधिगम्य च ।
मुहूर्तं ध्यानमास्थाय व्यजानाच्च तपोनिधिः ॥ ६१
ततः संपूज्य देवेशं त्वरया स ऋतध्वजः ।
अयोध्यामगमत् क्षिप्रं द्रष्टुमिक्ष्वाकुमीश्वरम् ॥ ६२
त दृष्ट्वा नृपतिश्रेष्ठं तापसो वाक्यमब्रवीत् ।
श्रूयतां नरशार्दूल विज्ञप्तिर्मम पार्थिव ॥ ६३

Living on roots and fruits, she after a long time reached the site of Śaṅkara which the hermit visited (daily in the noontime) (50)

There, O great sage, after paying homage to the lord of gods adored by the world, she read those letters (51)

Grasping their meaning, she, of graceful smile, transcribed the verse spoken by Jābāli and another verse relating to her (52)

'I have been ordained by Mudgala to became a queen, but have been reduced to to this condition May some lord save me'. (53)

Writing this on a slab of stone, she went to bathe in Yamunā when she discovered a great hermitage resonant with the cry of cuckoos (54)

Then she fancied, 'The excellent hermit must be staying here Thinking this she entered that great hermitage (55)

There she saw the virtuous Devavatī of divine lustre, with face emaciated and eyes moving like a withered lotus (56)

The daughter of the demon (on her part) also viewed the daughter of the Yakṣa approaching and pondering who she might be, got up and took position (57)

Then embracing each other closely in friendliness, they questioned and replied to each other (58)

Seated comfortably, the two excellent ladies learnt the truth of the matter through various dialogues in mutual esteem (59)

In the meantime, that excellent sage, knower of truths came there to the seat of the deity, Śrīkaṇṭha, for a devotional ablution and discerned the letters (written on the slab) (60)

Seeing, reading and comprehending the meaning, the ascetic knew everything through a moment's meditation. (61)

Then hurriedly worshipping the lord of gods, Ṛtadhvaja sped towards Ayodhyā to visit the lord of the Ikṣvākus (62)

Seeing the chief of kings, the hermit said, "O king, the bravest of men, listen to my report". (63)

मम पुत्रो गुणैर्युक्तः सर्वशास्त्रविशारदः ।
उद्बद्धः कपिना राजन् विषयान्ते तवैव हि ॥ ६४
तं हि मोचयितुं नान्यः शक्तस्त्वत्तनयादृते ।
शकुनिर्नाम राजेन्द्र स ह्यस्त्रविधिपारगः ॥ ६५
तन्मुनेर्वाक्यमाकर्ण्य पिता मम कृशोदरि ।
आदिदेश प्रियं पुत्रं शकुनिं तापसान्वये ॥ ६६
ततः स प्रहितः पित्रा भ्राता मम महाभुजः ।
संप्राप्तो बन्धनोद्देशं समं हि परमर्षिणा ॥ ६७
दृष्ट्वा न्यग्रोधमत्युच्चं प्ररोहास्तृतदिङ्मुखम् ।
ददर्श वृक्षशिखरे उद्बद्धमृषिपुत्रकम् ॥ ६८
तांश्च सर्वांल्लतापाशान् दृष्टवान् स समन्ततः ।
दृष्ट्वा स मुनिपुत्रं तं स्वजटासंयतं वटे ॥ ६९
धनुरादाय बलवानधिज्यं स चकार ह ।
लाघवादृषिपुत्रं तं रक्षंश्चिच्छेदमार्गणैः ॥ ७०
कपिना यत् कृतं सर्वं लतापाशं चतुर्दिशम् ।
पञ्चवर्षशते काले गते शक्तस्तदा शरैः ॥ ७१
लताच्छन्नं ततस्तूर्णमारुरोह मुनिर्वटम् ।
प्राप्तं स्वपितरं दृष्ट्वा जाबालिः संयतोऽपि सन् ॥ ७२
आदरान् पितरं मूर्ध्ना ववन्दत विधानतः ।
सपरिष्वज्य स मुनिर्मूर्ध्न्याघ्राय सुतं ततः ॥ ७३
उन्मोचयितुमारब्धो न शशाक सुसंयतम् ।
ततस्तूर्णं धनुर्न्यस्य बाणांश्च शकुनिर्बली ॥ ७४
आरुरोह वटं तूर्णं जटा मोचयितुं तदा ।
न च शक्नोति संच्छन्नं दृढं कपिवरेण हि ॥ ७५
यदा न शकिता स्तेन संप्रमोचयितुं जटाः ।
तदाऽवतीर्णः शकुनिः सहितः परमर्षिणा ॥ ७६

"O king, my son who is endowed with qualities and master of the scriptures, has been tied up in the border of your realm by a monkey". (64)

O lord, of kings, none except your son is capable of setting him free, your son named Śakuni who is a master of the application of arms (65)

O slender-waisted one, hearing those words of the hermit, my father asked his dear son Śakuni to go in company with the ascetic (66)

Thus despatched by father, my mighty-armed brother reached together with the great sage the spot of the bondage (of the latter's son) (67)

There he saw a lofty banyan tree with shoots spread out on all directions, and then detected the hermit's son tied at the top of the tree (68)

He also observed all those creepery nooses all around, and seeing the hermit's son fastened to the banyan tree with his own matted locks the powerful (prince) took up the bow and fitted it with the string. Then skilfully guarding the ascetic's son, he cut down with arrows all the creepery nooses fastened by the monkey on all the four sides, after the lapse of five hundred years (69, 70, 71)

Then the hermit quickly climbed up the banyan tree covered with creepers, and seeing his father come, Jābāli though tied, respectfully bowed to his father in accordance with rites Embracing his son and smelling him on the head, the ascetic began to unloose the firmly tied boy but was not able (to untie) Then putting down the bow and the arrows, the mighty Śakuni quickly climbed up on the tree to disentangle the boy from his matted hair, *but he too could not untie the boy* as he had been kept perfectly hidden on the tree by the monkey (72 73, 74, 75)

When he was not able to disentangle the boy from his matted locks, then Śakuni *together with the great sage descended* from the tree. (76)

जग्राह च धनुर्बाणांश्चकार शरमण्डपम् ।
लाघवादर्द्धचन्द्रैस्तां शाखां चिच्छेद स त्रिधा ॥ ७७
शाखया कृतया चासौ भारवाही तपोधनः ।
शरसोपानमार्गेण अवतीर्णोऽथ पादपात् ॥ ७८

तस्मिंस्तदा स्वे तनये ऋतध्वज-
स्त्राते नरेन्द्रस्य सुतेन धन्विना ।
जाबालिना भारवहेन संयुतः
समाजगामाथ नदीं स सूर्यजाम् ॥ ७९

इति श्रीवामनपुराणे अष्टात्रिंशोऽध्यायः ॥३८॥

३९

दण्डक उवाच ।
एतस्मिन्नन्तरे बाले यक्षासुरसुते शुभे ।
समागते हरं द्रष्टुं श्रीकण्ठं योगिनां वरम् ॥ १
ददृशाते परिम्लानसशुष्ककुसुमं विभुम् ।
बहुनिर्माल्यसंयुक्तं गते तस्मिन् ऋतध्वजे ॥ २
ततस्तं वीक्ष्य देवेशं ते उभे अपि कन्यके ।
स्नापयेतां विधानेन पूजयेतामहर्निशम् ॥ ३
ताभ्यां स्थिताभ्यां तत्रैव ऋषिरभ्यागमद् वनम् ।
द्रष्टुं श्रीकण्ठमव्यक्तं गालवो नाम नामतः ॥ ४
स दृष्ट्वा कन्यकायुग्मं कस्येदमिति चिन्तयन् ।
प्रविवेश शुचिः स्नात्वा कालिन्द्या विमले जले ॥ ५
ततोऽनुपूजयामास श्रीकण्ठं गालवो मुनिः ।

He took up the bow and arrows and created a bower of arrows. Then with the half moon arrows he dexterously cut down the branch into three parts (77)

The hermit, thereafter, laden (with the portion of the tree) descended from the tree with the aid of the stairs improvised by the arrows (78)

His own son being thus saved by the son of the king, a skilled archer, Ṛtadhvaja together with the load bearing Jabāli proceeded towards the river Yamuna (79)

Thus ends Thirty eighth Chapter in the Vamana-Purāna—38

39

Daṇḍaka said: O young lady, by this time the two pretty daughters of the Yaksa and the Asura came thither to pay a visit to lord Śrikantha, the chief of the Yogins (1)

They found the lord among faded and withered flowers and strewn over with many remains of offerings of garlands, Ṛtadhvaja having departed (thence). (2)

Seeing the lord of gods, both the maidens washed him according to prescriptions, and worshipped him day and night. (3)

As they were staying there, a sage named Gālava came to the forest to see the inscrutable Śrikantha (4)

Seeing the couple of maidens and thinking whose daughter they might be, the pure-hearted sage entered the temple after bathing in the clear water of Kalindi. (5)

Then the ascetic Gālava worshipped Śrikanthā, while the two daughters of the

गायेते सुस्वरं गीतं यक्षासुरसुते ततः ॥ ६
ततः स्वरं समाकर्ण्य गालवस्ते अजानत ।
गन्धर्वकन्यके चैते संदेहो नात्र विद्यते ॥ ७
संपूज्य देवीमीशानं गालवस्तु विधानतः ।
कृतजप्यः समभ्यास्ते कन्याभ्यामभिवादितः ॥ ८
ततः पप्रच्छ स मुनिः कन्यके कस्य कथ्यताम् ।
कुलालङ्कारकरणे भक्तियुक्ते भवस्य हि ॥ ९
तमूचतुर्मुनिश्रेष्ठ याथातथ्यं शुभानने ।
जातो विदितवृत्तान्तो गालवस्तपतां वरः ॥ १०
समुष्य तत्र रजनीं ताभ्यां संपूजितो मुनिः ।
प्रातरुत्थाय गौरीशं संपूज्य च विधानतः ॥ ११
ते उपेत्याब्रवीद्वास्ये पुष्करारण्यमुत्तमम् ।
आमन्त्रयामि वां कन्ये समनुज्ञातुमर्हथः ॥ १२

Yakṣa and the demon sang sonorous songs (6)

Hearing their voice, Gālava knew that they were daughters of Gandharvas, and that there was no doubt about it (7)

After having worshipped lord Śiva in accordance with injunctions and repeating the name of the deity, Gālava sat down and was saluted by the two maidens. (8)

Then the hermit asked them, O you maidens, both of you are the ornaments of your lineage and devoted to lord Śiva Tell me whose daughters you be (9)

Then two pretty-faced (maidens) told the foremost of ascetics the real fact The excellent ascetic Gālva became conversant with the full facts. (10)

Being adored by them both, the hermit spent the night there and getting up in the morning and worsipping lord Śiva according to the injunctions, he approached the two (maidens) and said, "O maidens, I am proceeding to the excellent Puṣkara forest and I seek your permission. It is fit for you to permit (11, 12)

ततस्ते ऊचतुर्ब्रह्मन् दुर्लभं दर्शनं तव ।
किमर्थं पुष्करारण्यं भवान् यास्यत्यथादरात् ॥ १३
ते उवाच महातेजा महत्कार्यसमन्वितः ।
कार्तिकी पुण्यदा भाविमासान्ते पुष्करेषु हि ॥ १४
ते ऊचतुर्वयं यामो भवान् यत्र गमिष्यति ।
न त्वया स्म विना ब्रह्मन्निह स्थातुं हि शक्नुवः ॥ १५
बाढमाह ऋषिश्रेष्ठस्ततो नत्वा महेश्वरम् ।
गते ते ऋषिणा सार्द्धं पुष्करारण्यमादरात् ॥ १६
तथाऽन्ये ऋषयस्तत्र समायाताः सहस्रशः ।
पार्थिवा जानपद्याश्च मुक्त्वैकं तमृतध्वजम् ॥ १७
ततः स्नाताश्च कार्तिक्यामृषयः पुष्करेष्वथ ।
राजानश्च महाभागा नाभागेक्ष्वाकुसंयुताः ॥ १८
गालवोऽपि समं ताभ्यां कन्यकाभ्यामवातरत् ।

Then they said respeotfully, "O Brahman, a visit of yours is rare. For what purpose would you go to the forest of Puṣkara?" (13

The sage of great power and possessed of great duty, said to them, "Kārtiki Pūrnima is coming at the end of the coming month *It is virtuous at Puṣkaras*" (14)

They said, "We shall go where you would go, O Brahman, we cannot remain here without you." (15)

The most excellent of the sages said, "Be it so" Then Bowing to lord Maheśvara they proceeded devotedly to the Puskara forest along with the sage. (16)

Thousand Ṛṣis, kings and other people of different Janapadas came there But Ṛtadhvaja did not come (17)

Then on the Kārtika full moon day the hermits bathed in the Puṣkaras So did the great kings including Nābhāga and Ikṣvāku (18)

Gālava also together with the two maidens descended to the bow shaped middle

स्नातुं स पुष्करे तीर्थे मध्यमे धनुपाकृतौ ॥ १९
निमग्नश्चापि ददृशे महामत्स्य जलेशयम् ।
बह्वीभिर्मत्स्यकन्याभिः प्रीयमाण पुनः पुनः ॥ २०
स ताश्चाह विमिर्मुग्धा. यूय धर्मं न जानथ ।
जनापवाद घोर हि न शक्त. सोढुमुल्बणम् ॥ २१
तास्तमूचुर्महामत्स्यं किं न पश्यसि गालवम् ।
तापसं कन्यकाभ्या वै विचरन्त यथेच्छया ॥ २२
यथमावपि धर्मात्मा न बिभेति तपोधन. ।
जनापवादात् तत्किं त्वं बिभेषि जलमध्यगः ॥ २३
ततस्ताश्चाह स तिमिर्नैष वेत्ति तपोधन. ।
रागान्धो नापि च भय विजानाति सुबालिश. ॥ २४
तच्छ्रुत्वा मत्स्यवचनं गालवो व्रीडया युतः ।
नोच्चचार निमग्नोऽपि तस्थौ स विजितेन्द्रियः ॥ २५
स्नात्वा ते अपि रम्भोरू समुत्तीर्य तटे स्थिते ।
प्रतीक्षन्त्यौ मुनिवर तद्दर्शनसमुत्सुके ॥ २६
वृत्ता च पुष्करे यात्रा गता लोका यथागतम् ।
ऋषयः पार्थिवाश्चान्ये नाना जानपदास्तदा ॥ २७
तत्र स्थितैका सुदती विश्वकर्मतनूरुहा ।
चित्राङ्गदा सुचार्वङ्गी वीक्षन्ती तनुमध्यमे ॥ २८
ते स्थिते चापि वीक्षन्त्यौ प्रतीक्षन्त्यौ च गालवम् ।
सस्थिते निर्जने तीर्थे गालवोऽन्तर्जले तथा ॥ २९
ततोऽभ्यागाद् वेदवती नाम्ना गन्धर्वकन्यका ।
पर्जन्यतनया साध्वी घृताचीगर्भसभवा ॥ ३०
सा चाभ्येत्य जले पुण्ये स्नात्वा मध्यमपुष्करे ।
ददर्श कन्यात्रितयमुभयोस्तटयो. स्थितम् ॥ ३१
चित्राङ्गदामथाभ्येत्य पर्यपृच्छदनिष्ठुरम् ।

lake in the Puṣkaras for bathing (19)

Dipping in water he noticed a big fish lying in water and being gratified by many female fish again and again (20)

The great fish said to them, 'You are infatuated and do not know morality I am not able to bear excessive and dreadful public censure ' (21)

They said to the great fish, "Do you not see the hermit Gālava wandering as he pleases in company with two maidens ? (22)

'Even as this virtuous souled ascetic is not afraid of public blame, why do you, dwelling inside water as you are, fear any reproach ?" (23)

Then the fish said to them, 'This ascetic does not know (morality) He is blind with lust, and growing childish he has no fear even. (24)

Hearing these words of the fish, Gālava felt ashamed, and remained immersed in water controlling his senses and did not rise up (25)

The two maidens, with thighs resembling plantain trunks got out after bathing and standing on the bank waited eagerly to see him (26)

The Puṣkara festival being over, all people, the hermits kings and others and also the commoners went back whence they had come (27)

O you of slender waist there remained only one (person), Citrāṅgada of graceful form and beautiful teeth daughter of Viśvakarman, looking on (28)

The two maidens also stayed in that lonely spot looking on and awaiting the reappearance of Gālava while the latter remained inside water (29)

Then there came the virtuous Gandharva maiden Vedavatī by name, daughter of Parjanya and Ghṛtācī (30)

Coming there and bathing in the holy water of the middle tank in Puṣkara, she saw the three maidens on either side of the tank (31)

Approaching Citrāṅgada she asked softly,

कासि केन च कार्येण निर्जने स्थितवत्यसि ॥ ३२
सा ताम्रुवाच पुत्रीं मां विन्दस्व सुरवर्धकेः ।
चित्राङ्गदेति सुश्रोणि विख्यातां विश्वकर्मणः ॥ ३३
साहमभ्यागता भद्रे स्नातुं पुण्यां सरस्वतीम् ।
नैमिषे काञ्चनाक्षीं तु विख्यातां धर्ममातरम् ॥ ३४
तत्रागताथ राज्ञाऽहं दृष्टा वैदर्भकेण हि ।
सुरथेन स कामार्तो मामेव शरणं गत. ॥ ३५
मयात्मा तस्य दत्तश्च सखीभिर्वार्यमाणया ।
तत. शप्ताऽस्मि तातेन विमुक्तास्मि च भूभुजा ॥ ३६
मर्तुं कृतमतिर्भद्रे वारिता गुह्यकेन च ।
श्रीकण्ठमगमं द्रष्टुं ततो गोदावरं जलम् ॥ ३७
तस्मादिमं समायाता तीर्थप्रवरमुत्तमम् ।
न चापि दृष्ट. सुरथः स मनोह्लादनः पतिः ॥ ३८
भवती चात्र का बाले वृत्ते यात्राफलेऽधुना ।
समागता हि तच्छंस मम सत्येन भामिनि ॥ ३९
साब्रवीच्छ्रूयतां याऽस्मि मन्दभाग्या कृशोदरि ।
यथा यात्राफले वृत्ते समायाताऽस्मि पुष्करम् ॥ ४०
पर्जन्यस्य घृताच्यां तु जाता वेदवतीति हि ।
रममाणा वनोद्देशे दृष्टास्मि कपिना सखि ॥ ४१
स चाभ्येत्याब्रवीत् का त्व यासि देववतीति हि ।
आनीतास्याश्रमात् केन भूपृष्ठान्मेरुपर्वतम् ॥ ४२
ततो मयोक्तो नैवास्मि कपे देववतीत्यहम् ।
नाम्ना वेदवतीत्येवं मेरोरपि कृताश्रया ॥ ४३
ततस्तेनातिदुष्टेन वानरेण ह्यभिद्रुता ।
समारूढास्मि सहसा बन्धुजीव नगोत्तमम् ॥ ४४
तेनापि वृक्षस्तरसा पादाक्रान्तस्त्वभज्यत ।

"Who art thou and on what business art thou standing here in this lonely spot?" (32)

She replied, "O you of lovely hips, know me as Citrāṅgadā, daughter of Viśvakarman, the divine artisan" (33)

"O madam, I had come to Naimiṣa in order to bathe in the famous and virtuous river Kāñcanākṣī (34)

"There I was seen by Suratha, the king of Vidarbha, who, afflicted with love, surrendered himself unto me. (35)

"Though forbidden by my companions, I gave myself up to him and therefor was cursed by my father I am now separated from the king. (36)

"Intent on committing suicide, O sweet lady, I was checked by, a Guhyaka, and thereafter I came to visit Śrīkantha whence to the waters of Godāvarī (37)

'From there I have come to this exalted sacred spot of pilgrimage, but have not found that heart-ravishing husband Suratha (38)

"O young lady, who art thou who hast come to this place now when the festival is over O pretty lady, tell me with candour" (39)

She replied, "O slender-waisted one, listen who I am and why I have come to Puṣkara after the festival is over. (40)

"I am Vedavatī, born of Parjanya and Ghṛtācī While sporting around the woods I was seen by a monkey. (41)

Approaching me, he said, "Where are you going O Devavatī, and by whom have you been brought from the hermitage on earth to the Meru mountain?" (42)

At this I said, "O monkey, I am not Devavatī On the other hand, I am by name Vedavatī, resident of Meru (43)

"Then being suddenly attacked by that extremely wicked monkey, I climbed up a lofty Bandhujīva tree (44)

'The tree also was broken down by his violent attack with legs with the result that

ततोऽस्य विपुलां शाखां समालिङ्ग्य स्थिता त्वहम् ॥४५
ततः प्लवङ्गमो वृक्षं प्राक्षिपत् सागराम्भसि ।
सह तेनैव वृक्षेण पतितास्म्यहमाकुला ॥ ४६
ततोम्बरतलाद् वृक्षं निपतन्तं यदृच्छया ।
ददृशुः सर्वभूतानि स्थावराणि चराणि च ॥ ४७
ततो हाहाकृतं लोकैर्मां पतन्तीं निरीक्ष्य हि ।
ऊचुश्च सिद्धगन्धर्वाः कष्टं सेयं महात्मनः ॥ ४८
इन्द्रद्युम्नस्य महिषी गदिता ब्रह्मणा स्वयम् ।
मनोः पुत्रस्य वीरस्य सहस्रक्रतुयाजिनः ॥ ४९
तां वाणीं मधुरां श्रुत्वा मोहमस्म्यागता ततः ।
न च जाने स केनापि वृक्षश्छिन्नः सहस्रधा ॥ ५०
ततोऽस्मि वेगात् पतिना हुतानलसखेन हि ।
समानीतास्म्यहमिमं त्वं दृष्टा चाद्य सुन्दरि ॥ ५१
तदुत्तिष्ठस्व गच्छावः पृच्छावः क इमे स्थिते ।
कन्यके अनुपश्ये हि पुष्करस्योत्तरे तटे ॥ ५२
एवमुक्त्वा वराङ्गी सा तया सुतनुकन्यया ।
जगाम कन्यके द्रष्टुं प्रष्टुं कार्यसमुत्सुका ॥ ५३
ततो गत्वा पर्यपृच्छत् ते ऊचतुरुभे अपि ।
याथातथ्यं तयोस्ताभ्यां स्वमात्मानं निवेदितम् ॥ ५४
ततस्ताश्चतुरोपीह सप्तगोदावरं जलम् ।
संप्राप्य तीर्थे तिष्ठन्ति अर्चन्त्यो हाटकेश्वरम् ॥ ५५
ततो बहून् वर्षगणान् बभ्रमुस्ते जनास्त्रयः ।
तासामर्थाय शकुनिर्जाबालिः सऋतध्वजः ॥ ५६
भारवाही ततः खिन्नो दशाब्दशतिके गते ।
काले जगाम निर्वेदात् समं पित्रा तु शाकलम् ॥ ५७
तस्मिन्नरपतिः श्रीमानिन्द्रद्युम्नो मनोः सुतः ।

I remained hugging a big branch of the tree (45)

"Then the monkey threw the tree down on the sea, and I also fell down along with the tree utterly dismayed". (46)

'Then all the beings, stationary as well as moving, saw the spectacle of a tree falling down from the sky of its own accord. (47)

"Seeing me fall along with the tree, loud lamentations were raised by people. The Siddhas and Gandharvas said, 'Piteous indeed. She is ordained by Brahmən himself to become the queen of the high-souled Indradyumna, the valiant son of Manu and performer of a thousand sacrifices'. (48, 49)

"Hearing this sweet speech I fell unconscious, and could not know who cut down the tree into a thousand parts (50)

"Thence I have been carried swiftly by the mighty wind, friend of fire, to this place where, O pretty lady, I am being seen by you. (51)

"Therefore, arise, let us both go and ask who these two maidens standing on the northern bank of *Puṣkara*, happen *to* be" (52)

So saying, the pretty-limbed one eager to render some service together with the other beautiful maiden proceeded to see the two maidens and question them (about their identity). (53)

Then both of them approached the two maidens and questioned them. They too in their turn narrated the true facts and expressed themselves clearly. (54)

Thereafter all the four repaired to the holy spot of the confluence of seven Godāvarī waters, and stayed there propitiating lord Hāṭakeśvara (55)

In the meantime, three persons Śakuni, Jābāli and Ṛtadhvaja wandered about for many years in quest of these ladies (56)

A thousand years having passed thus, the fatigued load-bearer Jabāli together with his father reached Śākala in despair. (57)

The resplendent king Indradyumna, the

समभ्यागते स विज्ञाय सार्घपात्रो विनिर्ययौ ॥ ५८
सम्यक् संपूजितस्तेन सजाबालिर्ऋतध्वजः ।
स चेक्ष्वाकुसुतो धीमान् शकुनिर्भ्रातृजोऽर्चितः ॥ ५९
ततो वाक्यं मुनिः प्राह इन्द्रद्युम्नं ऋतध्वजः ।
राजन् नष्टाऽबलास्माकं नन्दयन्तीति विश्रुता ॥ ६०
तस्यार्थे चैव वसुधा अस्माभिरटिता नृप ।
तस्मादुत्तिष्ठ मार्गस्व साहाय्यं कर्तुमर्हसि ॥ ६१
अथोवाच नृपो ब्रह्मन् ममापि ललनोत्तमा ।
नष्टा कृतश्रमस्यापि कस्याहं कथयामि ताम् ॥ ६२
आकाशात् पर्वताकारः पतमानो नगोत्तमः ।
सिद्धानां वाक्यमास्थाय बाणैश्छिन्नः सहस्रधा ॥ ६३
न चैव सा वरारोहा विभिन्ना लाघवान्मया ।
न च जानामि सा कुत्र तस्माद् गच्छामि मार्गितुम्॥६४

इत्येवमुक्त्वा स नृपः समुत्थाय त्वरान्वितः ।
स्यन्दनानि द्विजाभ्यां स भ्रातृपुत्राय चार्पयत् ॥ ६५
तेऽधिरुह्य रथांस्तूर्णं मार्गन्ते वसुधां क्रमात् ।
बदर्याश्रममासाद्य ददृशुस्तपसां निधिम् ॥ ६६
तपसा कर्शितं दीनं मलपङ्कजटाधरम् ।
निःश्वासायासपरमं प्रथमे वयसि स्थितम् ॥ ६७
तमुपेत्याब्रवीद् राजा इन्द्रद्युम्नो महाभुजः ।
तपस्विन् यौवने घोरमास्थितोऽसि सुदुश्चरम् ॥ ६८
तपः किमर्थं तच्छंस किमभिप्रेतमुच्यताम् ।
सोऽब्रवीत् को भवान् ब्रूहि ममात्मानं सुहृत्तया ॥ ६९
परिपृच्छसि शोकार्तं परिखिन्नं तपोन्वितम् ।
स प्राह राजाऽस्मि विभो तपस्विन् शाकले पुरे ॥ ७०
मनोः पुत्रः प्रियो भ्राता इक्ष्वाकोः कथितं तव ।

son of Manu, resided there, Learning of their presence, he came up with a pot of Argha. (58)

Ṛtadhvaja together with Jābāli was properly paid homage by him The talented nephew Śakuni, son of Ikṣvāku, was also honoured (59)

After this, the hermit Ṛtadhvaja said to Indradyumna, "O king, our frail maiden Nandayantī has been missing" (60)

"O king, we have traversed the whole earth in search of her Therefore, be pleased to rise up and search her It will be worthy of you to lend your assistance" (61)

At this the king said, "O Brahman, my excellent lady also has been missing inspite of great efforts made by me for her recovery Whom may I relate to about her ?' (62)

"A huge mountain like tree falling from the sky was hewed into a thousand parts by my arrows in compliance with the words of Siddhas (63)

'But due to skill (in archery), that lady of beautiful buttocks was not hurt Since then I have not known where she is, and hence I am wandering in her quest" (64)

Saying this, the king hastily got up and presented the chariots to the two Brahmanas and his nephew (65)

Riding on the chariots they searched throughout the land and in course of time arriving at the hermitage of Badarī discovered the eminent ascetic. (66)

The hermit was found to be emaciated by austerities, miserable, bearing matted locks, besmeared with dirt and mud, breathing hard and of young age (67)

Approaching him, the mighty-armed king Indradyumna said, "O ascetic, in young age why have you taken recourse to the terrible and rigorous austerity ? Be pleased to enlighten us as to what your objective is" He replied, "Please tell me who you be and who with friendliness, inquires about me a hermit, lean and afflicted with grief, as I am" He replied "O hermit, I am the king of Śākala land son of Manu, and dear brother of

स चास्मै पूर्वचरितं सर्वं कथितवान् नृपः ॥ ७१
श्रुत्वा प्रोवाच राजर्षिर्मा मुञ्चस्व कलेवरम् ।
आगच्छ यामि तन्वङ्गीं विचेतुं भ्रातृजोऽसि मे ॥ ७२
इत्युक्त्वा संपरिष्वज्य नृपं धमनिसंततम् ।
समारोप्य रथं तूर्णं तापसाभ्यां न्यवेदयत् ॥ ७३
ऋतध्वजः सपुत्रस्तु त दृष्ट्वा पृथिवीपतिम् ।
प्रोवाच राजन्नेह्येहि करिष्यामि तव प्रियम् ॥ ७४
यासौ चित्राङ्गदा नाम त्वया दृष्टा हि नैमिषे ।
सप्तगोदावरं तीर्थं सा मयैव निमन्त्रिता ॥ ७५
तदागच्छथ गच्छामः सौदेवस्यैव कारणात् ।
तत्रास्माकं समेष्यन्ति कन्यास्तिस्रस्तथापराः ॥ ७६
इत्येवमुक्त्वा स ऋषिः समाश्वास्य सुदेवजम् ।
शकुनिं पुरतः कृत्वा सेन्द्रद्युम्नः सपुत्रकः ॥ ७७

Ikṣvāku I say unto you The ascetic also narrated all his previous life (68, 69, 70, 71)

Hearing it, the pious king said, "Do not give up your life Come, let us go in search of the slender-bodied (lady), you are my brother's son" (72)

So saying, and warmly embracing the weak prince, he got him seated on the chariot and quickly presented him to the two hermits. (73)

Seeing the prince, Rtadhvaja along with his son said, "Welcome to thee, O prince, I shall do what will please thyself" (74)

"That Citrāṅgadā who was beheld by you in Naimiṣa, has been left by myself in the holy confluence of seven Godavaris

"Therefore, come, let us all go there for the sake of the son of Sudeva There we shall meet with the three maidens and others." (75, 76)

Saying this much and consoling the son of Sudeva, the sage accompanied by Indradyumna and his own son and with Śakuni

स्यन्दनेनाश्वयुक्तेन गन्तुं समुपचक्रमे ।
सप्तगोदावरं तीर्थं यत्र ताः कन्यका गताः ॥ ७८
एतस्मिन्नन्तरे तन्वी घृताची शोकसंयुता ।
विचचारोदयगिरिं विचिन्वन्ती सुतां निजाम् ॥ ७९
तमासाद्य च कपिं पर्यपृच्छत् तथाप्सराः ।
किं बाला न त्वया दृष्टा कपे सत्यं वदस्व मां ॥ ८०
तस्यास्तद् वचनं श्रुत्वा स कपिः प्राह बालिकाम् ।
दृष्टा देववती नाम्ना मया न्यस्ता महाश्रमे ॥ ८१
कालिन्द्या विमले तीर्थे मृगपक्षिसमन्विते ।
श्रीकण्ठायतनस्याग्रे मया सत्यं तवोदितम् ॥ ८२
सा प्राह वानरपते नाम्ना वेदवतीति सा ।
न हि देववती ख्याता तदागच्छ व्रजावहे ॥ ८३
घृताच्यास्तद्वचः श्रुत्वा वानरस्त्वरितक्रमः ।

as the leader started to go by a chariot joined with horse, to the holy spot of Sapta Godavara where the maidens had gone (77, 78)

In the meantime, the slender bodied Ghṛtācī afflicted with grief, wandered on the Udayagiri, searching her own daughter (79)

Meeting there with the monkey, the Apsaras said, "O monkey, tell me trully whether the girl has not been seen by you" (80)

Hearing her words, the monkey said to the maiden, "I have seen one Devavatī by name, and have left her in the great hermitage' (81)

"In front of the seat of Śrīkaṇṭha situated on the holy spot by the side of Kālindī abounding in deer and birds, I tell you trully" (82)

She said, 'O chief of monkeys, she is Vedavatī by name, and is not known as Devavatī Therfore, come, let us proceed" (83)

Hearing those words of Ghṛtācī, the

पृष्ठतोऽस्याः समागच्छन्नदीमन्वेव कौशिकीम् ॥ ८४
ते चापि कौशिकीं प्राप्ता राजर्षिप्रवरास्त्रयः ।
द्वितयं तापसाभ्यां च रथैः परमवेगिभिः ॥ ८५
अवतीर्य रथेभ्यस्ते स्नातुमभ्यागमन् नदीम् ।
घृताच्यपि नदीं स्नातु सुपुण्यमाजगाम ह ॥ ८६
तामन्वेव कपिः प्रायाद् दृष्टो जाबालिना तथा ।
दृष्ट्वैव पितरं प्राह पार्थिवं च महाबलम् ॥ ८७
स एव पुनरायाति वानरस्तात वेगवान् ।
पूर्वं जटास्वेव बलाद्येन बद्धोऽस्मि पादपे ॥ ८८
तज्जाबालिवचः श्रुत्वा शकुनिः क्रोधसंयुतः ।
सशरं धनुरादाय इद वचनमब्रवीत् ॥ ८९
ब्रह्मन् प्रदीयतां मह्यमाज्ञा तात वदस्व माम् ।
यावदेनं निहन्म्यद्य शरेणैकेन वानरम् ॥ ९०

इत्येवमुक्ते वचने सर्वभूतहिते रत. ।
महर्षिः शकुनिं प्राह हेतुयुक्तं वचो महत् ॥ ९१
न कश्चित्तात केनापि वध्यते हन्यतेऽपि वा ।
वधबन्धौ पूर्वकर्मवश्यौ नृपतिनन्दन ॥ ९२
इत्येवमुक्त्वा शकुनिमृषिर्वानरमब्रवीत् ।
एह्येहि वानरास्माकं साहाय्यं कर्तुमर्हसि ॥ ९३
इत्येवमुक्तो मुनिना बाले स कपिकुञ्जरः ।
कृताञ्जलिपुटो भूत्वा प्रणिपत्येदमब्रवीत् ॥
ममाज्ञा दीयतां ब्रह्मन् शाधि किं करवाण्यहम् ॥ ९४
इत्युक्ते प्राह स मुनिरत्र वानरपतिं वचः ।
मम पुत्रस्त्वयोद्बद्धो जटासु वटपादपे ॥ ९५
न चोन्मोचयितुं वृक्षाच्छक्नुयामोऽपि यत्नतः ।
तदनेन नरेन्द्रेण त्रिधा कृत्वा तु शाखिनः ॥ ९६

monkey following her with speedy steps, reached, the vicinity of the Kauśikī river (84)

Those three great princely sages, as also the couple of hermits reached Kauśikī on speedy chariots (85)

Alighting from the chariots they walked to the river for bathing. Ghṛtācī also advanced towards the sacred river for a bath (86)

Following her, the monkey walked up and was seen by Jābāli On seeing him Jabāli said to his father and the mighty king (87)

"O father, that very powerful monkey, by whom I was previously tied up forcibly to the tree with my matted locks, has reappeared" (88)

Hearing those words of Jābāli, Śakuni was filled with rage and lifting up his bow fitted with arrow, he said this (89)

'O Brahman, O sire, be pleased to permit me that I may kill this monkey today with a single arrow" (90)

Śakuni having spoken thus, the great sage, engaged in doing good to all creatures uttered the following noble words full of reason (91)

"O prince, my child, none can be killed or fettered by another. Killing and imprisonment are governed by past deeds." (92)

Thus saying to Śakuni, the sage addressed the monkey, "O monkey, come up It is proper for you to help us." (93)

O young lady, thus addressed by the ascetic, the foremost of the monkeys saluting him devoutly said with folded hands, "O Brahman, bid me what I should do" (94)

Thus entreated, the ascetic said to the lord of the monkeys, 'My son has been tied with his matted hair to the tree by you (95)

"We have not been able to free him from the tree despite great efforts Therefore the tree was cut off into three pieces by this king" (96)

शाखां वहति मत्सूनुः शिरसा तां विमोचय ।
दशवर्षशतान्यस्य शाखां वै वहतोऽगमन् ॥ ९७
न च सोऽस्ति पुमान् कश्चिद् यो ह्युन्मोचयितुं क्षमः ।
स ऋषेर्वाक्यमाकर्ण्य कपिर्जाबालिनो जटाः ॥ ९८
शनैरुन्मोचयामास क्षणादुन्मोचिताश्च ताः ।
ततः प्रीतो मुनिश्रेष्ठो वरदोभूदृतध्वजः ॥ ९९
कपिं प्राह वृणीष्व त्वं वरं यन्मनसेप्सितम् ।
ऋतध्वजवचः श्रुत्वा इमं वरमयाचत ॥ १००
विश्वकर्मा महातेजा. कपित्वे प्रतिसंस्थितः ।
ब्रह्मन् भवान्वरं मह्यं यदि दातुमिहेच्छति ॥ १०१
तत्त्वद्दत्तो महाघोरो मम शापो निवर्त्यताम् ।
चित्राङ्गदायाः पितरं मां त्वष्टारं तपोधन ॥ १०२
अभिजानीहि भवतः शापाद्वानरता गतम् ।
सुबहूनि च पापानि मया यानि कृतानि हि ॥ १०३
कपिचापल्यदोषेण तानि मे यान्तु संक्षयम् ।
ततो ऋतध्वजः प्राह शापस्यान्तो भविष्यति ॥ १०४
यदा घृताच्यां तनयं जनिष्यसि महाबलम् ।
इत्येवमुक्तः संहृष्टः स तदा कपिकुञ्जरः ॥ १०५
स्नातुं तूर्णं महानद्यामवतीर्णः कृशोदरि ।
ततस्तु सर्वे क्रमशः स्नात्वाऽर्च्य पितृदेवताः ॥ १०६
जग्मुर्हृष्टा रथेभ्यस्ते घृताची दिवमुत्पतत् ।
तामन्वेव महावेगः स कपिः प्लवतां वरः ॥ १०७
ददृशे रूपसंपन्नां घृताचीं स प्लवङ्गमः ।
सापि तं बलिनां श्रेष्ठं दृष्ट्वैव कपिकुञ्जरम् ॥ १०८
ज्ञात्वाऽथ विश्वकर्माणं कामयामास कामिनी ।
ततोऽनुपर्वतश्रेष्ठे ख्याते कोलाहले कपिः ॥ १०९
रमयामास तां तन्वीं सा च तं वानरोत्तमम् ।
एवं रमन्तौ सुचिरं संप्राप्तौ विन्ध्यपर्वतम् ॥ ११०

"And my son has been carrying the branch on his head Remove it Ten centuries have elapsed since he has been carrying the branch There is no such a man anywhere who is able to untie him" Hearing these words of the sage, the monkey slowly untied the matted locks of Jābāli, which were quickly unleased, and desirous of confirming a boon on the monkey he said to the monkey, "Choose any boon that is desired by you" Hearing the words of Ṛtadhvaja, the supremely powerful Viśvakarman, transformed into a monkey, begged this boon:

"O Brahman, if thou art pleased to confer a boon on me, then kindly withdraw the terrible curse pronounced by thyself on me Know me as Tvaṣṭṛ Viśvakarman, O sage, the father of Citrāṅgadā, who has been transformed into a monkey by thy curse. And further, may the great many sins committed by me due to frivolities characteristic of monkeys be wiped out" Hearing this, Ṛtadhvaja pronounced, "The curse shall come to an end, as soon as you give birth to a mighty son to Ghṛtācī" O slender-waised lady, the eminent monkey, highly pleased at the pronouncement, descended the great river for a bath Thereafter after bathing and propitiating the forefathers, they returned by their chariots, delighted, and Ghṛtācī flew to heaven The swift-moving chief of the monkeys followed her. (97-107)

The monkey beheld the beautiful Ghṛtācī, while she also looked at the the mightiest chief of monkeys and knowing him to be Viśvakarman, fell in love with him Thereafter they both repaired to the eminent mountain Kolāhala where the monkey gratified the slender-bodied one, and she the most excellent monkey. Thus sporting for a long time they arrived at the Vindhya mountain. (108, 109, 110)

रथैः पञ्चापि तत्तीर्थं संप्राप्तास्ते नरोत्तमाः ।
मध्याह्नसमये प्रीताः सप्तगोदावरं जलं ॥ १११
प्राप्य विश्रामहेत्वर्थमवतेरुस्त्वरान्विताः ।
तेषां सारथयश्चाश्वान् स्नात्वा पीतोदकाप्लुतान् ॥ ११२
रमणीये वनोद्देशे प्रचारार्थे समुत्सृजन् ।
शाड्वलाढयेषु देशेषु मुहूर्ताद्देव वाजिनः ॥ ११३
तृप्ताः समाद्रवन् सर्वे देवायतनमुत्तमम् ।
तुरङ्गखुरनिर्घोषं श्रुत्वा ता योषितां वराः ॥ ११४
किमेतदिति चोक्त्वैव प्रजग्मुर्हाटकेश्वरम् ।
आरुह्य वलभीं तास्तु समुदैक्षन्त सर्वशः ॥ ११५
अपश्यंस्तीर्थसलिले स्नायमानान् नरोत्तमान् ।
ततश्चित्राङ्गदा दृष्ट्वा जटामण्डलधारिणम् ।
सुरथं हसती प्राह संरोहत्पुलका सखीम् ॥ ११६
योऽसौ युवा नीलघनप्रकाशः
संदृश्यते दीर्घभुजः सुरूपः ।
स एव नूनं नरदेवसूनु-
र्वृतो मया पूर्वतरं पतिर्यः ॥ ११७
यश्चैष जाम्बूनदतुल्यवर्णः
श्वेतं जटाभारमधारयिष्यत् ।
स एष नूनं तपतां वरिष्ठो
ऋतध्वजो नात्र विचारमस्ति ॥ ११८
ततोऽब्रवीदथो हृष्टा नन्दयन्ती सखीजनम् ।
एषोऽपरोऽस्यैव सुतो जाबालिर्नात्र संशयः ॥ ११९
इत्येवमुक्त्वा वचनं वलभ्या अवतीर्य च ।
समासताग्रत. शंभोर्गायन्त्यो गीतिकां शुभाम् ॥ १२०
नमोऽस्तु शर्व शंभो त्रिनेत्र चारुगात्र त्रैलोक्यनाथ
उमापते दक्षयज्ञविध्वंसकर कामाङ्गनाशन घोर
पापप्रणाशन महापुरुष महोग्रमूर्ते सर्व-
सत्त्वक्षयंकर शुभंकर महेश्वर त्रिशूलधारिन्
स्मरारे गुहावासिन् दिग्वासः महाशङ्खशेखर [5]

Those five excellent men (Rtadhvaja and others) also arrived at that sacred place by chariots, walked up to the waters of the Seven Godāvara and alighted hastily for taking rest Their drivers also bathed and having got the horses bathed and drunk water, discharged them into charming tracts of the forest for grazing In the spots rich in green verdure the horses were satisfied in a moment, and all of them sped to the excellent seat of the deity Hearing the rattling of the hoofs of horses, the excellent women exclaimed "What is it ?" and withdrew into the temple of Hāṭakeśvara, and getting up on the attic looked around (111, 112, 113, 114, 115)

From there they saw the exalted being bathing in the holy water Then descrying among them Suratha bearing a circle of matted hair, Citrāṅgadā thrilled in body said smilingly to her maiden companion (116)

"The youth seen yonder, lustrous as a blue cloud, long armed and handsome, is certainly the prince who was formerly chosen by me as my spouse This one whose complexion resembles gold, and is carrying a load of white matted locks, is indeed Rtadhvaja, the foremost of ascetics, there is no doubt about it" (117,118)

The delighted Nandayantī then spoke to the maidens, 'The other is his son Jābāli, there is no doubt about it" (119)

Thus saying and coming down from the attic, they came in front of Śambhu, chanting holy songs (120)

Obeisance to thee, O Śarva, Śambhu, the Three-eyed, of elegant limbs, lord of the three worlds, husband of Umā, destroyer of the sacrifice of Dakṣa, annihilator of the body of Kama, terrible destroyer of sins, of eminent personage, terribly fierce in visage, destroyer of all beings, creator of weal, the great lord, the trident-bearer, enemy

जटाधर कपालमालाविभूषितशरीर वामचक्षुः
वामदेव प्रजाध्यक्ष भगाक्ष्णोः क्षयंकर भीमसेन
महासेननाथ पशुपते कामाङ्गदहन चत्वरवासिन्
शिव महादेव ईशान शंकर भीम भव
वृषभध्वज जटिल प्रौढ महानाट्येश्वर भूरिरत्न [10]
अविमुक्तक रुद्र रुद्रेश्वर स्थाणो एकलिङ्ग
कालिन्दीप्रिय श्रीकण्ठ नीलकण्ठ अपराजित
रिपुभयंकर संतोषपते वामदेव अघोर
तत्पुरुष महाघोर अघोरमूर्ते शान्त
सरस्वतीकान्त कोनाट सहस्रमूर्ते महोद्भव [15]
विभो कालाग्निरुद्र रुद्र हर महीधरप्रिय
सर्वतीर्थाधिवास हंस कामेश्वर केदाराधिपते
परिपूर्ण मुचुकुन्द मधुनिवासिन् कृपाणपाणे
भयंकर विद्याराज सोमराज कामराज रञ्जक
अञ्जनराजकन्याहृदचलवसते समुद्रशायिन् [20]
गजमुख घण्टेश्वर गोकर्ण ब्रह्मयोने
सहस्रवक्त्राक्षिचरण हाटकेश्वर नमोऽस्तु ते ॥
एतस्मिन्नन्तरे प्राप्ता सर्वे एवर्षिपार्थिवाः ।
द्रष्टुं त्रैलोक्यकर्तारं त्र्यम्बकं हाटकेश्वरम् ॥ १२१
समारूढाश्च सुस्नाता ददृशुर्योषितश्च ताः ।
स्थितास्तु पुरतस्तस्य गायन्त्यो गेयमुत्तमम् ॥ १२२
ततः सुदेवतनयो विश्वकर्मसुतां प्रियाम् ।
दृष्ट्वा हर्षितचित्तस्तु सरोहरपुलको बभौ ॥ १२३
ऋतध्वजोऽपि तन्वङ्गीं दृष्ट्वा चित्राङ्गदां स्थिताम् ।
प्रत्यभिज्ञाय योगात्मा बभौ मुदितमानसः ॥ १२४
ततस्तु सहसाऽभ्येत्य देवेशं हाटकेश्वरम् ।

of Cupid, resident of caves, the naked, holder of a human bone on the head, bearer of matted hair, of body decorated with a garland of skull bones, of beautiful eyes, Vāmadeva, lord of the creatures, destroyer of the eyes of Bhaga, of the terrible army, lord of Mahāsena, lord of the beings, consumer of the body of Kāma, dweller of the sacrificial platform, Śiva, Mahādeva, Īśāna, Śnakara, Bhīma, Bhava, the bull ensigned, with tangled hair, fully mature, lord of the great drama, possessor of gems galore, Avimuktaka, Rudra, lord of the furious, the immovable, O Ekalinga, fond of Kālindī, Śrīkaṇṭha, Nīlakaṇṭha, the unde feated, frightful to enemies, master of satisfaction, Vāmadeva, not dreadful, the eminent person, the terribly dreadful yet of undreadful visage, calm, dear to Sarasvati, Konāṭa, of a thousand forms, of eminent origin, lord, Kalāgnirudra, Rudra Hara, fond of mountain, resident of all holy spots, the supreme soul, lord of Kama, master of Kedāra, the complete, O Mucukunda, dweller in honey, holder of a sword, the dreadful, lord of Learning, lord of the moon, lord of Cupid, the pleasure-giver, permanent dweller in the heart of the princess of Añjana king, reposer in ocean, elephant-faced, Ghanteśvara, Gokarṇa, origin of the Brahman, possessor of a thousand mouths, eyes and feet, O Hāṭakeśvara, obeisance be to thee."

In the meantime all the sages and kings assembled there to visit, Tryambaka, Hāṭakeśvara, creator of the three worlds (121)

Bathing comfortably and seated, they beheld those ladies singing excellent songs in the front of Hāṭakeśvara (122)

Then the son of Sudeva at the sight of his beloved, the daughter of Viśvakarman, grew glad at heart and thrilled in body (123)

Then Ṛtadhvaja of meditative soul also recognised the slender bodied Citrāngadā on seeing, and was highly delighted in mind (124)

Then all of them hastily walking up to

संपूजयन्तस्त्र्यक्षं ते स्तुवन्त. सस्थिताः क्रमात् ॥ १२५
चित्राङ्गदापि तान् दृष्ट्वा ऋतध्वजपुरोगमान् ।
सम ताभिः कृशाङ्गीभिरभ्युत्थायाभ्यवादयत् ॥ १२६
स च ताः प्रतिनन्द्यैव समं पुत्रेण तापसः ।
समं नृपतिभिर्हृष्ट. संविवेश यथासुखम् ॥ १२७
ततः कपिनरः प्राप्तो घृताच्या सह सुन्दरि ।
स्नात्वा गोदावरीतीर्थे दिदृक्षुर्हाटकेश्वरम् ॥ १२८
ततोऽपश्यत् सुतां तन्वीं घृताची शुभदर्शनाम् ।
साऽपि ता मातरं दृष्ट्वा हृष्टाऽभूद्वरवर्णिनी ॥ १२९
ततो घृताची स्वां पुत्रीं परिष्वज्य न्यपीडयत् ।
स्नेहात् सबाष्पनयना मुहुस्तां परिजिघ्रती ॥ १३०
ततो ऋतध्वजः श्रीमान् कपिं वचनमब्रवीत् ।
गच्छानेतु गुह्यकं त्वमञ्जनाद्रौ महाञ्जनम् ॥ १३१

the seat of lord Hāṭakeśvara, recited prayers propitiating the three-eyed god in due order. (125)

Seeing them led by Ṛtadhvaja, Citrāṅgadā also together with those slender-bodied ones, walked up and saluted them (126)

The hermit also, congratulating the ladies, seated himself along with his son and the kings comfortably (127)

O beautiful lady, then arrived the great monkey accompanied by Ghṛtācī after bathing in holy Godāvarī, desirous of visiting Hāṭakeśvara. (128)

There Ghṛtācī saw her slim bodied pretty looking daughter The latter also, of beautiful complexion, was delighted to find her mother (129)

Then Ghṛtācī pressed her daughter in embrace affectionately, smelling the weeping daughter on the head again and again (130)

Then the lustrous Ṛtadhvaja said to the monkey, 'Do go to the Añjana hill to bring here the Yakṣa Mahāñjana. (131)

पातालादपि दैत्येशं वीरं कन्दरमालिनम् ।
स्वर्गाद् गन्धर्वराजानं पर्जन्यं शीघ्रमानय ॥ १३२
इत्येवमुक्ते मुनिना प्राह देववती कपिम् ।
गालवं वानरश्रेष्ठ इहानेतु त्वमर्हसि ॥ १३३
इत्येवमुक्ते वचने कपिर्मारुतविक्रम. ।
गत्वाऽञ्जनं समामन्त्र्य जगामामरपर्वतम् ॥ १३४
पर्जन्यं तत्र चामन्त्र्य प्रेषयित्वा महाश्रमे ।
सप्तगोदावरे तीर्थे पातालमगमत् कपि. ॥ १३५
तत्रामन्त्र्य महावीर्यं कपि. कन्दरमालिनम् ।
पातालादभिनिष्क्रम्य महीं पर्यचरज्जवी ॥ १३६
गालवं तपसो योनिं दृष्ट्वा माहिष्मतीमनु ।
समुत्पत्यानयच्छीघ्रं सप्तगोदावरं जलम् ॥ १३७
तत्र स्नात्वा विधानेन संप्राप्तो हाटकेश्वरम् ।

"Do also quickly bring here the valiant lord of demons, Kandaramālin from the netherworld and the Gandharva king Parjanya from heaven." (132)

The ascetic having said this, Devavatī said to the monkey, "O most excellent monkey, be pleased to bring Gālava here" (133)

Thus addressed, the monkey possessed of the prowess of wind, set on and after inviting Añjana, proceeded to the mountain of gods (134)

There the monkey invited Parjanya and despatching him to the great hermitage in the holy Sapta Godāvara site, entered the netherland (135)

Inviting the vigorous Kandaramālin there, the speedy monkey came out of the nether region and travelled over the earth (136)

Finding Gālava, the fountain of asceticism, near Māhiṣmatī, he sprang up to him and quickly brought him to the waters of the Sapta Godāvara. (137)

Having reached Hāṭakeśvara and

ददर्श नन्दयन्तीं च स्थितां देववतीमपि ॥ १३८
ते दृष्ट्वा गालवं चैव समुत्थायाभ्यवादयन् ।
स चार्चिष्यन्महादेवं महर्षीनभ्यवादयत् ।
ते चापि नृपतिश्रेष्ठास्त संपूज्य तपोधनम् ॥ १३९
प्रहर्षमतुलं गत्वा उपविष्टा यथासुखम् ।
तेषूपविष्टेषु तदा वानरोपनिमन्त्रिता. ॥ १४०
समायाता महात्मानो यक्षगन्धर्वदानवा. ।
तानागतान् समीक्ष्यैव पुत्र्यस्ताः पृथुलोचनाः ॥ १४१
स्नेहार्द्रनयनाः सर्वास्तदा सस्वजिरे पितॄन् ।
नन्दयन्त्यादिका दृष्ट्वा सपितृका वरानना ॥ १४२
सबाष्पनयना जाता विश्वकर्मसुता तदा ।
अथ तामाह स मुनिः सत्यं सत्यध्वजो वचः ॥ १४३
मा विषादं कृथा. पुत्रि पिताऽयं तव वानरः ।
सा तद्वचनमाकर्ण्य व्रीडोपहतचेतना ॥ १४४

कथं तु विश्वकर्माऽसौ वानरत्वं गतोऽधुना ।
दुष्पुत्र्यां मयि जातायां तस्मात् त्यक्ष्ये कलेवरम् ॥ १४५
इति सचिन्त्य मनसा ऋतध्वजमुवाच ह ।
परित्रायस्व मां ब्रह्मन् पापोपहतचेतनाम् ॥ १४६
पितृघ्नी मर्तुमिच्छामि तदनुज्ञातुमर्हसि ।
अथोवाच मुनिस्तन्वीं मा विषादं कृथाधुना ॥ १४७
भाव्यस्य नैव नाशोऽस्ति तस्मात् त्याक्षीः कलेवरम् ।
भविष्यति पिता तुभ्यं भूयोऽप्यमरवर्द्धकिः ॥ १४८
जातेऽपत्ये घृताच्यां तु नात्र कार्या विचारणा ।
इत्येवमुक्ते वचने मुनिना भावितात्मना ॥ १४९
घृताची तां समभ्येत्य प्राह चित्राङ्गदां वचः ।
पुत्रि त्यजस्व शोकं त्वं मासैर्दशभिरात्मजः ॥ १५०
भविष्यति पितुस्तुभ्यं मत्सकाशान्न संशयः ।
इत्येवमुक्ता संहृष्टा बभौ चित्राङ्गदा तदा ॥ १५१

bathed according to rites there, he saw Nandayanti and also Devavati *staying* there (138)

Seeing Galava, they stood up and greeted him Proceeding to worship Mahādeva, he also saluted the great sages The eminent kings also adored the hermit, and deriving immense pleasure, sat down comfortably They having taken up their *seats*, the high-souled Yakṣa, Gandharva and demon, being invited by the monkey, came up Seeing them come the broad eyed daughters of theirs with their eyes wet with affectionate tears, embraced their sires Finding the pretty Nandayanti and others re united with their fathers, the daughter *of* Viśvakarman had tears in her eyes Then the sage Ṛtadhvaja uttered the following words full of truth (139, 140, 141, 142, 143)

"My child, do not be dejected This monkey is your father" Hearing these words, she was shocked in her senses through shame (144)

How could Viśvakarman be transformed into a monkey *Perhaps it* has been due to the birth of an inauspicious daughter as I am Therefore I shall give up my body.(145)

Musing thus in mind, she said to Ṛtadhvaja, "O Brahman, rescue me, whose senses are defiled by sin. (146)

"A patricide, I desire to die, so be pleased to permit me" At this, the ascetic spoke to the slender-bodied one, "Don't you be despondent (147)

"There is no annihilation of the inevitable Therefore do not give up your body. Your father shall again become the celestial artisan "when an offspring will be born to him of Ghṛtācī No doubt need be entertained about it" The ascetic, whose soul was purified by *meditation*, having spoken thus Ghṛtācī approached Citrāṅgadā and said to her, "My child, give up your grief In ten months a son will be born to your

प्रतीक्षन्ती सुचार्वङ्गी विवाहे पितृदर्शनम् ।
सर्वास्ता अपि तावन्तं कालं सुतनुकन्यकाः ॥ १५२
प्रत्यैक्षन्त विवाहं हि तस्या एव प्रियेप्सया ।
ततो दशसु मासेषु समतीतेष्वथाप्सराः ॥ १५३
तस्मिन् गोदावरीतीर्थे प्रसूता तनयं नलम् ।
जातेऽपत्ये कपित्वाच्च विश्वकर्माप्यमुच्यत ॥ १५४
समभ्येत्य प्रियां पुत्रीं पर्यष्वजत चादरात् ।
ततः प्रीतेन मनसा सस्मार सुरवर्द्धकिः ॥ १५५
सुराणामधिपं शक्रं सहैव सुरकिन्नरैः ।
त्वष्ट्राऽथ संस्मृत. शक्रो मरुद्गणवृतस्तदा ॥ १५६
सुरैः सरुद्रैः संप्राप्तस्तत्तीर्थं हाटकाह्वयम् ।
समायातेषु देवेषु गन्धर्वेष्वप्सरस्सु च ॥ १५७
इन्द्रद्युम्नो मुनिश्रेष्ठमृतध्वजमुवाच ह ।

जाबालेर्दीयतां ब्रह्मन् सुता कन्दरमालिनः ॥ १५८
गृह्णातु विधिवत् पाणिं दैतेय्यास्तनयस्तव ।
नन्दयन्तीं च शकुनिः परिणेतुं स्वरूपवान् ॥ १५९
ममेयं वेदवत्यस्तु त्वाष्ट्री या सुरथस्य च ।
बाढमित्यब्रवीद्धृष्टो मुनिर्मनुसुतं नृपम् ॥ १६०
ततोऽनुचक्रुः संहृष्टा विवाहविधिमुत्तमम् ।
ऋत्विजोऽभूद् गालवस्तु हुत्वा हव्य विधानतः ॥१६१
गायन्ते तत्र गन्धर्वा नृत्यन्तेऽप्सरसस्तथा ।
आदौ जाबालिनः पाणिर्गृहीतो दैत्यकन्यया ॥ १६२
इन्द्रद्युम्नेन तदनु वेदवत्या विधानतः ।
तत. शकुनिना पाणिर्गृहीतो यक्षकन्यया ॥ १६३
चित्राङ्गदायाः कल्याणि सुरथः पाणिमग्रहीत् ।
एवं क्रमाद् विवाहस्तु निर्वृत्तस्तनुमध्यमे ॥ १६४

father of myself There is no doubt" Thus addressed, Citrāṅgadā grew cheerful (148, 149, 150, 151)

The lovely bodied waited for seeing her father at the time of her marriage, and all the beautiful maidens also eager for her pleasure waited during that period for her marriage After ten months had elapsed, the Apsaras gave birth to a son Nala, on the holy spot of Godāvarī A child having been born Viśvakarman also was liberated from his monkey hood (152, 153, 154)

Approaching his dear daughter, the celestial artisan Viśvakarman embraced her with affection, and with delighted heart remembered Indra, the lord of gods together with other gods and Kinnaras. Remembered by Viśvakarman, Indra, surrounded by the multitude of Maruts, and together with gods accompanied by the Rudras appeared at that holy spot named Hāṭaka. The gods, Gandharvas and apsarases having come there, Indradyumna spoke to Ṛtadhvaja, the chief of the ascetics

"O Brahman, do give the daughter of Kandaramālin to Jābāli (155, 156, 157, 158)

"Let thy son take the hand of the demon's daughter according to the rites The handsome Śakuni be wed to Nandayantī This Vedavatī to remain as my spouse, while the daughter of Viśvakarman to go to Suratha The pleased ascetic replied to the king, son of Manu, "Be it so". (159, 160)

Highly pleased, they thereafter made excellent preparations for the weddings Gālava became the chief priest offering an oblation to fire in conformity with rites (161)

The Gandharvas sang and the Apsarasas danced while the hand of Jābāli was first held by the daughter of the demon. (162)

Following this, the hand of Vedavatī was held by Indradyumna *in accordance with the injunctions*. Thereafter, the hand of the Yakṣa's daughter was taken by Śakuni (163)

O blessed one, Suratha took the hand of Citrāṅgadā In this order, O slender-waisted one, the weddings were completed. (164)

ऊचे मुनिर्निर्वाहे तु शक्रादीन् प्राह दैवतान् ।
अस्मिंस्तीर्थे भवद्भिस्तु सप्तगोदावरे सदा ॥ १६५
स्थेयं विशेषतो मासमिमं माधवमुत्तमम् ।
बाढमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा दिवं क्रमात् ॥ १६६
मुनयो मुनिमादाय सपुत्रं जग्मुरादरात् ।
भार्याश्चादाय राजानः स्वं स्वं नगरमागताः ॥ १६७
प्रहृष्टाः सुखिनस्तस्थुः भुञ्जते विषयान् प्रियान् ।
चित्राङ्गदायाः कल्याणि एवं वृत्तं पुरा किल ।
तन्मां कमलपत्राक्षि भजस्व ललनोत्तमे ॥ १६८
इत्येवमुक्त्वा नरदेवसूनु-
स्तां भूमिदेवस्य सुतां वरोरुम् ।
स्तुवन्मृगाक्षीं मृदुना क्रमेण
सा चापि वाक्यं नृपतिं बभाषे ॥ १६९

इति श्रीवामनपुराणे एकोनचत्वारिंशोऽध्याय ॥३९॥

४०

अरजा उवाच ।
नात्मानं तव दास्यामि बहुनोक्तेन किं तव ।
रक्षन्ती भवतः शापादात्मानं च महीपते ॥ १

प्रह्लाद उवाच ।
इत्थं विवदमानां तां भार्गवेन्द्रसुतां बलात् ।
कामोपहतचित्तात्मा व्यध्वंसयत मन्दधीः ॥ २

The weddings over, the ascetic said to Indra and the other deities, "This holy place Sapta Godāvara should be dwelt in by you particularly during this auspicious Vaiśakha month" "Very well" replied the cheerful gods and flew to heaven in due order (165, 166)

The hermits together with the ascetic accompanied by his son returned, while the kings together with their wives retired to their respective cities (167)

Highly pleased, they lived happily and enjoyed various pleasures O blessed one, this is the story of Citrāṅgadā of the past Therefore, O thou excellent lady, possessing eyes resembling *lotus-petals*, do you gratify me. (168)

The son of the king having said this to the pretty thighed daughter of the Brāhmaṇa, eulogising the fawn eyed one, the latter slowly replied to the king in soft tone (169)

Thus ends Thirty ninth Chapter in the Vāmana-Purana—39.

40

Arajā said. O Lord of the earth, it is no use saying much to you I will not surrender myself to you, because I have to save you as well as *myself from* a *curse* (of my father) (1)

Prahlāda said The evil-minded one, whose heart and soul were smitten by lust, then ravished by force the daughter of the *leading scion of* Bhrgu (Śukra), who was arguing in this way (2)

तां कृत्वा च्युतचारित्रां मदान्धः पृथिवीपतिः ।
निश्चक्रामाश्रमात् तस्माद् गतश्च नगरं निजम् ॥ ३
साऽपि शुक्रसुता तन्वी अरजा रजसाप्लुता ।
आश्रमादथ निर्गत्य बहिस्तस्थावधोमुखी ॥ ४
चिन्तयन्ती स्वपितरं रुदती च मुहुर्मुहुः ।
महाग्रहोपतप्तेव रोहिणी शशिनः प्रिया ॥ ५
ततो बहुतिथे काले समाप्ते यज्ञकर्मणि ।
पातालादागमच्छुक्रः स्वमाश्रमपदं मुनिः ॥ ६
आश्रमान्ते च ददृशे सुतां दैत्य रजस्वलाम् ।
मेघलेखामिवाकाशे संध्यारागेण रञ्जिताम् ॥ ७
तां दृष्ट्वा परिपप्रच्छ पुत्रि केनासि धर्षिता ।
कः क्रीडति सरोषेण सममाशीविषेण हि ॥ ८
कोऽद्यैव याम्यां नगरीं गमिष्यति सुदुर्मतिः ।
यस्त्वां शुद्धसमाचारां विध्वंसयति पापकृत् ॥ ९
ततः स्वपितरं दृष्ट्वा कम्पमाना पुनः पुनः ।
रुदन्ती व्रीडयोपेता मन्दं मन्दमुवाच ह ॥ १०
तव शिष्येण दण्डेन वार्यमाणेन चासकृत् ।
बलादनाथा रुदती नीताऽहं वचनीयताम् ॥ ११
एतत् पुत्र्या वचः श्रुत्वा क्रोधसंरक्तलोचनः ।
उपस्पृश्य शुचिर्भूत्वा इदं वचनमब्रवीत् ॥ १२
यस्मात् तेनाविनीतेन मत्तो ह्यभयमुत्तमम् ।
गौरवं च तिरस्कृत्य च्युतधर्माऽरजा कृता ॥ १३
तस्मात् सराष्ट्रः सबलः सभृत्यो वाहनैः सह ।
सप्तरात्रान्तराद् भस्म ग्रावदृष्ट्या भविष्यति ॥ १४

Having outraged her virtue the lord of the earth, who was blinded by vanity, went out of that hermitage and reached his own city (3)

She too the slender Araja daughter of Śukra being besmeared with menstrual blood, then went out of the hermitage and remained there, face downwards, thinking about her father and weeping again and again like Rohini, beloved of Moon when oppressed by the great seizer (Rāhu) (4, 5)

Then, after a long time when sacrificial duties were finished the sage Śukra came from the subterranean world to his own hermitage (6)

And he, O demon, saw his daughter with marks of menstrual blood lying at the extremity of the hermitage, like patches of cloud in the sky, reddened by the ruddiness of the dusk (7)

Seeing her he asked—'My daughter, by whom are you ravished? Who plays with an angry snake carrying venom in its fangs? (8)

'Who is that very evil minded person willing to go to the city of Yama on this very day, who, a sinner, has polluted you who were of pure conduct?' (9)

Then seeing her father, she, trembling and weeping again and again, and abashed said slowly (10)

'By your disciple, Danda, who was dissuaded by me over and over again, have I, helpless and weeping all the while, been led, perforce, to this blame worthy state' (11)

Hearing this speech of his daughter, he with eyes blood shot in anger achieved purification by sipping water, and said these words (12)

'Since that impolite person, ignoring my best assurance of security, and the honour (shown to him), has made Araja fallen from virtue, (he), along with his kingdom, army, servants and means of conveyance, shall be reduced to ashes in a shower of gravels within seven nights.' (13, 14)

इत्येवमुक्त्वा मुनिपुंगवोऽसौ
शप्त्वा स दण्डं स्वसुतामुवाच ।
त्वं पापमोक्षार्थमिहैव पुत्रि
तिष्ठस्व कल्याणि तपश्चरन्ती ॥ १५
शप्त्वेत्थं भगवान् शुक्रो दण्डमिक्ष्वाकुनन्दनम् ।
जगाम शिष्यसहितः पातालं दानवालयम् ॥ १६
दण्डोऽपि भस्मसाद् भूतः सराष्ट्रबलवाहनः ।
महता ग्राववर्षेण सप्तरात्रान्तरे तदा ॥ १७
एवं तद्दण्डकारण्यं परित्यज्यन्ति देवताः ।
आलयं राक्षसानां तु कृतं देवेन शंभुना ॥ १८
एवं परकलत्राणि नयन्ति सुकृतीनपि ।
भस्मभूतान् प्राकृतांस्तु महान्तं च पराभवम् ॥ १९
तस्मादन्धक दुर्बुद्धिर्न कार्या भवता त्वियम् ।
प्राकृताऽपि दहेन्नारी किमुताद्रिनन्दिनी ॥ २०
शंकरोऽपि न दैत्येश शक्यो जेतुं सुरासुरैः ।
द्रष्टुमप्यमितौजस्कः किमु योधयितुं रणे ॥ २१

पुलस्त्य उवाच ।

इत्येवमुक्ते वचने क्रुद्धस्ताम्रेक्षणः श्वसन् ।
वाक्यमाह महातेजाः प्रह्लादं चान्धकासुरः ॥ २२
किं ममासौ रणे योद्धुं शक्तस्त्रिणयनोऽसुर ।
एकाकी धर्मरहितो भस्मारुणितविग्रहः ॥ २३
नान्धको बिभियादिन्द्रान्नामरेभ्यः कथंचन ।
स कथं वृषपत्राक्षाद् बिभेति स्त्रीमुखेक्षकात् ॥ २४
तच्छ्रुत्वाऽस्य वचो घोरं प्रह्लादः प्राह नारद ।
न सम्यगुक्तं भवता विरुद्धं धर्मतोऽर्थतः ॥ २५

Having cursed Danda with these words, that great sage said to his daughter, 'O my daughter, O auspicious girl, you do stay in this very place practising austerities for the purging of your sin' (15)

Thus cursing Daṇḍa, son of Ikṣvāku, Lord Śukra, along with his disciples, went to the nether world, the abode of the demons (16)

Thereafter Daṇḍa too, together with kingdom, army, and conveyances, was burnt to ashes in a shower of gravels within seven nights. (17)

So Daṇḍakāraṇya (forest of Daṇḍa) is avoided by gods That is made the abode of demons by the god Śaṁbhu (18)

Thus women belonging to others can reduce to ashes and lead to great discomfiture even the well doing laymen (19)

Hence, O Andhaka, you must not cherish this evil motive Even an ordinary women can burn (an outrager of virtues,) what to speak of the daughter of the Mountain? (20)

O lord of the demons it is not possible for the gods and the demons to conquer Śaṅkara too He of unbounded power cannot even be looked at, how can it be possible to fight him in battle. ?" (21)

Pulstya said This being said, the demon Andhaka, possessing immense power, flew into a rage, his eyes copper-red, heaved a sigh, and said the e words to Prahlada (22)

"O demon, is that, lone three eyed, impious person, whose body is rendered red with ashes, able to give me a fight in battle? (23)

'Andhaka will not be afraid of Indra, nor of the immortals, in any case How can he have a fear from one whose eyes resemble marmelos Vṛṣa leaves and who gazes at women's face (24)

O Nārada, hearing this dreadful speech of his, Prahlada said, "You have not said well. (What you have said is) against the sacred law (Dharma) as well as worldly gains (Artha) (25)

हुताशनपतङ्गाभ्यां सिंहक्रोष्टुकयोरिव ।
गजेन्द्रमशकाभ्यां च रुक्मपाषाणयोरिव ॥ २६
एतेषामेभिरुदितं यावदन्तरमन्धक ।
तावदेवान्तरं चास्ति भवतो वा हरस्य च ॥ २७
वारितोऽसि मया वीर भूयो भूयश्च वार्यसे ॥
शृणुष्व वाक्यं देवर्षेरसितस्य महात्मनः ॥ २८
यो धर्मशीलो जितमानरोषो
विद्याविनीतो न परोपतापी ।
स्वदारतुष्टः परदारवर्जी
न तस्य लोके भयमस्ति किंचित् ॥ २९
यो धर्महीनः कलहप्रियः सदा
परोपतापी श्रुतिशास्त्रवर्जितः ।
परार्थदारेप्सुरवर्णसंगमी
सुखं न विन्देत परत्र चेह ॥ ३०

धर्मान्वितोऽभूद् भगवान् प्रभाकरः
संत्यक्तरोषश्च मुनिः स वारुणिः ।
विद्याऽन्वितोऽभून्मनुरर्कपुत्रः
स्वदारसंतुष्टमनास्त्वगस्त्यः ॥ ३१
एतानि पुण्यानि कृतान्यमीभि-
र्मया निनद्धानि कुलक्रमोक्त्या ।
तेजोन्विताः शापवरक्षमाश्च
जाताश्च सर्वे सुरसिद्धपूज्याः ॥ ३२
अधर्मयुक्तोऽङ्गसुतो बभूव
विभुश्च नित्यं कलहप्रियोऽभूत् ।
परोपतापी नमुचिर्दुरात्मा
परानलेप्सुर्नहुषश्च राजा ॥ ३३
परार्थलिप्सुर्दितिजो हिरण्यदृक्
मूर्खस्तु तस्याप्यनुजः सुदुर्मतिः ।

"O Andhaka, the difference between you and Hara is as much as is said to exist between fire and an insect, a lion and a jackal, a huge elephant and a mosquito, and between gold and stone (26, 27)

"O brave one, you have already been warned by me, and I do warn you again and again Listen to the words of the high souled divine sage Asita (28)

"He who is virtuous by nature, has subdued his pride and anger, is modest by education is not a tormentor of others, is satisfied with his own wife and avoids others' wives has nothing to fear in the world (29)

"Neither in this world nor in the next does he get happiness—who is devoid of virtue is fond of quarrels at every time tyrannous, without touch of Veda and other sacred lores, hankering after others' wealth and wives, and seeking intercourse with castes not his own (30)

"The mighty Prabhakara (Sun) was attended with virtue, the sage Varuni (Vaśiṣṭha) had given up anger, Manu, son of Arka (Sun) was endowed with learning; and Agastya had his mind content with his own wife (31)

'These meritorious deeds, which I have related as a traditional saying, were done by them; (Consequently) they, all became powerful, capable of pronouncing a curse and granting a boon, and worthy of respect by gods and Siddhas (semi-divine beings of the Bhuvar loka) (32)

The son of Anga indulged in impiety; Vibhu was always fond of quarrelling; the wicked minded Namuci (as) a tormentor of others, and king Nahuṣa (was) desirous of the wives of others (33)

"Diti born demon Hiraṇyākṣa, covetous of others' property, his younger brother who was foolish and very evil hearted, high-powered Yadu who had intercourse with

अवर्णसंगी यदुरुत्तमौजा
एते विनष्टास्त्वनयात् पुरा हि ॥ ३४
तस्माद् धर्मो न संत्याज्यो धर्मो हि परमा गतिः।
धर्महीना नरा यान्ति रौरवं नरकं महत् ॥ ३५
धर्मस्तु गदित. पुंभिस्तारणे दिवि चेह च।
पतनाय तथाऽधर्म इह लोके परत्र च ॥ ३६
त्याज्यं धर्मान्वितैर्नित्यं परदारोपसेवनम्।
नयन्ति परदारा हि नरकानेकविंशतिम्।
सर्वेषामपि वर्णानामेष धर्मो ध्रुवोऽन्धक ॥ ३७
परार्थपरदारेषु यदा वाञ्छां करिष्यति।
स याति नरकं घोरं रौरवं बहुलाः समाः ॥ ३८
एवं पुराऽसुरपते देवर्षिरसितोऽव्ययः।
प्राह धर्मव्यवस्थानं खगेन्द्रायारुणाय हि ॥ ३९
तस्मात् सुदूरतो वर्जेत् परदारान् विचक्षणः।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥ ४०
पुलस्त्य उवाच।
इत्येवमुक्ते वचने प्रह्लादं प्राह चान्धकः।
भवान् धर्मपरस्त्वेको नाहं धर्मं समाचरे ॥ ४१
इत्येवमुक्त्वा प्रह्लादमन्धकः प्राह शम्बरम्।
गच्छ शम्बर शैलेन्द्रं मन्दरं वद शंकरम् ॥ ४२
भिक्षो किमर्थं शैलेन्द्रं स्वर्गोपम्यं सकन्दरम्।
परिभुञ्जसि केनाद्य तव दत्तो वदस्व माम् ॥ ४३
तिष्ठन्ति शासने मह्यं देवाः शक्रपुरोगमाः।
तत् किमर्थं निवससे मामनादृत्य मन्दरे ॥ ४४
यदीष्टस्तव शैलेन्द्रः क्रियतां वचनं मम।
येयं हि भवतः पत्नी सा मे शीघ्रं प्रदीयताम् ॥ ४५
इत्युक्तः स तदा तेन शम्बरो मन्दरं द्रुतम्।
जगाम तत्र यत्रास्ते सह देव्या पिनाकधृक् ॥ ४६

other castes—all these perished in ancient times because of their haughtiness (34)

"Therefore Dharma is not to be shunned, for Dharma is the supreme goal. Men devoid of Dharma go to the wide Raurava hell. (35)

"Dharma, they say, enables safe passage in heaven and here and Adharma leads to downfall in this world and the next (36)

"The virtuous persons should always avoid adultery, for others' wives (enjoyed) lead to twenty one hells. O Andhaka, this is the eternal duty of all the castes. (37)

"He who cherishes a desire for others' wealth and others' wives goes to the dreadful Raurava hell for many a year." (38)

"O lord of the demons, thus spoke Asita, the imperishable sage divine in the by-gone days, about the institutes of Dharma, to the chief of birds (Garuḍa) and to Aruṇa" (39)

"So the wise should be far off avoiding other men's wives. Others' wives lead men of humble wisdom to discomfiture." (40)

Pulastya said: Such words having been said, Andhaka said to Prahlāda, "You are the only person devoted to Dharma I do not practise Dharma". (41)

Thus addressing Prahlāda, Andhaka said to Śambara—"Go, O Śambara, to Mandara, the chief of mountains and tell Śaṅkara the following (42)

"O beggar, why is it that you enjoy the great mountain comparable with heaven, along with its caves? Tell me who has given it to you (43)

"Gods, with Indra leading, live under my rule. So why, ignoring me, do you live in Mandara? (44)

"If the mountian chief is desired by you, do what I say Let she, who is your wife, be given away to me, immediately." (45)

Thus addressed by him, Śambara then quickly went to Mandara where the wielder of the Pināka bow was staying along with the goddess Durgā (46)

गत्वोवाचान्धकवचो याथातथ्यं दनोः सुतः ।
तद्युत्तरं हरः प्राह शृण्वत्या गिरिकन्यया ॥ ४७
ममायं मन्दरो दत्तः सहस्राक्षेण धीमता ।
तन्न शक्नोम्यहं त्यक्तुं विनाज्ञां वृत्रवैरिणः ॥ ४८
यच्चाब्रवीद् दीयतां मे गिरिपुत्रीति दानवः ।
तदेषा यातु स्वं कामं नाहं वारयितुं क्षमः ॥ ४९
ततोऽब्रवीत् गिरिसुता शम्बरं मुनिसत्तम ।
ब्रूहि गत्वाऽन्धकं वीर मम वाक्यं विपश्चितम् ॥ ५०
अहं पताका संग्रामे भवानीशश्च देविनौ ।
प्राणद्यूतं परिस्तीर्य यो जेष्यति स लप्स्यते ॥ ५१
इत्येवमुक्तो मतिमान् शम्बरोऽन्धकमागमत् ।
समागम्याब्रवीद् वाक्यं शर्वगौर्योश्च भाषितम् ॥ ५२

On reaching, the demon correctly reproduced the words of Andhaka. Hara gave him the reply, while the daughter of Mountain listened (47)

'This Mandara was given to me by the wise hundred eyed Indra So I am not in a position to part with it without orders from the enemy of Vṛtra. (48)

As the demon has said—let the Mountain's daughter be given to him, so she may go as she likes I have no power to stop her. (49)

O best sage, then the daughter of the Mountain said to Śambara, "O brave one, go and state my words to the learned Andhaka. (50)

"I am the flag (of victory) in battle You and Iśa (the ruling god, Śiva) are gamblers around a dice-board of life; he who will win will get (me)" (51)

Thus told, the intelligent Śambara came to Andhaka and on coming stated the words said by Śarva (Śiva) and Gauri (52)

तच्छ्रुत्वा दानवपतिः क्रोधदीप्तेक्षणः श्वसन् ।
समाहूयाब्रवीद् वाक्यं दुर्योधनमिदं वचः ॥ ५३
गच्छ शीघ्रं महाबाहो भेरीं सान्नाहिकीं दृढाम् ।
ताडयस्व सुविश्रब्धं दुःशीलामिव योषितम् ॥ ५४
समादिष्टोऽन्धकेनाथ भेरीं दुर्योधनो बलात् ।
ताडयामास वेगेन यथाप्राणेन भूयसा ॥ ५५
सा ताडिता बलवता भेरी दुर्योधनेन हि ।
सत्वरं भैरवं रावं रुराव सुरभी यथा ॥ ५६
तस्यास्तं स्वरमाकर्ण्य सर्व एव महासुराः ।
समायाताः सभां तूर्णं किमेतदिति वादिनः ॥ ५७
याथातथ्यं च तान् सर्वानाह सेनापतिर्बली ।
ते चापि बलिनां श्रेष्ठाः सन्नद्धा युद्धकाङ्क्षिणः ॥ ५८

Hearing this, the lord of demons, with eyes blazing in wrath, sighed and calling in Duryodhana, said: (53)

"O large-armed one, go at once and beat hard, without the least hesitation, the war-preparatory drum, like a woman of evil conduct" (54)

Then by the order of Andhaka, Duryodhana beat the drum powerfully and speedily as was possible with his enormous strength. (55)

That drum, being beaten by the energetic Duryodhana, soon roared with a very loud report, as Surabhi did. (56)

Hearing that report of the drum all the great demons at once came to the assembly saying, "What is this?" (57)

And the fact the mighty army-chief divulged to them all, and they who were the strongest of the strong, in their turn, got ready for the battle. (58)

सहान्धका निर्ययुस्ते गजैरुष्ट्रैर्हयै रथैः ।
अन्धको रथमास्थाय पञ्चनल्वप्रमाणतः ॥ ५९
त्र्यम्बकं स पराजेतुं कृतबुद्धिर्विनिर्ययौ ।
जम्भः कुजम्भो हुण्डश्च तुहुण्डः शम्बरो बलिः ॥ ६०
बाणः कार्तस्वरो हस्ती सूर्यशत्रुर्महोदरः ।
अयःशंकुः शिबिः शाल्वो वृषपर्वा विरोचनः ॥ ६१
हयग्रीवः कालनेमिः संह्रादः कालनाशनः ।
शरभः शलभश्चैव विप्रचित्तिश्च वीर्यवान् ॥ ६२
दुर्योधनश्च पाकश्च विपाकः कालशम्बरौ ।
एते चान्ये च बहवो महावीर्या महाबलाः ।
प्रजग्मुरुत्सुका योद्धुं नानायुधधरा रणे ॥ ६३
इत्थं दुरात्मा दनुसैन्यपाल-
स्त्वदान्धको योद्धुमना हरेण ।
महाचलं मन्दरमभ्युपेयिवान्
स कालपाशावसितो हि मन्दधीः ॥ ६४

इति श्रीवामनपुराणे चत्वारिंशोऽध्याय ॥४०॥

४१

पुलस्त्य उवाच ।
हरोऽपि शम्बरे याते समाहूयाथ नन्दिनम् ।
प्राहामन्त्रय शैलादे ये स्थितास्तव शासने ॥ १
ततो महेशवचनान्नन्दी तूर्णतरं गतः ।
उपस्पृश्य जलं श्रीमान् सस्मार गणनायकान् ॥ २

With Andhaka, they sallied forth on elephants, camels, horses and chariots Andhaka, riding a car five furlongs (Nalva) wide, got out determined to defeat the three-eyed deity (Trayambaka) And Jambha, Kujambha, Huṇḍa, Tuhuṇḍa, Śambara, Bali— (59, 60)

Bāna, Kārtasvara, Hasti, Sūrya-śatru, Mahodara, Ayah śamku, Śibi, Śālva, Vṛṣaparavana, Virocana— (61)

Hayagriva, Kālanemi, Samhlāda, Kālanāśana, Śarabha, Śalabha, strong Vipracitti; (62)

Duryodhana, Pāka, Vipāka, Kāla and Śambara—

These and many others of great valour and strength, wielding various weapons, ardently went to have a fight in battle (63)

Thus the evil-hearted, foolish Andhaka, protector of the demon troops, went to the great mountain Mandara with a view to *fighting with Hara, he being bound by the* fetters of Death (64)

Thus ends the Fortieth Chapter, in the Vāmana-Purāṇa—40

41

Hara too, after Śimbara had left, summoned Nandin and said—'O Śailadi (son of Śilādi), invite all those who are under your dominion. (1)

Then at the instance of Maheśa, the illustrious Nandini left in great hurry, and sipping water recalled the Gaṇa-chiefs (2)

नन्दिना संस्मृताः सर्वे गणनाथाः सहस्रशः ।
समुत्पत्य त्वरायुक्ताः प्रणतास्त्रिदशेश्वरम् ॥ ३
आगतांश्च गणान्नन्दी कृताञ्जलिपुटोऽव्ययः ।
सर्वान् निवेदयामास शंकराय महात्मने ॥ ४
नन्द्युवाच ।
यानेतान् पश्यसे शंभो त्रिनेत्राञ्जटिलाञ्शुचीन् ।
एते रुद्रा इति ख्याताः कोट्य एकादशैव तु ॥ ५
वानरास्यान् पश्यसे यान् शार्दूलसमविक्रमान् ।
एतेषां द्वारपालास्ते मन्नामानो यशोधनाः ॥ ६
षण्मुखान् पश्यसे यांश्च शक्तिपाणीञ्शिखिध्वजान् ।
षट् च षष्टिस्तथा कोट्यः स्कन्दनाम्नः कुमारकान् ॥ ७
एतावत्यस्तथा कोट्यः शाखा नाम षडाननाः ।
विशाखास्तावदेवोक्ता नैगमेयाश्च शंकर ॥ ८
सप्तकोटिशतं शंभो अमी वै प्रमथोत्तमाः ।
एकैकं प्रति देवेश तावत्यो ह्यपि मातरः ॥ ९
भस्मारुणितदेहाश्च त्रिनेत्राः शूलपाणयः ।
एते शैवा इति प्रोक्तास्तव भक्ता गणेश्वराः ॥ १०
तथा पाशुपताश्चान्ये भस्मप्रहरणा विभो ।
एते गणास्त्वसंख्याताः सहायार्थं समागताः ॥ ११
पिनाकधारिणो रौद्रा गणाः कालमुखापरे ।
तव भक्ताः समायाता जटामण्डलिनोऽद्भुताः ॥ १२
खट्वाङ्गयोधिनो वीरा रक्तचर्मसमावृताः ।
इमे प्राप्ता गणा योद्धुं महाव्रतिन उत्तमाः ॥ १३
दिग्वाससो मौनिनश्च घण्टाप्रहरणास्तथा ।
निराश्रया नाम गणाः समायाता जगद्गुरो ॥ १४
सार्धद्विनेत्राः पद्माक्षाः श्रीवत्साङ्कितवक्षसः ।

Being recalled by Nandin all the Gaṇa-chiefs, by thousands, darted forth in hot haste and bowed to the lord of the gods. (3)

With joined palms, the imperishable Nandin informed Lord Śaṅkara that the Gaṇas had arrived (4)

Nandin said—"O Śambhu, these whom you find three-eyed, wearing matted locks and neat and clean are known as the Rudras numbering eleven crores (5)

"Those whom you find to be faced and brave like tigers are the door-keepers of these (Rudras), have the same name as I, (and) regard fame as the only wealth (6)

"Those youngsters whom you find six-faced, spear in hand, peacock bannered and bearing the name Skanda, number sixty-six crores. (7)

"The six faced Śakhas also number the same (sixty-six) crores O Śaṅkara, the Viśākhas and the Naigameya as also are said to have the same figure. (8)

"O Śambhu, those worthy Pramathas number seven hundred crores O Lord of gods, they have each, as many mother goddesses (9)

"These, with ash-reddened bodies, having three eyes, (and), carrying javelins in hand, are called Śaivas, who are your worshippers and chief among the Gaṇas (10)

"Besides, O Omnipresent one, here are come, for our help, some other innumerable Gaṇas called the Pāśupatas with ashes as their weapons (11)

"Come are also other terrible, strange Gaṇas called the Kālamukhas, holding Pināka bows, wearing matted locks and devoted to you (12)

"Here have come for fighting the heroic, excellent Gaṇas fighting with skull clubs, covered with bloody hides and observing a a great vow (13)

'O world-teacher, also come are the nude, tongue-tied Gaṇas called the Nirāśrayas with bells as their striking instruments. (14)

"Possessing two and a half eyes, with

समायाताः खगारूढा वृषभध्वजिनोऽव्ययाः ॥ १५
महापाशुपता नाम चक्रशूलधरास्तथा ।
भैरवो विष्णुना सार्द्धमभेदेनार्चितो हि यैः ॥ १६
इमे मृगेन्द्रवदनाः शूलबाणधनुर्धराः ।
गणास्त्वद्रोमसंभूता वीरभद्रपुरोगमाः ॥ १७
एते चान्ये च बहवः शतशोऽथ सहस्रशः ।
सहायार्थं तवायाता यथा प्रीत्यादिशस्व तान् ॥ १८
ततोऽभ्येत्य गणाः सर्वे प्रणेमुर्वृषभध्वजम् ।
तान् करेणैव भगवान् समाश्वास्योपवेशयत् ॥ १९
महापाशुपतान् दृष्ट्वा समुत्थाय महेश्वरः ।
संपरिष्वजताध्यक्षांस्ते प्रणेमुर्महेश्वरम् ॥ २०
ततस्तदद्भुततमं दृष्ट्वा सर्वे गणेश्वराः ।
सुचिरं विस्मिताक्षाश्च वैलक्ष्यमगमत् परम् ॥ २१
विस्मिताक्षान् गणान् दृष्ट्वा शैलादिर्योगिनां वरः ।
प्राह प्रहस्य देवेशं शूलपाणिं गणाधिपम् ॥ २२
विस्मितामी गणा देव सर्वे एव महेश्वर ।
महापाशुपतानां हि यत् त्वयालिङ्गनं कृतम् ॥ २३
तदेतेषां महादेव स्फुटं त्रैलोक्यविन्दकम् ।
रूपं ज्ञानं विवेकं च वदस्व स्वेच्छया विभो ॥ २४
प्रमथाधिपतेर्वाक्यं विदित्वा भूतभावनः ।
बभाषे तान् गणान् सर्वान् भावाभावविचारिणः ॥२५

रुद्र उवाच ।

भवद्भिर्भक्तिसंयुक्तैर्हरो भावेन पूजितः ।
अहंकारविमूढैश्च निन्दद्भिर्वैष्णवं पदम् ॥ २६
तेनाज्ञानेन भवतोऽनादृत्यानुविरोधिताः ।
योऽहं स भगवान् विष्णुर्विष्णुर्यः सोऽहमव्ययः ॥२७

lotus like eyes, with their chests marked by Śrivatsa, seated on birds, have come (other Gaṇas), bull-bannered and imperishable (15)

"(They are) called the Mahāpāśupatas, holding discuses and spears, by whom Bhairava is worshipped together with Viṣṇu as identical. (16)

"These are the lion faced Gaṇas with Virabhadra leading, holding spears, arrows and bows (and) originating from the hair on your body. (17)

"These and many others, by hundreds and thousands, have arrived to render you assistance Order them as you please" (18)

Then approaching, all the Gaṇas made obeisance to the bull-bannered god. Then the mighty god encouraged and got them seated even with his own hand. (19)

Maheśvara, seeing the Mahāpāśupatas rose and embraced the officers-in-charge. They bowed to Maheśvara. (20)

Then seeing that most wonderful thing, all the Gaṇa-chiefs, with eyes struck with wonder for a very long time, were ashamed to the extreme. (21)

Noting the wonder in the eyes of the Gaṇas, Śailādi, the best of the Yogins, said smiling to the Gaṇa-ruling Lord of the gods carrying a trident in his hand. (22)

"O God Maheśvara, all these Gaṇas are astonished, because you have embraced the Mahāpāśupatas (23)

"So O Mahādeva, O all-pervading one, speak as you please about their obvious beauty, knowledge and conscience that have reached the three worlds" (24)

Understanding what the Pramatha-chief had said, the creator of the created addressed all those Gaṇas, considerers of existence and non existence (25)

Rudra said—"Hara has been worshipped with devotion by you who are endowed with devotion and who, blinded by pride, have spoken ill of Viṣṇu s feet (26)

'Owing to that ignorance you are disregarded and made hostile What I am is the mighty Viṣṇu; what Viṣṇu is, I the imperishable am (27)

नावयोर्वै विशेषोऽस्ति एका मूर्तिर्द्विधा स्थिता ।
तदमीभिर्नरव्याघ्रैर्भक्तिभावयुतैर्गणैः ॥ २८
यथाहं वै परिज्ञातो न भवद्भिस्तथा ध्रुवम् ।
येनाहं निन्दितो नित्यं भवद्भिर्मूढबुद्धिभिः ॥ २९
तेन ज्ञानं हि वै नष्टं नातस्त्वालिङ्गिता मया ।
इत्येवमुक्ते वचने गणाः प्रोचुर्महेश्वरम् ॥ ३०
कथं भवान् यथैक्येन संस्थितोऽस्ति जनार्दनः ।
भवान् हि निर्मलः शुद्धः शान्तः शुक्लो निरञ्जनः ॥३१
स चाप्यञ्जनसंकाशः कथं तेनेह युज्यते ।
तेषां वचनमर्थाढ्यं श्रुत्वा जीमूतवाहनः ॥ ३२
विहस्य मेघगम्भीरं गणानिदमुवाच ह ।
श्रूयतां सर्वमाख्यास्ये स्वयशोवर्द्धनं वचः ॥ ३३
न त्वेव योग्या यूयं हि महाज्ञानस्य कर्हिचित् ।
अपवादभयाद् गुह्यं भवतां हि प्रकाशये ॥ ३४

"There is no difference between us two; the same form exists divided in two So certainly I have not been known by you as much as by those tiger-brave men, the devotional Ganas As I have always been slandered by you *block heads*, so (your) knowledge is lost, (and) hence (you) have not been embraced by me." (28-30ab)

This being said, the Gaṇas said to Maheśvara, "How is it that you are identical with Janārdana ? (30c-31b)

"For you are free from dirt, pure, serene, white (and) beyond darkness; but he is sooty, so how can it be right?" (31c 32b)

Hearing their speech which was pregnant with profundity of sense, Jimūta Vāhana (cloud-dwelling) smiled and thundered to the Gaṇas like the cloud (32c-33b)

"Listen, I will say everything enhancing my own glory. You never deserve the highest knowledge. I divulge the secret for fear of calumny. (33c-34)

प्रियध्वमपि चैनेन यन्मच्चित्तास्तु नित्यशः ।
एकरूपात्मकं देहं कुरुध्वं यत्नमास्थिताः ॥ ३५
पयसा हविषाद्यैश्च स्नपनेन प्रयत्नतः ।
चन्दनादिभिरेकाग्रैर्न मे प्रीतिः प्रजायते ॥ ३६
यत्नात् क्रकचमादाय छिन्दध्वं मम विग्रहम् ।
नरकार्हा भवद्भक्ता रक्षामि स्वयशोऽर्थतः ॥ ३७
माऽयं वदिष्यते लोको महान्तमपवादिनम् ।
यथा पतन्ति नरके हरभक्तास्तपस्विनः ॥ ३८
व्रजन्ति नरकं घोरं इत्येवं परिवादिनः ।
अतोऽर्थे न क्षिपाम्यद्य भवतो नरकेऽद्भुते ॥ ३९
यन्निन्दध्वं जगन्नाथं पुष्कराक्षं च मन्मयम् ।
स चैव भगवाञ्शर्वः सर्वव्यापी गणेश्वरः ॥ ४०
न तस्य सदृशो लोके विद्यते सचराचरे ।
श्वेतमूर्तिः स भगवान् पीतो रक्तोऽञ्जनप्रभः ॥ ४१

"Also be pleased with this that your mind is always in me. Make the body uniform with attempts. (35)

"Neither the careful bathing with milk, ghee etc, at the hands of persons with rapt attention, nor the sandal paste etc *gives me* pleasure (36)

"Bring a saw and carefully cut through my body. O you hell-deserving devotees, I will save my fame for (this) reason : (37)

"*This world will call* me a highly scandalous person, that the austere devotees of Hara fall into hell (38)

"Those who have such criticism from others go to the dreadful hell. This is why I am not going to throw you today into some strange hell (39)

"The lotus-eyed Jagannātha who is permeated by me and whom you slander is also the mighty, all pervading, Gaṇa ruling, Śarva (Śiva) (40)

"There is none equal to him in this world of the moving and the stationary

तस्मात् परतरं लोके नान्यद् धर्मं हि विद्यते ।
सात्त्विकं राजसं चैव तामसं मिश्रकं तथा ॥
स एव धत्ते भगवान् सर्वपूज्यः सदाशिवः ॥ ४२
शंकरस्य वचः श्रुत्वा शैवाद्याः प्रमथोत्तमाः ।
प्रत्यूचुर्भगवन् ब्रूहि सदाशिवविशेषणम् ॥ ४३
तेषां तद् भाषितं श्रुत्वा प्रमथानामथेश्वरः ।
दर्शयामास तद्रूपं सदा शैवं निरञ्जनम् ॥ ४४
तत पश्यन्ति हि गणा. तमीशं वै सहस्रशः ।
सहस्रवक्त्रचरणं सहस्रभुजमीश्वरम् ॥ ४५
दण्डपाणिं सुदुर्दृश्यं लोकैर्व्याप्तं समन्तत. ।
दण्डसंस्थाऽस्य दृश्यन्ते देवप्रहरणास्तथा ॥ ४६
तत एकमुखं भूयो ददृशुः शंकरं गणाः ।
रौद्रैश्च वैष्णवैश्चैव वृतं चिह्नैः सहस्रशः ॥ ४७

अर्द्धेन वैष्णववपुरर्द्धेन हरविग्रह. ।
खगध्वजं वृषारूढं खगारूढं वृषध्वजम् ॥ ४८
यथा यथा त्रिनयनो रूप धत्ते गुणाग्रणीः ।
तथा तथा त्वजायन्त महापाशुपता गणा. ॥ ४९
ततोऽभवच्चैकरूपी शकरो बहुरूपवान् ।
द्विरूपश्चाभवद् योगी एकरूपोऽप्यरूपवान् ।
क्षणाच्छ्वेत. क्षणाद् रक्तः पीतो नीलः क्षणादपि ॥५०
मिश्रको वर्णहीनश्च महापाशुपतस्तथा ।
क्षणाद् भवति रुद्रेन्द्रः क्षणाच्छम्भु. प्रभाकरः ॥ ५१
क्षणार्द्धाच्छंकरो विष्णुः क्षणाच्छर्वः पितामहः ।
ततस्तदद्भुततमं दृष्ट्वा शैवादयो गणाः ॥ ५२
अजानन्त तदैक्येन ब्रह्मविष्णवीशभास्करान् ।
यदाऽभिन्नममन्यन्त देवदेवं सदाशिवम् ॥ ५३

things That mighty god is white-bodied, yellow, red and soot-coloured (41)

There is no other Dharma beyond him in the world It is He, the mighty Sadāśiva, honourable by all, who holds the qualities of Sattva, Rajas, Tamas and their mixture" (42)

Hearing Śaṅkara's words, Śaiva and other Pramatha-chiefs replied, "O mighty god, say the qualification of Sadāśiva" (43)

On hearing that speech of the Pramathas, the Lord then, showed (them) that ever-immaculate Śiva form (44)

Then the thousands of Ganas found the lordly god to be thousand faced, thousand-footed, thousand-armed, sovereign with club in hand, extremely ungazeable, surrounded by men On the club were also seen the divine weapons (45, 46)

Then again the Ganas found Śaṅkara to be one mouthed, covered all over by thousands of marks characteristic of Rudra and Viṣṇu, with one half of his body, Viṣṇu-like and the other Śiva like, bird-bannered, bull-riding, (and) bird-riding bull-bannered. (47, 48)

As the triple-eyed god, supreme in qualities, assumed various forms, more and more Ganas called the Mahāpāśupatas came into being (49)

Then the multi-formed Śaṅkara became single formed, and then double formed The Yogin, though having a form, is also formless In an instant he was white, red, yellow or blue (50)

The Rudra-chief became in an instant mixed coloured, colourless, and Mahāpaśupata; in an instant Rudra becomes Indra, in another Śambhu becomes Prabhākara (sun), in one half of an instant Śaṅkara becomes Viṣṇu, in an instant Śarva becomes Pitāmaha (Brahmā) (51-52a-b)

Then seeing that most wonderful happening the Śaiva and other Gaṇas came to realise the identity of Brahmā, Viṣṇu, Śiva and Bhāskara (sun) (52c-53ab)

When the attendants (of Śiva) realised

तदा निर्धूतपापास्ते समजायन्त पार्षदाः ।
तेष्वेवं धूतपापेषु अभिन्नेषु हरीश्वरः ॥ ५४
प्रीतात्मा विभुः शंभुः प्रीतियुक्तोऽब्रवीद् वचः ।
परितुष्टोऽस्मि वः सर्वे ज्ञानेनानेन सुव्रताः ॥ ५५
वृणुध्वं वरमानन्त्यं दास्ये वो मनसेप्सितम् ।
ऊचुस्ते देहि भगवन् वरमस्माकमीश्वर ।
भिन्नदृष्टयुद्भवं पापं यत्तद् भ्रंशं प्रयातु नः ॥ ५६
पुलस्त्य उवाच ।
बाढमित्यब्रवीच्छर्वश्चक्रे निर्धूतकल्मषान् ।
संपरिष्वजताव्यक्तस्तान् सर्वान् गणयूथपान् ॥ ५७
इति विभुना प्रणतार्तिहरेण
गणपतयो वृषमेघरथेन ।
श्रुतिगदितानुगमेनेव मन्दरं
गिरिमवतत्य समभ्यवसन्त्वम् ॥ ५८
आच्छादितो गिरिवरः प्रमथैर्घनाभै-
राभाति शुक्लतनुरीश्वरपादजुष्टः ।
नीलाजिनावततनुः शरदभ्रवर्णो
यद्वद् विभाति बलवान् वृषभो हरस्य ॥५९

इति श्रीवामनपुराणे एकचत्वारिंशोऽध्यायः ॥४१॥

४२

पुलस्त्य उवाच ।
एतस्मिन्नन्तरे प्राप्तः समं दैत्यैस्तत्वान्धकः ।
मन्दरं पर्वतश्रेष्टं प्रमथाश्रितकन्दरम् ॥ १
प्रमथा दानवान् दृष्ट्वा चक्रुः किलकिलाध्वनिम् ।

Sadāśiva, the god of gods, to be indifferent (from other gods), they came to be purged of their sin They being thus purged of their sins, and undifferentiated, the god Hari Hara Śambhu appeared delighted at heart, and (he) gladly said 'O you all, observing excellent vows, I have been pleased on account of this knowledge (of yours) Ask for a permanent boon that your mind longs for, I will sanction it" They said—"O mighty one, O Lord, grant us this boon Let the sin fall away (from us) which was caused by our discrimination" (53c-56)

Pulastya said Śarva said—'Be it so' (He) made them sinless, (and) the unmanifest god clasped in embrace all those heads of the Gaṇa regiments (57)

Thus spoken by the omnipresent, misery removing, bull and cloud riding god, the Gaṇa-chiefs as if in accordance with Vedic injunctions spread all over the Mandara Mountain and stayed there. (58)

Being covered by the cloud coloured Pramathas, the great white-bodied mountain, adorned with the feet of the Lord (Śiva) shone as the mighty bull of Hara shines—the bull which is covered with blue hide and has the colour of autumnal cloud (59)

Thus ends the forty first Chapter, in the Vāmana Purāṇa—41

42

Pulastya said In the mean time Andhaka, along with the demons, arrived at Mandara, the greatest of mountains, whereof the glens were occupied by the Pramathas. (1)

The Pramathas on seeing the demons gave out various shrill cries. The angered

प्रमथाश्चापि संरब्धा जघ्नुस्तूर्याण्यनेकशः ॥ २
स चाद्भुतोन्महानादो रोदसी प्रलयोपमः ।
शुश्राव वायुमार्गस्थो विघ्नराजो विनायकः ॥ ३
समभ्ययात् सुसंक्रुद्धः प्रमथैरभिसंवृतः ।
मन्दरं पर्वतश्रेष्ठं ददर्श पितरं तथा ॥ ४
प्रणिपत्य तथा भक्त्या वाक्यमाह महेश्वरम् ।
किं तिष्ठसि जगन्नाथ समुत्तिष्ठ रणोत्सुकः ॥ ५
ततो विघ्नेशवचनाज्जगन्नाथोऽम्बिकां वचः ।
प्राह यास्येऽन्धकं हन्तुं स्थेयमेवाप्रमत्तया ॥ ६
ततो गिरिसुता देवं समालिङ्ग्य पुनः पुनः ।
समीक्ष्य सस्नेहहरं प्राह गच्छ जयान्धकम् ॥ ७
ततोऽमरगुरोर्गौरी चन्दनं रोचनाञ्जनम् ।
प्रतिवन्द्य सुसंप्रीता पादावेवाभ्यवन्दत ॥ ८

Pramathas, in their turn, blew their trumpets a number of times (2)

That loud report as in a cataclysm filled both heaven and earth. Vināyaka, lord of dangers and difficulties, staying in the atmosphere, heard it (3)

With great indignation and with the Pramathas around him, he rushed to Mandara, the greatest of mountains, and saw his father (4)

Then bowing with reverence (he) said to Maheśvara, 'O Lord of the world, why are *you sitting? Rise up bellicose'* (5)

Then at the instance of the lord of hindrances, the lord of the world said to Ambikā—'I will go to slay Andhaka You are to stay without being off your guard" (6)

Then the daughter of Mountain embraced the loving god Hara again and again, looked at him, and said, "Go, vanquish Andhaka" (7)

After this, Gaurī deferentially offered sandal paste, yellow pigment and collyrium to Hara and with great cheer worshipped his feet. (8)

ततो हरः प्राह वचो यशस्यं मालिनीमपि ।
जयां च विजयां चैव जयन्तीं चापराजिताम् ॥ ९
युष्माभिरप्रमत्ताभिः स्थेयं गेहे सुरक्षिते ।
रक्षणीया प्रयत्नेन गिरिपुत्री प्रमादत. ॥ १०
इति संदिश्य ताः सर्वाः समारुह्य वृषं विभुः ।
निर्जगाम गृहात् तुष्टो जयेप्सुः शूलधृग् बली ॥ ११
निर्गच्छतस्तु भवनादीश्वरस्य गणाधिपाः ।
समन्तात् परिवार्यैव जयशब्दांश्च चक्रिरे ॥ १२

रणाय निर्गच्छति लोकपाले
महेश्वरे शूलधरे महर्षे ।
शुभानि सौम्यानि सुमङ्गलानि
जातानि चिह्नानि जयाय शम्भोः ॥ १३
शिवा स्थिता वामतरेऽथ आगे

Next, Hara made a creditable speech to Malini, Jayā, Vijayā, Jayanti and Aparājitā (9)

'You are to remain on your guards in the well-guarded house The daughter of Mountain is to be kept from inadvertence *carefully.* (10)

Thus instructing them all, the mighty, trident-bearing god left the house cheerfully with a desire *for victory* (11)

As the Lord stepped down the house, the Gaṇa-chiefs surrounded him and immediately cried out 'victory, victory' (12)

O great sage, as Maheśvara, the protector of the world, started for the battle, spear in hand, there appeared auspicious, very auspicious, elegant omens indicative *of victory.* (13)

A she jackal stood on his left side and then went ahead giving out a cry with up-

प्रयाति चाग्रे स्वनमुन्नदन्ती ।
क्रव्यादसंघाश्च तथामिषैषिणः
प्रयान्ति हृष्टास्तृपितासृगर्थे ॥ १४
दक्षिणाङ्ग नखान्तं वै समकम्पत शूलिनः ।
शकुनिश्चापि हारीतो मौनी याति पराङ्मुखः ॥ १५
निमित्तानीदृशान् दृष्ट्वा भूतभव्यभवो विभुः ।
शैलादिं प्राह वचनं सस्मितं शशिशेखरः ॥ १६

हर उवाच ।

नन्दिन् जयोऽद्य मे भावी न कथंचित् पराजयः ।
निमित्तानीह दृश्यन्ते संभूतानि गणेश्वर ॥ १७
तच्छंभुवचनं श्रुत्वा शैलादिः प्राह शंकरम् ।
कः संदेहो महादेव यत् त्वं जयसि शात्रवान् ॥ १८
इत्येवमुक्त्वा वचनं नन्दी रुद्रगणास्तथा ।
समादिदेश युद्धाय महापाशुपतैः सह ॥ १९
तेऽभ्येत्य दानवबलं मर्दयन्ति स्म वेगिताः ।
नानाशस्त्रधरा वीरा वृक्षानशनयो यथा ॥ २०
ते वध्यमाना बलिभिः प्रमथैर्दैत्यदानवाः ।
प्रवृत्ताः प्रमथान् हन्तुं कूटमुद्गरपाणयः ॥ २१
ततोऽम्बरतले देवाः सेन्द्रविष्णुपितामहाः ।
ससूर्याग्निपुरोगास्तु समायाता दिदृक्षवः ॥ २२
ततोऽम्बरतले घोषः सस्वनः समजायत ।
गीतवाद्यादिसंमिश्रो दुन्दुभीनां कलिप्रिय ॥ २३
ततः पश्यत्सु देवेषु महापाशुपतादयः ।
गणास्तदानवं सैन्यं जिघांसन्ति स्म कोपिताः ॥ २४
चतुरङ्गबलं दृष्ट्वा हन्यमानं गणेश्वरैः ।
क्रोधान्वितस्तुहुण्डस्तु वेगेनाभिससार ह ॥ २५
आदाय परिघं घोरं पट्टोद्बद्धमयस्मयम् ।
राजतं राजतेऽत्यर्थमिन्द्रध्वजमिवोच्छ्रितम् ॥ २६

turned mouth Groups of carrion-eating, blood-thirsty creatures desirous of flesh also went cheerfully (14)

The right side up to the finger tips of the trident-wielding god quivered A Hārīta bird passed silently and with face turned away (15)

On seeing these omens, the all pervading god covering the past, the future and the present, and having a crescent on his forehead, said to Śailādi (Nandi) smilingly (16)

Hara said 'O Gaṇa-chief Nandin, I shall have victory today, not defeat by any means, for the omens have appeared and are seen here" (17)

Hearing these words of Śambhu, Śailādi said to Śaṅkara, "O great god, how can it be doubted that you will vanquish the enemies"? (18)

Having said, this, Nandi ordered the Rudra Gaṇas to fight along with the Mahāpāśupatas (19)

Those valiant ones wielding various weapons speedily reached the demon forces and began to crush them as thunder-bolts crush the trees (20)

Those sons of Diti and Danu, while being killed by the powerful Pramathas, started, holding secret mallets in hand, killing the Pramathas. (21)

Upon this, the gods with Indra, Viṣṇu, and Brahma, and with Sūrya, and Agni at the front, thronged in the sky to see. (22)

O Nārada, thereafter was produced in the sky a reverberating sound of drums mixed with vocal and instrumental music (23)

Then while the gods looked on, the angered Mahāpāśupatas and other Gaṇas desired to exterminate the demon forces (24)

Seeing the army of four divisions being decimated by the Gaṇa-chiefs, the enraged Tuhuṇḍa rushed forward (25)

Taking up a formidable silver-white iron mace, tied up with a strip of silk, (he)

तं भ्रामयानो बलवान् निजघान रणे गणान् ।
रुद्राद्याः स्कन्दपर्यन्तास्तेऽभज्यन्त भयातुराः ॥ २७
तत्प्रभग्नं बलं दृष्ट्वा गणनाथो विनायकः ।
समाद्रवत वेगेन तुहुण्डं दनुपुंगवम् ॥ २८
आपतन्तं गणपतिं दृष्ट्वा दैत्यो दुरात्मवान् ।
परिघं पातयामास कुम्भपृष्ठे महाबलः ॥ २९
विनायकस्य तत्कुम्भे परिघं वज्रभूषणम् ।
शतधा त्वगमद् ब्रह्मन् मेरोः कूट इवाशनिः ॥ ३०
परिघं विफलं दृष्ट्वा समायान्तं च पार्षदम् ।
बबन्ध बाहुपाशेन राहू रक्षन् हि मातुलम् ॥ ३१
स बद्धो बाहुपाशेन बलादाकृष्य दानवम् ।
समाजघान शिरसि कुठारेण महोदरः ॥ ३२
काष्ठवत् स द्विधा भूतो निपपात धरातले ।
तथाऽपि नात्यजद् राहुर्बलवान् दानवेश्वरः ।
स मोक्षार्थेऽकरोद् यत्नं न शशाक च नारद ॥ ३३
विनायकं संयतमीक्ष्य राहुणा
कुण्डोदरो नाम गणेश्वरोऽथ ।
प्रगृह्य तूर्णं मुशलं महात्मा
राहुं दुरात्मानमसौ जघान ॥ ३४
ततो गणेशः कलशध्वजस्तु
प्रासेन राहुं हृदये निभेद ।
घटोदरो वै गदया जघान
खड्गेन रक्षोऽधिपतिः सुकेशी ॥ ३५
स तैश्चतुर्भिः परिताड्यमानो
गणाधिपं राहुरथोत्ससर्ज ।
संत्यक्तमात्रोऽथ परश्वधेन
तुहुण्डमूर्द्धानमथो विभेद ॥ ३६
हते तुहुण्डे विमुखे च राहौ

shone excellently like the hoisted-up banner of Indra (26)

Brandishing that (mace), the mighty (demon) killed many Gaṇas in the battle The Rudras and others even including the Skandas fled panic-stricken (27)

Seeing the army broken up, Vināyaka, lord of the Gaṇas, speedily rushed at the valiant demon Tuhuṇḍa (28)

The evil-hearted demon of enormous strength, seeing Ganapati (Ganeśa) attacking, let his mace fall on the frontal globe of Gaṇapati (29)

O Brahman, that mace adorned with a thunder-bolt (falling) on the frontal globe of Vinayaka broke into a hundred pieces as the thunder bolt on the peak of Meru (Polar mountain) (30)

Seeing the mace infructuous and the Pārṣada (Gaṇeśa) coming, Rāhu, with a view to protecting his maternal uncle, clasped him tightly with his fastening arms. (31)

He, the pot-bellied one, being caught in his arm grip, dragged him with force and struck him on the head with an axe (32)

Cut in two like a piece of wood he the mighty Rāhu, lord of demons, fell on the ground, yet he did not loosen his grip He (Gaṇeśa), O Nārada, tried to extricate himself, but did not succeed. (33)

Finding Vināyaka pinioned by Rahu, a Gaṇa-chief named Kuṇḍodara of enormous size promptly took up a boulder and struck the wicked Rahu (with it) (34)

Then Kalaśa dhvaja (pitcher-bannered), a Gana-chief, pierced Rahu's heart with a spear, Ghaṭodara struck (him) with a club, (and) commander Sukeśī, the demon struck with sword (35)

He Rahu being struck from every side by all four of them, then released Gaṇeśa No sooner had he been released than he rent asunder Tuhuṇḍa's head with an axe (36)

When Tuhuṇda was *slain* and *Rāhu* turned his back, five Gaṇa-chiefs looking like death-fire forced their way into the

गणेश्वराः क्रोधविषं मुमुक्षवः ।
पश्चैककालानलसन्निकाशा
विशन्ति सेनां दनुपुंगवानाम् ॥ ३७

तां वध्यमानां स्वचमूं समीक्ष्य
बलिर्बली मारुततुल्यवेगः ।
गदां समाविध्य जघान मूर्ध्नि
विनायकं कुम्भतटे करे च ॥ ३८

कुण्डोदरं भग्नकटिं चकार
महोदरं शीर्णशिरःकपालम् ।
कुम्भध्वजं चूर्णितसंधिबन्धं
घटोदरं चोरुविभिन्नसंधिम् ॥ ३९

गणाधिपांस्तान् विमुखान् स कृत्वा
बलान्वितो वीरतरोऽसुरेन्द्रः ।
समभ्यधावत् त्वरितो निहन्तुं
गणेश्वरान् स्कन्दविशाखमुख्यान् ॥ ४०

तमापतन्तं भगवान् समीक्ष्य
महेश्वरः श्रेष्ठतमं गणानाम् ।
शैलादिमामन्त्र्य वचो बभाषे
गच्छस्व दैत्यान् जहि वीर युद्धे ॥ ४१

इत्येवमुक्तो वृषभध्वजेन
वज्रं समादाय शिलादसूनुः ।
बलिं समभ्येत्य जघान मूर्ध्नि
संमोहितः सोऽवनिमाससाद ॥ ४२

संमोहितं भ्रातृसुतं विदित्वा
बली कुजम्भो मुसलं प्रगृह्य ।
संभ्रामयंस्तूर्णतरं स वेगात्
ससर्ज नन्दिं प्रति जातकोपः ॥ ४३

तमापतन्तं मुसलं प्रगृह्य
करेण तूर्णं भगवान् स नन्दी ।
जघान तेनैव कुजम्भमाहवे
स प्राणहीनो निपपात भूमौ ॥ ४४

हत्वा कुजम्भं मुसलेन नन्दी
वज्रेण वीरः शतशो जघान ।
ते वध्यमाना गणनायकेन

columns of the mighty demons with a view to disgorging the venom of their wrath (upon them). (37)

Seeing that his army was being butchered, the mighty Bali, a match for wind in speed, flung his club and hit Vināyaka on the head, the frontal globe and the hand (38)

He rendered Kuṇḍodara broken in the waist, crushed the skull of Mahodara and the joints of Kumbhadhvaja, (and) rent asunder the thigh joints of Ghaṭodara. (39)

That powerful, exceedingly valiant demon-chief, after having repulsed those Gaṇa-chiefs, soon rushed to kill the Gaṇa- of whom Skanda and Viśākha were eminent figures. (40)

omnipotent Maheśvara, on seeing him advancing, called in Nandin, the topmost of the Gaṇas, and said, 'O valiant one go and kill the demons in the battle' (41)

Thus addressed by the bull-bannered god, the son of Śilāda, taking a thunder-bolt and reaching Bali, struck (him) on the head He fell unconscious on the ground (42)

Finding his nephew unconscious, the mighty Kujambha took up a boulder, and brandishing it swiftly, very soon hurled it at Nandi angrily. (43)

The mighty Nandi promptly caught hold of that falling boulder with his hand, and struck Kujambha with that very thing in the battle He dropped lifeless on the ground. (44)

Killing Kujambha with the boulder, the heroic Nandi killed hundreds (of demons)

दुर्योधनं वै शरणं प्रपन्नाः ॥ ४५
दुर्योधनः प्रेक्ष्य गणाधिपेन
वज्रप्रहारैर्निहतान् दितीशान् ।
प्रासं समाविध्य तडित्प्रकाशं
नन्दिं प्रचिक्षेप हतोऽसि वै ब्रुवन् ॥ ४६
समापतन्तं कुलिशेन नन्दी
बिभेद गुह्यं पिशुनो यथा नरः ।
तत्प्रासमालक्ष्य तदा निकृत्तं
संवर्त्य मुष्टिं गणमाससाद ॥ ४७
ततोऽस्य नन्दी कुलिशेन तूर्णं
शिरोऽच्छिनत्तालफलप्रकाशम् ।
हतोऽथ भूमौ निपपात वेगाद्
दैत्याश्च भीता विगता दिशो दश ॥ ४८
ततो हतं स्वं तनयं निरीक्ष्य
हस्ती तदा नन्दिनमाजगाम ।
प्रगृह्य चापासनमुग्रवेगं
बिभेद बाणैर्यमदण्डकल्पैः ॥ ४९
गणान् सनन्दीन् वृषभध्वजांस्तान्
धाराभिरेवाम्बुधरास्तु शैलान् ।
ते छाद्यमानासुरबाणजालै-
र्विनायकाद्या बलिनोऽपि वीराः ।
सिंहप्रणुन्ना वृषभा यथैव
भयातुरा दुद्रुविरे समन्तात् ॥ ५०
पराङ्मुखान् वीक्ष्य गणान् कुमारः
शक्त्या पृषत्कानथ वारयित्वा ।
तूर्णं समभ्येत्य रिपुं समीक्ष्य
प्रगृह्य शक्त्या हृदये बिभेद ॥ ५१
शक्तिनिर्भिन्नहृदयो हस्ती भूम्यां पपात ह ।
ममार चारिपृतना जाता भूयः पराङ्मुखी ॥ ५२
अमरारिबलं दृष्ट्वा भग्नं क्रुद्धा गणेश्वराः ।

with the thunderbolt While being killed by the leader of the Ganas, they went to Duryodhana for shelter (45)

Seeing that the demon chiefs were killed by the Gana chief by hitting them with the thunder bolt, Duryodhana hurled a javelin as bright as the lightning, at Nandi, with the words "You are killed". (46)

That descending javelin Nandi rent asunder with the thunderbolt, as a backbiter lets out a secret Then seeing that javelin cut down, (he), aiming his fist, reached the Gana (47)

Then, Nandi soon cut off his head looking like a palm fruit with the thunderbolt Being killed, he then fell down on the ground, and the frightened demons fled to all directions in hot haste. (48)

Then seeing his son killed, Hasti advanced towards Nandi, and holding a bow of tremendous speed, pierced, with arrows which were almost equal to the mace of the king of Death (Yama) the bull bannered Ganas including Nandi, as the masses of cloud hit the mounains with showers Being covered by the innumerable missiles of the demons, Vinayaka and others, though strong and heroic, got panicky and fled in all directionslike bulls followed by lions (49, 50)

Seeing that the Gaṇas had turned their back, Kumāra, warding off those arrowswith a Śakti, quickly reached the enemy whom he had sighted and catching hold of him, plunged the Sakti into his chest. (51)

With his chest pierced by the spear Hasti fell on the ground and died The enemy troops again beat a retreat (52)

Seeing the disruption suffered by the forces of the enemy of gods, the angry Gaṇa-chiefs, with Nandi at the head, desired

पुरतो नन्दिनं कृत्वा जिघांसन्ति स्म दानवान् ॥ ५३
ते वध्यमानाः प्रमथैर्दैत्याश्चापि पराङ्मुखाः ।
भूयो निवृत्ता बलिनः कार्त्तस्वरपुरोगमाः ॥ ५४
तान् निवृत्तान् समीक्ष्यैव क्रोधदीप्तेक्षणः श्वसन् ।
नन्दिषेणो व्याघ्रमुखो निवृत्तश्चापि वेगवान् ॥ ५५
तस्मिन् निवृत्ते गणपे पट्टिशाग्रकरे तदा ।
कार्त्तस्वरो निववृते गदामादाय नारद ॥ ५६
तमापतन्तं ज्वलनप्रकाशं
गणः समीक्ष्यैव महासुरेन्द्रम् ।
तं पट्टिशं भ्राम्य जघान मूर्ध्नि
कार्तस्वरं विस्वरमुन्नदन्तम् ॥ ५७
तस्मिन् हते भ्रातरि मातुलेये
पाशं समाविध्य तुरंगकन्धरः ।
बबन्ध वीरः सह पट्टिशेन
गणेश्वरं चाप्यथ नन्दिषेणम् ॥ ५८
नन्दिषेणं तथा बद्धं समीक्ष्य बलिनां वरः ।
विशाखः कुपितोऽभ्येत्य शक्तिपाणिरवस्थितः ॥ ५९
तं दृष्ट्वा बलिनां श्रेष्ठः पाशपाणिरयःशिराः ।
संयोधयामास बली विशाखं कुक्कुटध्वजम् ॥ ६०
विशाख संनिरुद्धं वै दृष्ट्वाऽयःशिरसा रणे ।
शाखश्च नैगमेयश्च तूर्णमाद्रवतां रिपुम् ॥ ६१
एकतो नैगमेयेन भिन्नः शक्त्या त्वयःशिराः ।
एकतश्चैव शाखेन विशाखप्रियकाम्यया ॥ ६२
स त्रिभिः शंकरसुतैः पीड्यमानो जहौ रणम् ।
ते प्राप्ताः शम्बरं तूर्णं प्रेक्ष्यमाणा गणेश्वराः ॥ ६३
पाशं शक्त्या समाहत्य चतुर्भिः शंकरात्मजैः ।

to kill the demons. (53)

As the Pramathas started slaying them, the mighty demons, too, who had retreated, came back with Kārtasvara leading. (54)

As soon as he saw the demons turning up again, the tiger faced, swift Nandisena, gasping, with eyes blazing in wrath, also returned (55)

Then, O Nārada, when that leader of the Gaṇas returned with a sharp edged spear in his fore-arm, Kārtasvara returned holding a club. (56)

Immediately on seeing the advancing, fire like Kārtasvara, leader of the great demons, the Gaṇa, whirling his Paṭṭiśa, struck him on the head who gave out a shrill cry (in agony) (57)

When his cousin, son of his maternal uncle, was killed, the valiant Turaṅga kandhara (horse-necked) threw his noose and bound down the Gaṇa-chief Nandiṣeṇa together with his sharp spear. (58)

Seeing Nandiṣena tied down in that manner, Viśākha, the foremost among the strong, arrived angrily, spear in hand, and waited. (59)

Seeing that cock-bannered Viśākha, Ayahśiras, the strongest of the strong, holding a noose in hand, engaged him in a fight. (60)

Finding Viśākha bound by Ayahśiras in the battle, Śākha and Naigameya at once rushed towards the enemy (61)

Ayahśiras was pierced with a sharp-edged spear on one side by Naigameya and on another by Śākha, out of their desire to please Viśākha (62)

Being hurt by the three sons of Śaṅkara he left the battle The Gaṇa leaders, being looked at (by the demons) quickly went up to Śambara (63)

The noose, being hit with spearby four sons of Śaṅkara, broke into pieces in no time and

जगाम विलय तूर्णमाकाशादिव भूतलम् ॥ ६४
पाशे निराशतां याते शम्बरः कातरेक्षणः ।
दिशोऽथ भेजे देवर्षे कुमारः सैन्यमर्दयत् ॥ ६५
तैर्वध्यमाना पृतना महर्षे
सा दानवी रुद्रसुतैर्गणैश्च ।
विषण्णरूपा भयविह्वलाङ्गी
जगाम शुक्रं शरणं भयार्ता ॥ ६६

इति श्रीवामनपुराणे द्विचत्वारिंशोऽध्याय ॥४२॥

४३

पुलस्त्य उवाच ।
ततः स्वसैन्यमालक्ष्य निहतं प्रमथैरथ ।
अन्धकोऽभ्येत्य शुक्रं तु इदं वचनमब्रवीत् ॥ १
भगवंस्त्वां समाश्रित्य वयं बाधाम देवताः ।
अथान्यानपि विप्रर्षे गन्धर्वसुरकिन्नरान् ॥ २
तदियं पश्य भगवन् मया गुप्ता वरूथिनी ।
अनाथेव यथा नारी प्रमथैरपि काल्यते ॥ ३
कुजम्भाद्याश्च निहता भ्रातरो मम भार्गव ।
अक्षयाः प्रमथाश्चामी कुरुक्षेत्रफलं यथा ॥ ४
तस्मात् कुरुष्व श्रेयो नो न जीयेम यथा परैः ।
जयेम च परान् युद्धे तथा त्वं कर्तुमर्हसि ॥ ५
शुक्रोऽन्धकवचः श्रुत्वा सान्त्वयन् परमाद्भुतम् ।

fell on the earth from the sky (64)

When the noose was foiled, Śambara, with pitiful looks, fled to (distant) quarters Then, O divine sage, Kumāra hit the troops right and left (65)

O great sage, being decimated by the sons of Rudra as well by the Gaṇas, the army consisting of demons, with sad faces, terror stricken and with their limbs enervated in consternation, approached Śukra for shelter (66)

Thus ends the forty second Chapter in the Vāmana Purāṇa—42

43

Pulastya said Seeing his army killed by the Pramathas, Andhaka approached Sukra and spoke these words (1)

"O glorious one, having obtained you as our asylum, we kill the gods and others, also the Gandharvas, Suras and Kinnaras, O Brāhmaṇa sage (2)

'O glorious one, see that this army protected by me is being driven away even by Pramathas as if it has no lord like a lady who has no husband (3)

"O Bhārgava, my brothers Kujambha and others have been killed and these Pramathas are imperishable like the reward of Kurukṣetra (4)

'Therfore, be pleased to do such a welfare that we are not won by the enemies You should do such a thing that we may win the enemies in the battle" (5)

Hearing the words of Andhaka O divine

वचनं प्राह देवर्षे ब्रह्मर्षिर्दानवेश्वरम् ।
त्वद्धितार्थं यतिष्यामि करिष्यामि तव प्रियम् ॥ ६
इत्येवमुक्त्वा वचनं विद्यां संजीवनीं कविः ।
आवर्तयामास तदा विधानेन शुचिव्रत. ॥ ७
तस्यामावर्त्यमानायां विद्यायामसुरेश्वराः ।
ये हताः प्रथमं युद्धे दानवास्ते समुत्थिताः ॥ ८
कुजम्भादिषु दैत्येषु भूय एवोत्थितेष्वथ ।
युद्धायाभ्यागतेष्वेव नन्दी शंकरमब्रवीत् ॥ ९
महादेव वचो मह्यं शृणु त्वं परमाद्भुतम् ।
अविचिन्त्यमसह्यं च मृतानां जीवनं पुनः ॥ १०
ये हताः प्रमथैर्दैत्या यथाशक्त्या रणाजिरे ।
ते समुज्जीविता भूयो भार्गवेणाथ विद्यया ॥ ११
तदिदं तैर्महादेव महत्कर्म कृतं रणे ।
संजातं स्वल्पमेवेश शुक्रविद्याबलाश्रयात् ॥ १२
इत्येवमुक्ते वचने नन्दिना कुलनन्दिना ।
प्रत्युवाच प्रभुः प्रीत्या स्वार्थसाधनमुत्तमम् ॥ १३
गच्छ शुक्रं गणपते ममान्तिकमुपानय ।
अहं तं संयमिष्यामि यथायोगं समेत्य हि ॥ १४
इत्येवमुक्तो रुद्रेण नन्दी गणपतिस्ततः ।
समाजगाम दैत्यानां चमूं शुक्रजिघृक्षया ॥ १५
तं ददर्शासुरश्रेष्ठो बलवान् हयकन्धरः ।
संरुरोध तदा मार्गं सिंहस्येव पशुर्वने ॥ १६
समुपेत्याहनन्नन्दी वज्रेण शतपर्वणा ।
स पपाताथ नि.संज्ञो ययौ नन्दी ततस्त्वरन् ॥ १७
ततः कुजम्भो जम्भश्च बलो वृत्रस्त्वयःशिराः ।
पञ्चदानवशार्दूला नन्दिनं समुपाद्रवन् ॥ १८

sage, the Brāhmaṇa sage consoling, said the most wonderful words to the lord of demons: (6)

'I will try for your benefit and will do good to you" Saying these words Śukra the virtuous one then used the Sañjīvanī Vidyā (the science of enlivening) according to the precept (7)

When that Vidyā was used all the lords of Asuras and demons, who were previously killed in the battle, rose up together (8)

When the demons Kujambha and others rose up together and came again for battle, Nandin spoke to Śaṅkara (9)

"O Great god Śaṅkara, listen to my most wonderful word The enlivening of the dead ones again is unthinkable and intolerable (10)

"The demons who were killed by the Pramathas by the utmost of their power, they have been brought back to life again by Bhārgava with Vidyā (11)

"O great god, great deed has been accomplished by them (Pramathas) and this has become O lord, as a trifling by taking resort to the power of Śukra's Vidyā" (12)

These words being said by Nandin, the bestower of joy to his family, the lord said to him the words leading to the best accomplishment of his object: (13)

"O master of Ganas, go to Śukra and bring him near me. I shall restrain him after encountering according to circumstances." (14)

Being thus addressed by Śiva, Nandin the master of Ganas, then came to the army of demons with an *intention to seize* Śukra (15)

The powerful Hayakandhara, the foremost among the demons, saw him and then obstructed his way as an animal obstructs the way of a lion in the forest. (16)

Nandin, having attacked, struck him with the thundebolt of hundred joints He then fell down senseless, then Nandin went hastily (17)

Then Kujambha, Jambha, Bala, Vṛtra

तथाऽन्ये दानवश्रेष्ठा मयह्लादपुरोगमाः ।
नानाप्रहरणा युद्धे गणनाथमभिद्रवन् ॥ १९
ततो गणानामधिपं क्षुब्यमानं महाबलैः ।
समपश्यन्त देवास्तं पितामहपुरोगमाः ॥ २०
तं दृष्ट्वा भगवान् ब्रह्मा प्राह शक्रपुरोगमान् ।
साहाय्यं क्रियतां शंभोरेवदन्तरमुत्तमम् ॥ २१
पितामहोक्तं वचनं श्रुत्वा देवाः सवासवाः ।
समापतन्त वेगेन शिवसैन्यमथाम्बरात् ॥ २२
तेषामापततां वेगः प्रमथानां बले बभौ ।
आपगानां महावेगं पतन्तीनां महार्णवे ॥ २३
ततो हलहलाशब्दः समजायत चोभयोः ।
बलयोर्घोरसंकाशो सुरप्रमथयोरथ ॥ २४
तमन्तरमुपागम्य नन्दी संगृह्य वेगवान् ।
रथाद् भार्गवमाक्रामत् सिंहः क्षुद्रमृगं यथा ॥ २५
तमादाय हराभ्याशमागमद् गणनायकः ।
निपात्य रक्षिणः सर्वानथ शुक्रं न्यवेदयत् ॥ २६
तमानीतं कविं शर्वः प्राक्षिपद् वदने प्रभुः ।
भार्गवं त्वावृततनुं जठरे स न्यवेशयत् ॥ २७
स शंभुना कविश्रेष्ठो ग्रस्तो जठरमास्थितः ।
तुष्टाव भगवन्तं तं मुनिर्वाग्भिरथादरात् ॥ २८

शुक्र उवाच ।

वरदाय नमस्तुभ्यं हराय गुणशालिने ।
शंकराय महेशाय त्र्यम्बकाय नमो नमः ॥ २९
जीवनाय नमस्तुभ्यं लोकनाथ वृषाकपे ।
मदनाग्ने कालशत्रो वामदेवाय ते नमः ॥ ३०
स्थाणवे विश्वरूपाय वामनाय सदागते ।
महादेवाय शर्वाय ईश्वराय नमो नमः ॥ ३१
त्रिनयन हर भव शंकर उमापते जीमूतकेतो

and Ayahśiras, these five excellent demons attacked Nandin (18)

In the same way other excellent demons, with Maya and Hlāda as their leaders, with various weapons, attacked the lord of Ganas in the battle (19)

Then the gods, with Brahmā as their leader, saw that the lord of Ganas was being beaten by the very powerful demons (20)

Seeing him, the glorious Brahmā, said to Indra and others, "Render help to Śambhu, this is the best occasion." (21)

Hearing the words spoken by Brahmā, the gods, along with Indra, approached the army of Śiva speedily from sky (22)

The impetuosity of them approaching the army of Pramathas appeared like the great impetuosity of rivers falling into the great ocean (23)

Then a Halahala-sound, appearing very terrible, was produced from the two armies of gods and Pramathas. (24)

In the meantime Nandin, coming near and seizing Bhārgava, attacked him from the chariot as a lion attacks a tiny animal (25)

Taking him, the lord of Gaṇas, came near Śiva after destroying all the protectors and then presented Śukra to Śiva (26)

The lord Śiva threw Śukra, who was brought, into his mouth He placed him, with his body covered, in his stomach (27)

Being devoured and placed in the stomach by Śiva, the excellent sage Śukra praised respectfully that glorious one with these words. (28)

Śukra said, "Obeisance to you, Obeisance for Hara, the bestower of boons, endowed with qualities, Śankara, the great god and three-eyed one. Obeisance to you for life, O lord of the world, O Vṛṣākapi, fire for passion, enemy of Kāla. Obeisance for you, Vāmadeva, obeisance to Sthāṇu, the all-formed one, the dwarf, always-moving, the great god, Śarva and the lord. (29, 30, 31)

"Obeisance to you, O three-eyed one,

गुहागृह श्मशाननिरत भूतिविलेपन शूलपाणे
पशुपते गोपते तत्पुरुषसत्तम नमो नमस्ते ।
इत्थं स्तुतः कविवरेण हरोऽथ भक्त्या
प्रीतो वरं वरय दद्मि तवेत्युवाच ।
स प्राह देववर देहि वरं ममाद्य
यद्वै तवैव जठरात् प्रतिनिर्गमोऽस्तु ॥ ३२
ततो हरोऽक्षीणि तदा निरुध्य
प्राह द्विजेन्द्राद्य विनिर्गमस्व ।
इत्युक्तमात्रो विभुना चचार
देवोदरे भार्गवपुंगवस्तु ॥ ३३
परिभ्रमन् ददर्शाथ शंभोरेवोदरे कविः ।
भुवनार्णवपातालान् वृतान् स्थावरजङ्गमैः ॥ ३४
आदित्यान् वसवो रुद्रान् विश्वेदेवान् गणांस्तथा ।
यक्षान् किंपुरुषाद्यादीन् गन्धर्वाप्सरसां गणान् ॥ ३५
मुनीन् मनुजसाध्यांश्च पशुकीटपिपीलिकान् ।
वृक्षगुल्मान् गिरीन् वल्ल्यः फलमूलौषधानि च ॥३६
स्थलस्थांश्च जलस्थांश्चानिमिषान्निमिषानपि ।
चतुष्पदान् सद्विपदान् स्थावरान् जङ्गमानपि ॥ ३७
अव्यक्तांश्चैव व्यक्तांश्च सगुणान्निर्गुणानपि ।
स दृष्ट्वा कौतुकाविष्टः परिबभ्राम भार्गवः ।
तत्रासतो भार्गवस्य दिव्यः संवत्सरो गतः ॥ ३८
न चान्तमलभद् ब्रह्मंस्ततः श्रान्तोऽभवत् कविः ।
स श्रान्तं वीक्ष्य चात्मानं नालभन्निर्गमं वशी ।
भक्तिनम्रो महादेवं शरणं समुपागमत् ॥ ३९

शुक्र उवाच ।

विश्वरूप महारूप विश्वरूपाक्षसूत्रधृक् ।
सहस्राक्ष महादेव त्वामहं शरणं गतः ॥ ४०
नमोऽस्तु ते शंकर शर्व शंभो

Hara, Bhava, Śaṅkara, husband of Umā, Jīmūtaketu, having caves as home, attached to burning place, smearing ashes, with lance in hand, lord of animals, lord of cows, the most excellent puruṣa."

Being praised thus with devotion by the excellent Śukra, Śiva became pleased and said, "Ask for a boon, I shall grant." He said, "O excellent god, grant me a boon to-day as a result of which I may get out of your stomach." (32)

Then Śiva, having closed his eyes, said, "O excellent Brāhmaṇa, get out to day". As soon as he was said so by the all pervading Śiva, the excellent Śukra began to move in the stomach of the god (33)

Then, while moving about, Śukra saw, in the stomach of Śiva, earth, ocean and nether world filled with non moving and moving things, Ādityas, Vasus, the host of Maruts, Viśvedevas, Yakṣas, Kinnaras, Gandharvas, host of Apsarases, Sages, men, Sādhyas, animals, worms, ants, clusters of trees, mountains, creepers, fruits, roots and plants, those living on dry land, those living in water, those which wink their eyes and those which do not wink their eyes, quadrupeds and bipeds, non-moving ones, moving ones, non-manifested ones and manifested ones, those endowed with qualities and those devoid of qualities also (34, 35, 36, 37, 38ab)

Having seen these things, possessed of curiosity, Śukra roamed here and there. One divine year passed with Śukra dwelling there. But he did not reach the end, O Brahmana, and Śukra became tired. Seeing himself tired and not geting out, down with devotion, he came to his refuge, the great god Śaṅkara (38cd, 39)

Śukra said "O great god Śiva having various forms, mighty in form, wearing a *many-coloured rosary, thousand eyed one*, I have come to you, my refuge. (40)

"Obeisance to you, O Śaṅkara, O Śarva, O Śambhu, having thousand eyes, thousand

सहस्रनेत्राद्भिभुजंगभूषण ।
दृष्ट्वैव सर्वान् भुवनांस्तवोदरे
श्रान्तो भवन्तं शरणं प्रपन्नः ॥ ४१
इत्येवमुक्ते वचने महात्मा
शंभुर्वचः प्राह ततो विहस्य ।
निर्गच्छ पुत्रोऽसि ममाधुना त्वं
शिश्नेन भो भार्गववंशचन्द्र ॥ ४२
नाम्ना तु शुक्रेति चराचरास्त्वां
स्तोष्यन्ति नैवात्र विचारमन्यत् ।
इत्येवमुक्त्वा भगवान् मुमोच
शिश्नेन शुक्रं स च निर्जगाम ॥ ४३
विनिर्गतो भार्गववंशचन्द्रः
शुक्रत्वमापद्य महानुभावः ।
प्रणम्य शंभुं स जगाम तूर्णं
महासुराणां बलमुत्तमौजाः ॥ ४४
भार्गवे पुनरायाते दानवा मुदिताभवन् ।
पुनर्युद्धाय विदधुर्मतिं सह गणेश्वरैः ॥ ४५
गणेश्वरास्तानसुरान् सहामरगणैरथ ।
युयुधुः संकुलं युद्धं सर्व एव जयेप्सवः ॥ ४६
ततोऽसुरगणानां च देवतानां च युध्यताम् ।
द्वन्द्वयुद्धं समभवद् घोररूपं तपोधन ॥ ४७
अन्धको नन्दिनं युद्धे शङ्कुकर्णं त्वयःशिराः ।
कुम्भध्वजं बलिर्धीमान् नन्दिषेणं विरोचनः ॥ ४८
अश्वग्रीवो विशाखं च शाखो वृत्रमयोधयत् ।
बाणस्तथा नैगमेयं बलं राक्षसपुंगवः ॥ ४९
विनायको महावीर्यः परश्वधधरो रणे ।
संक्रुद्धो राक्षसश्रेष्ठं तुहुण्डं समयोधयत् ।
दुर्योधनश्च बलिनं घण्टाकर्णमयोधयत् ॥ ५०

feet and having serpents as your ornaments Having seen all the worlds in your stomach I am tired and I have come to you, my refuge' (41)

The e words being said, the high souled Siva, then having laughed, said these words, "O moon (the most excellent one) of the Bhārgava family, get out through my organ of generation. You are now *my son*" (42)

"The moving and the non-moving ones will praise you by the name 'Śukra', there is no other thought regarding this fact" Saying these words, the glorious god released Śukra through the organ of generation and he came out (43)

The highly dignified Śukra, the moon (the most excellent one) of the Bhārgava family, came out after being transformed into Śukra form Having saluted to Śiva, he, the most energetic one, went quickly to the army of great demons (44)

After the return of Śukra the demons became pleased and made up their minds to *fight again with the lords of Gaṇas* (45)

Then all the lords of Gaṇas, desirous for victory, along with the hosts of gods, fought a violent battle with the demons. (46)

While the hosts of demons and gods were fighting in this way, there took place duels of very terrible nature, O ascetic (47)

Andhaka began to fight with Nandin, Ayahśiras with Śaṅkukarṇa, the wise Bali with Kumbhadhvaja, Virocana with Nandiṣena Aśvagrīva began to fight with Viśākha and Śākha with Vṛtra, Bāṇa, the foremost among the demons with Bala, the son of Nigama. (48, 49)

The very powerful Vināyaka, armed with an axe, highly enraged, began to fight with the demon-chief Tuhuṇḍa and Duryodhana with the powerful Ghaṇṭākarṇa. (50)

हस्ती च कुण्डजठरं ह्लादो वीरं घटोदरम् ।
एते हि बलिनां श्रेष्ठा दानवाः प्रमथास्तथा ।
संयोधयन्ति देवर्षे दिव्याब्दानां शतानि षट् ॥ ५१
शतक्रतुमथायान्तं वज्रपाणिममिस्थितम् ।
वारयामास बलवान् जम्भो नाम महासुरः ॥ ५२
शम्भुनामाऽसुरपतिः स ब्रह्माणमयोधयत् ।
महौजसं कुजम्भश्च विष्णुं दैत्यान्तकारिणम् ॥ ५३
विवस्वन्तं रणे शाल्वो वरुणं त्रिशिरास्तथा ।
द्विमूर्धा पवनं सोमं राहुर्मित्रं विरूपधृक् ॥ ५४
अष्टौ ये वसवः ख्याता धराद्यास्ते महासुरान् ।
अष्टावेव महेष्वासान् वारयामासुराहवे ॥ ५५
सरभः शलभः पाकः पुरोऽथ विपृथुः पृथुः ।
वातापी चेल्वलश्चैव नानाशस्त्रास्त्रयोधिनः ॥ ५६

विश्वेदेवगणान् सर्वान् विष्वक्सेनपुरोगमान् ।
एक एव रणे रौद्रः कालनेमिर्महासुरः ॥ ५७
एकादशैव ये रुद्रास्तानेकोऽपि रणोत्कटः ।
योधयामास तेजस्वी विद्युन्माली महासुरः ॥ ५८
द्वावश्विनौ च नरको भास्करानेव शम्बरः ।
साध्यान् मरुद्गणांश्चैव निवातकवचादयः ॥ ५९
एवं द्वन्द्वसहस्राणि प्रमथामरदानवैः ।
कृतानि च सुराब्दानां दशतीः षट् महामुने ॥ ६०
यदा न शकिता योद्धुं दैवतैरमरारयः ।
तदा मायां समाश्रित्य ग्रसन्त. क्रमशोऽव्ययान् ॥ ६१
ततोऽभवच्छैलपृष्ठं प्रावृडभ्रसमप्रभैः ।
आवृतं वर्जित सर्वै. प्रमथैरमरैरपि ॥ ६२
दृष्ट्वा शून्यं गिरिप्रस्थं ग्रस्ताश्च प्रमथामरान् ।

Hasti began to fight with Kuṇḍajaṭhara, Hlāda with powerful Ghaṭodara These demons and pramathas, foremost among the mighty ones, fought, O divine sage, for six hundred divine years. (51)

The mighty and great demon Jambha withheld Indra who had come with thunderbolt and who was standing close at hand (52)

The master of demons, Śambhu by name, began to fight with Brahmā, Kujambha with the very powerful Viṣṇu, the destroyer of demons. (53)

Śālva began to fight with Yama in the battle, Triśiras with Varuṇa, Dvimūrdhā with Pavana (Wind), Rahu with Soma (moon) Virupadhṛk with Mitra (54)

The well-known eight Vasus, Dhara and others withheld in the battle eight archers-Sirabha, Śalabha, Pāka, Pura, Vipṛthu, Pṛthu, Vatapi and Ilvala who were fighting with various weapons both for striking and throwing (55, 56)

The terrible and great demons Kalanemi all alone began to fight in the battle with all the hosts of Viśvedevas, with Viśvaksena as their leader. (57)

The energetic and great demon Vidyunmāli, furious in battle, began to fight with all the eleven Rudras (58)

Naraka began to fight with two Aśvins, Śambara with Adityas, Nivāta, Kavaca and others with Sādhyas and the host of Maruts (59)

In this way thousands of duels constituted by the Pramathas, gods and demons, fought for sixty divine years, *O great* sage (60)

When the demons, the enemies of gods *could not be able to fight with the gods,* then, taking resort to magic, they devoured the imperishable gods one by one (61)

The mountain was covered by the demons with their lustre like the clouds of raining season, and it was devoid of the Pramathas and gods (62)

Seeing the mountain-land devoid of (gods

क्रोधादुत्पादयामास रुद्रो जृम्भायिकां वशी ॥ ६३
तया स्पृष्टा दनुसुता अलसा मन्दभाषिणः ।
वदनं विकृतं कृत्वा मुक्तशस्त्रं विजृम्भिरे ॥ ६४
जृम्भमाणेषु च तदा दानवेषु गणेश्वराः ।
सुराश्च निर्ययुस्तूर्णं दैत्यदेहेभ्य आकुलाः ॥ ६५
मेघप्रभेभ्यो दैत्येभ्यो निर्गच्छन्तोऽमरोत्तमाः ।
शोभन्ते पद्मपत्राक्षा मेघेभ्य इव विद्युतः ॥ ६६
गणामरेषु च समं निर्गतेषु तपोधन ।
अयुध्यन्त महात्मानो भूय एवातिकोपिताः ॥ ६७
ततस्तु देवैः सगणैः दानवाः शर्वपालितैः ।
पराजीयन्त संग्रामे भूयो भूयस्त्वहर्निशम् ॥ ६८
ततस्त्रिनेत्रः स्वां संध्यां सप्ताब्दशतिके गते ।
कालेऽभ्युपासत तदा सोऽष्टादशभुजोऽव्ययः ॥ ६९

and Pramathas) and gods being devoured, the mighty Śiva produced yawning out of anger. (63)

Afflicted by that the demons, sons of Danu, became lazy and began to speak slowly. Having opened their mouths, they, with their weapons given up, began to yawn. (64)

When the demons were yawning, then the perplexed lords of Ganas and gods came out of the bodies of demons quickly. (65)

The excellent gods having eyes like lotus-leaves, coming out from the demons, appearing like clouds, looked as brilliant as lightning from the clouds. (66)

When the Gaṇas and demons came out, O ascetic, the high-souled ones highly enraged, fought again. (67)

Then the demons were defeated again and again, day and night, by the gods and Gaṇas protected by Śiva. (68)

Then the imperishable and three-eyed god, having eighteen arms, performed meditation after the lapse of seven hundred years. (69)

संस्पृश्यापः सरस्वत्यां स्नात्वा च विधिना हरः ।
कृतार्थो भक्तिमान् मूर्ध्ना पुष्पाञ्जलिमुपाक्षिपत् ॥ ७०
ततो ननाम शिरसा ततश्चक्रे प्रदक्षिणम् ।
हिरण्यगर्भेत्यादित्यमुपतस्थे जजाप ह ॥ ७१
त्वष्ट्रे नमो नमस्तेऽस्तु सम्यगुच्चार्य शूलधृक् ।
ननर्त भावगम्भीरं दोर्दण्डं भ्रामयन् बलात् ॥ ७२
परिनृत्यति देवेशे गणाश्चैवामरास्तथा ।
नृत्यन्ते भावसंयुक्ता हरस्यानुविलासिनः ॥ ७३
सन्ध्यामुपास्य देवेशः परिनृत्य यथेच्छया ।
युद्धाय दानवैः सार्द्धं मतिं भूयः समादधे ॥ ७४
ततोऽमरगणैः सर्वैस्त्रिनेत्रभुजपालितैः ।
दानवा निर्जिताः सर्वे बलिभिर्भयवर्जितैः ॥ ७५
स्वबलं निर्जितं दृष्ट्वा मत्वाऽजेयं च शंकरम् ।

Having touched water and having taken bath in Sarasvatī accoring to precept, the contented Śiva offered a handful of flowers out of devotion with his head bent down. (70)

Then he bent down his head and then he did the circumambulation. He worshipped the sun with 'Hiranyagarbha' etc. and muttered prayers. (71)

Then lance holding Śiva having pronounced well—"Obeisance to Tvaṣṭṛ, Obeisance to you", heartily danced while whirling his long arms by force. (72)

When Śaṅkara, the lord of gods, was dancing, Ganas and the gods, taking delight after Śaṅkara, began to dance, full of emotion. (73)

Having performed Sandhyā (meditation) and having danced to the utmost of his desire he again made up his mind for battle with the demons (74)

Then all the demons were defeated by the mighty hosts of gods who were protected by the arms of the three-eyed Śiva and who were devoid of fear. (75)

Seeing his force defeated and thinking

अन्धकः सुन्दमाहूय इदं वचनमब्रवीत् ॥ ७६
सुन्द भ्राताऽसि मे वीर विश्वास्यः सर्ववस्तुषु ।
तद्वदाम्यद्य यद्वाक्यं तच्छ्रुत्वा यत्क्षमं कुरु ॥ ७७
दुर्जयोऽसौ रणपटुर्धर्मात्मा कारणान्तरैः ।
समास्ते हि हृदये पद्माक्षी शैलनन्दिनी ॥ ७८
तदुत्तिष्ठस्व गच्छामो यत्रास्ते चारुहासिनी ।
तत्रैनां मोहयिस्यामि हररूपेण दानव ॥ ७९
भवान् भवस्यानुचरो भव नन्दी गणेश्वरः ।
ततो गत्वाऽथ भुक्त्वा तां जेष्यामि प्रमथान् सुरान् ॥८०
इत्येवमुक्ते वचने बाढं सुन्दोऽभ्यभाषत ।
समजायत शैलादिरन्धकः शंकरोऽप्यभूत् ॥ ८१
नन्दिरुद्रौ ततो भूत्वा महासुरचमूपती ।
संप्राप्तौ मन्दरगिरिं प्रहारैः क्षतविग्रहौ ॥ ८२

हस्तमालम्ब्य सुन्दस्य अन्धको हरमन्दिरम् ।
विवेश निर्विशङ्केन चित्तेनासुरसत्तमः ॥ ८३
ततो गिरिसुता दूरादायान्तं वीक्ष्य चान्धकम् ।
महेश्वरवपुश्छन्नं प्रहारैर्जर्जरच्छविम् ॥ ८४
सुन्दं शैलादिरूपस्थमवष्टभ्याविशत् ततः ।
तं दृष्ट्वा मालिनीं प्राह सुयशां विजयां जयाम् ॥ ८५
जये पश्यस्व देवस्य मदर्थे विग्रहं कृतम् ।
शत्रुभिर्दानववरैस्तदुत्तिष्ठस्व सत्वरम् ॥ ८६
घृतमानय पौराणं बीजिकां लवणं दधि ।
व्रणभङ्गं करिष्यामि स्वयमेव पिनाकिनः ॥ ८७
कुरुष्व शीघ्रं सुयशे स्वभर्तुर्व्रणनाशनम् ।
इत्येवमुक्त्वा वचनं समुत्थाय वरासनात् ॥ ८८
अभ्युद्ययौ तदा भक्त्या मन्यमाना वृषध्वजम् ।

Śaṅkara to be unconquerable, Andhaka, calling Sunda, said these words: (76)

"O warrior Sunda, you are my brother and trustworthy in all matters, therefore, listening to the words which I speak to day, do whatever you are capable to do (77)

"This pious-minded Śiva, expert in battle, is invincible due to other reasons The daughter of the mountain, with her eyes like lotuses, dwells in my heart (78)

"O demon, therefore, get up and let us go where stays Pārvatī, smiling sweetly There I will delude her by having the form of Śiva (79)

'You become Nandin, the follower of 'Śiva, the master of Gaṇas Then going there and after enjoying her I shall overcome the Pramathas and gods" (80)

These words having been said, Sunda, replied in positive. He became Nandin, the son of Śailāda and Andhaka also became Śaṅkara (81)

Then the lords of the army of demons, having assumed the forms of Nandin and Śiva approached the Mandara mountain, with their bodies wounded by the blows of weapons (82)

Then Andhaka, formost among the demons, holding the hand of Sunda, entered the home of Śiva with fearless heart (83)

Then having seen Andhaka coming from far, kept secret by the body of Śiva and with his splendour decayed by the blows of weapons and Sunda assuming the form of Nandin, Pārvatī, the daughter of mountain, entered her home in hurry. Seeing him she said to well formed Mālinī, Suyaśā, Vijayā and Jayā (84, 85)

"O Jayā, see the form of the god Śiva, my husband made (so bad) by the great demons for my sake Therefore, get up quickly Bring old ghee, citron, salt and curd I will do the healing of wounds of the bow holding Śiva myself (86, 87)

"O Suyaśā destroy the sore of your husband quickly"—saying these words and getting up from her excellent seat, she went to him with devotion thinking him to be the bull bannered Śiva Then confirming the form and marks of the lance-holding

शूलपाणेस्ततः स्थित्वा रूपं चिह्नानि यत्नतः ॥ ८९
अन्विवेष ततो ब्रह्मन्नोभौ पार्श्वस्थितौ वृषौ ।
सा ज्ञात्वा दानवं रौद्रं मायाच्छादितविग्रहम् ॥ ९०
अपयानं तदा चक्रे गिरिराजसुता मुने ।
देव्याश्चिन्तितमाज्ञाय सुन्दं त्यक्त्वान्धकोऽसुरः ॥ ९१
समाद्रवत् वेगेन हरकान्तां विभावरीम् ।
समाद्रवत दैतेयो येन मार्गेण साऽगमत् ॥ ९२
अपस्कारान्तरं भञ्जन् पादप्लुतिभिराकुलः ।
तमापतन्तं दृष्ट्वैव गिरिजा प्राद्रवद् भयाद् ॥ ९३
गृहं त्यक्त्वा ह्युपवनं सखिभिः सहिता तदा
तत्राप्यनुजगामासौ मदान्धो मुनिपुंगव ॥ ९४
तथापि न शशापैनं तपसो गोपनाय तु ।
तद्भयादाविशद् गौरी श्वेतार्ककुसुमं शुचि ॥ ९५

विजयाद्या महागुल्मे संप्रयाता लयं मुने ।
नष्टायामथ पार्वत्यां भूयो हैरण्यलोचनिः ॥ ९६
सुन्दं हस्ते समादाय स्वसैन्यं पुनरागमत् ।
अन्धके पुनरायाते स्वबलं मुनिसत्तम ॥ ९७
प्रावर्तत महायुद्धं प्रमथासुरयोरथ ।
ततोऽमरगणश्रेष्ठो विष्णुश्चक्रगदाधरः ॥ ९८
निजघानासुरबलं शंकरप्रियकाम्यया ।
शार्ङ्गचापच्युतैर्बाणैः संस्युता दानवर्षभाः ॥ ९९
पञ्च षट् सप्त चाष्टौ वा ब्रध्नपादैर्घना इव ।
गदया कांश्चिदवधीत् चक्रेणान्यान् जनार्दनः ॥ १००
खड्गेन च चकर्तान्यान् दृष्ट्यान्यान् भस्मसाद् व्यधात् ।
हलेनाकृष्य चैवान्यान् मुसलेन व्यचूर्णयत् ॥ १०१
गरुडः पक्षपाताभ्यां तुण्डेनाप्युरसाऽहनत् ।

Śiva with efforts, then she investigated, O Brāhmana, both the Vṛṣa signs standing by his side, were not present there. Having known the terrible demon with his body concealed by magic, the daughter of the king of mountains fled from that place. Having understood the thought of the goddess, the demons Andhaka having left Sunda, ran speedily towards the handsome wife of Śiva. The perplexed son of Diti ran by the same path by which she had gone, breaking the under part of his feet by the jumping. Having seen him coming, the daughter of mountain ran away due to fear. (88, 89, 90, 91, 92, 93)

Having left her home she went to the garden with her friends; but he followed her also, O exeellent sage, blind as he was with passion. (94)

Even then she did not curse him for the protection of her penance. Pārvatī entered the radiant white flower of Arka due to fear from him. (95)

Vijayā and others, O sage, vanished in the great cluster of trees. When Pārvatī had vanished, the son of Hiranyākṣa, holding Sunda in hand, came back to his army again. At the return of Andhaka to his army again, there took place a great battle between the Pramathas and demons, O excellent sage; then Viṣṇu, the most excellent one in the hosts of gods, wielder of discus and mace, killed the army of demons with a desire to do good to Śaṅkara. The excellent demon were killed by the arrows released from the Śārṅga bow. Five, six, seven and eight were killed as the clouds are destroyed by the rays of sun. Viṣṇu killed some with mace and others with discus. (96, 97, 98, 99, 100)

He cut others with sword and reduced others to ashes by his sight. Dragging others with plough he crushed with pestle. (101)

Garuḍa killed the enemies with the stroke of his wing, with beak and with chest.

स चादिपुरुषो धाता पुराणः प्रपितामहः ॥ १०२
भ्रामयन् विपुलं पद्ममभ्यषिञ्चत वारिणा ।
संस्पृष्टा ब्रह्मतोयेन सर्वतीर्थमयेन हि ॥ १०३
गणामरगणाश्चासन् नवनागशताधिकाः ।
दानवास्तेन तोयेन संस्पृष्टाश्चाघहारिणा ॥ १०४
सवाहनाः क्षयं जग्मुः कुलिशेनेव पर्वताः ।
दृष्ट्वा ब्रह्महरी युद्धे घातयन्तौ महासुरान् १०५
शतक्रतुश्च दुद्राव प्रगृह्य कुलिशं बलि ।
तमापतन्तं संप्रेक्ष्य बलो दानवसत्तमः ॥ १०६
मुक्त्वा देवं गदापाणिं विमानस्थं च पद्मजम् ।
शक्रमेवाद्रवत् योद्धुं मुष्टिमुद्यम्य नारद ।
बलवान् दानवपतिरजेयो देवदानवैः ॥ १०७
तमापतन्तं त्रिदशेश्वरस्तु
दोष्णां सहस्रेण यथाबलेन ।
वज्रं परिभ्राम्य बलस्य मूर्ध्नि
चिक्षेप हे मूढ हतोऽस्युदीर्य ॥ १०८
स तस्य मूर्ध्नि प्रवरोऽपि वज्रो
जगाम तूर्णं हि सहस्रधा मुने ।
बलोऽद्रवद् देवपतिश्च भीतः
पराङ्मुखोऽभूत् समरान्महर्षे ॥ १०९
तं चापि जम्भो विमुखं निरीक्ष्य
भूत्वाऽग्रतः प्राह न युक्तमेतत् ।
तिष्ठस्व राजाऽसि चराचरस्य
न राजधर्मे गदितं पलायनम् ॥ ११०
सहस्राक्षो जम्भवाक्यं निशम्य
भीतस्तूर्णं विष्णुमागान्महर्षे ।
उपेत्याह श्रूयतां वाक्यमीश
त्वं मे नाथो भूतभव्येश विष्णो ॥ १११
जम्भस्तर्जयतेऽत्यर्थं मां निरायुधमीक्ष्य हि ।
आयुधं देहि भगवन् त्वामहं शरणं गतः ॥ ११२

And Brahmā, the first man, the creator, the ancient, whirling his lotus, sprinkled water Touched by the water of Brahmā, belonging to all places of pilgrimage, the Gaṇas and the host of gods became more powerful than hundreds of elephants The demons, being touched by that water, the destoyer of sin, went to destruction along with their vehicles like mountains by thunderbolt Having seen Brahmā and Viṣṇu killing the great demons in the battle, the powerful Indra also, holding the thunderbolt, attacked Seeing him coming the most excellent demon Bala, leaving the god Viṣṇu, with mace in his hand, and the lotus born Brahmā, sitting in the aeroplane, attacked Indra for fight, lifting his fist, O Nārada, this lord of demons being invincible by the gods and demons

(102, 103, 104, 105, 106, 107)

When he was coming, the lord of gods, whirling the thunderbolt with his thousand arms to the utmost of his power, threw it on the head of Bala saying, 'O stupid, you are killed.' (108)

That excellent thunderbolt also was quickly divided into thousands of parts after being struck in the head of Bala, O sage. Bala attacked and the lord of gods, getting frightened, turned back from the battle, O great sage (109)

Seeing him turning back, coming in front, Jambha said, "This is not proper Stand; you are the king of moving and non-moving ones Taking to flight is not considered as laws relating to king. (110)

Hearing the words of Jambha, the thousand-eyed Indra, getting frightened, went quickly to Viṣṇu, O great sage Approaching him he said, "O lord, listen to my words, You are my master, O Viṣṇu, the lord of the past and future (111)

"Seeing me without weapons Jambha is threatening me a lot O glorious one, give

तमुवाच हरिः शक्र त्यक्त्वा दर्पं व्रजाधुना ।
प्रार्थयस्वायुधं वह्निं स ते दास्यत्यसंशयम् ॥ ११३
जनार्दनवच श्रुत्वा शक्रस्त्वरितविक्रमः ।
शरणं पावकमगादिदं चोवाच नारद ॥ ११४

शक्र उवाच ।

निघ्नतो मे वलं वज्र कृशानो शतधा गतम् ।
एष चाहूयते जम्भस्तस्माद्देह्यायुधं मम ॥ ११५

पुलस्त्य उवाच ।

तमाह भगवान् वह्निः प्रीतोऽस्मि तव वासव ।
यत्त्व दर्पं परित्यज्य मामेव शरणं गत. ॥ ११६
इत्युच्चार्य स्वशक्त्यास्तु शक्ति निष्क्राम्य भावतः ।
प्रादादिन्द्राय भगवान् रोचमानो दिव गतः ११७
तामादाय तदा शक्ति शतघण्टां सुदारुणाम् ।
प्रत्युद्ययौ तदा जम्भं हन्तुकामोऽरिमर्दनः ॥ ११८
तेनातियशसा दैत्यः सहसैवाभिसंद्रुतः ।
क्रोधं चक्रे तदा जम्भो निजघान गजाधिपम् ॥ ११९
जम्भमुष्टिनिपातेन भग्नकुम्भकटो गजः ।
निपपात यथा शैलः शक्रवज्रहतः पुरा ॥ १२०
पतमानाद् द्विपेन्द्रात्तु शक्रश्चाप्लुत्य वेगवान् ।
त्यक्त्वैव मन्दरगिरिं पपात वसुधातले ॥ १२१
पतमानं हरिं सिद्धाश्चारणाश्च तदाऽब्रुवन् ।
मा मा शक्र पतस्वाद्य भूतले तिष्ठ वासव ॥ १२२
स तेषां वचन श्रुत्वा योगी तस्थौ क्षणं तदा ।
प्राह चैतान् कथं योत्स्ये अपत्रः शत्रुभिः सह ॥ १२३
तमूचुर्देवगन्धर्वा मा विषादं व्रजेश्वर ।
युध्यस्व त्वं समारुह्य प्रेषयिष्याम यद् रथम् ॥ १२४

weapons to me I have approached you, as my refuge' (112)

Viṣṇu said to *Indra* "*Discarding your* pride, now go to Agni and request for the weapon He will give you for certain (113)

Hearing the words of Viṣṇu, Indra moving very quickly, went to Agni as his refuge and said, O Nārada (114)

'O Agni, my thunderbolt has been divided into hundred parts while I was killing Bala. This Jambha is challenging me Therefore, give weapon to me" (115)

Pulastya said, 'The glorious Agni said to him, "I am pleased with you, O Indra, that discarding your pride, you have approached me as your refuge" (116)

Saying this, bringing out the Śakti-weapon from his śakti with intention he gave it to Indra, and the glorious one, shining went to heaven (117)

Taking that extremely terrible Śakti weapon of hundred bells, Indra, the killer of enemies, came near Jambha with a desire to kill him (118)

By that very famous Indra the demon was suddenly attacked Then Jambha became angry and struck the master of elephant (119)

By the blows of Jambha's fist the elephant with his forehead and temples broken, fell down like the mountain struck with the thunderbolt of Indra in ancient days (120)

The sp edy Indra, jumping from the falling elephant, leaving the Mandara mountain fell on the earth (121)

Then the Siddhas and Cāraṇas spoke to falling Indra, O Indra, stay, don't fall to day on the earth" (122)

Hearing their words Indra, possessed of superhuman powers stayed for a moment and then said, 'How shall I fight with the demons when I have no vehicle" (123)

The gods and Gandharvas said to him, "*Don't become sad, O lord Fight after* mounting on the chariot which we shall send." (124)

इत्येवमुक्त्वा विपुलं रथं स्वस्तिकलक्षणम् ।
वानरध्वजसंयुक्तं हरिभिर्हरिभिर्युतम् ॥ १२५
शुद्धजाम्बूनदमयं किङ्किणीजालमण्डितम् ।
शक्राय प्रेषयामासुर्विश्वावसुपुरोगमाः ॥ १२६
समागतमुदीक्ष्याथ हीनं सारथिना हरिः ।
प्राह योत्स्ये कथं युद्धे संयमिष्ये कथं हयान् ॥ १२७
यदि कश्चिद्धि सारथ्यं करिष्यति ममाधुना ।
ततोऽहं घातये शत्रून् नान्यथेति कथंचन ॥ १२८
ततोऽब्रुवंस्ते गन्धर्वा नास्माकं सारथिर्विभो ।
विद्यते स्वयमेवाश्वांस्त्वं संयन्तुमिहार्हसि ॥ १२९
इत्येवमुक्ते भगवांस्त्यक्त्वा स्यन्दनमुत्तमम् ।
क्ष्मातलं निपपातैव परिभ्रष्टस्रगम्बरः ॥ १३०
चलन्मौलिर्मुक्तकचः परिभ्रष्टायुधाङ्गदः ।
पतमानं सहस्राक्षं दृष्ट्वा भूः समकम्पत ॥ १३१
पृथिव्यां कम्पमानायां शमीकस्य तपस्विनी ।
भार्याऽब्रवीत् प्रभो बालं बहिः कुरु यथासुखम् ॥ १३२
स तु शीलावचः श्रुत्वा किमर्थमिति चाब्रवीत् ।
सा चाह श्रूयतां नाथ दैवज्ञपरिभाषितम् ॥ १३३
यदेयं कम्पते भूमिस्तदा प्रक्षिप्यते बहिः ।
यद्वाह्यतो मुनिश्रेष्ठ तद् भवेद् द्विगुणं मुने ॥ १३४
एतद्वाक्यं तदा श्रुत्वा बालमादाय पुत्रकम् ।
निराशङ्को बहिः शीघ्रं प्राक्षिपत् क्ष्मातले द्विजः ॥ १३५
भूयो गोयुगलार्थाय प्रविष्टो भार्यया द्विजः ।
निवारितो गता वेला अर्द्धहानिर्भविष्यति ॥ १३६
इत्येवमुक्ते देवर्षे बहिर्निर्गम्य वेगवान् ।
ददर्श बालद्वितयं समरूपमवस्थितम् ॥ १३७

Saying this Viśvāvasu and others sent for Indra a big chariot with auspicious marks, furnished with a monkey banner, drawn by the green steeds, gifted with pure gold and decorated with small bells (125, 126)

Then seeing that the chariot had come without driver, Indra said, "How shall I fight in the battle and how shall I control the horses ?" (127)

"If someone becomes my driver now, then I shall kill the enemies, not in any other way." (128)

Then those Gandharvas said, "O all-pervading one, there is no driver with us, you shall control the horses yourself" (129)

These words having been said, the glorious Indra, leaving the most excellent chariot, fell on the earth, his garland and dress being dropped off, his crown being unsteady, the hair of his head being loosened, his weapons and bracelet being dropped off Seeing the thousand-eyed Indra falling, the earth trembled (130, 131)

When the earth was trembling, the wife of the sage Śamīka, practising austerities, spoke, 'O lord, abandon the child outside happily" Hearing the words of the pious lady he said, "What for ?" She said, "O lord listen to the words pronounced by the fortune-tellers that when the earth trembles, then whatever is thrown outside, that becomes just the double, O sage." (132, 133, 134)

Hearing these words, taking his son, the *Brāhmaṇa quickly abandoned the child outside* on earth without any worry (135)

Again the Brāhmaṇa entered his home for the two bullocks, but he was checked by his wife saying that the time was over and thus there would be a loss of the half (136)

This being said, the speedy one, getting out of the house, O divine sage, saw two children of the same form Seeing him worshipping the gods, he, said to his wife of

तं दृष्ट्वा देवताः पूज्य भार्यां चाद्भुतदर्शनाम् ।
प्राह तत्त्वं न निन्दामि यत् पृच्छामि वदस्व तत् ॥ १३८
बालस्यास्य द्वितीयस्य के भविष्यद्गुणा वद ।
भाग्यानि चास्य यच्चोक्तं कर्म तत् कथयाधुना ॥ १३९
साऽब्रवीन्नाद्य ते वक्ष्ये वदिष्यामि पुनः प्रभो ।
सोऽब्रवीद् वद मेऽद्यैव नोचेन्नाश्नामि भोजनम् ॥१४०
सा प्राह श्रूयतां ब्रह्मन् वदिष्ये वचनं हितम् ।
कातरेणाद्य यत्पृष्टं भाव्यः कारुरयं किल ॥ १४१
इत्युक्तवति वाक्ये तु बाल एव स्वचेतनः ।
जगाम साह्य शक्रस्य कर्तुं सौत्यविशारदः ॥ १४२
तं व्रजन्तं हि गन्धर्वा विश्वावसुपुरोगमाः ।
ज्ञात्वेन्द्रस्यैव साहाय्ये तेजसा समवर्धयन् ॥ १४३
गन्धर्वतेजसा युक्तः शिशुः शक्रं समेत्य हि ।
प्रोवाचैह्येहि देवेश प्रियो यन्ता भवामि ते ॥ १४४
तच्छ्रुत्वास्य हरिः प्राह कस्य पुत्रोऽसि बालक ।
संयन्ताऽसि कथं चाश्वान् संशयः प्रतिभाति मे ॥ १४५
सोऽब्रवीदृषितेजोऽयं क्ष्माभव विद्धि वासव ।
गन्धर्वतेजसा युक्तं वाजियानविशारदम् ॥ १४६
तच्छ्रुत्वा भगवाञ्छक्रः खं भेजे योगिनां वरः ।
स चापि विप्रतनयो मातलिर्नामविश्रुतः ॥ १४७
ततोऽधिरूढस्तु रथं शक्रस्त्रिदशपुंगवः ।
रश्मीन् शमीकतनयो मातलिः प्रगृहीतवान् ॥ १४८
ततो मन्दरमागम्य विवेश रिपुवाहिनीम् ।
प्रविशन् ददृशे श्रीमान् पतितं कार्मुकं महत् ॥ १४९
सशरं पञ्चवर्णाभं सितरक्तासितारुणम् ।
पाण्डुच्छायं सुरश्रेष्ठस्तं जग्राह समार्गणम् ॥ १५०

wonderful wisdom, 'I do not know the fact; therefore, tell me what I ask (137, 138)

"Tell me what will be the qualities of this second boy; now tell me also the destiny and action of this boy (as pronounced by the fortune-tellers)" (139)

She said, "I will not tell to-day, O lord, I will tell afterwards". He said, "Tell me just to-day, otherwise I shall not take my meal" (140)

She said, "Listen, O Brāhmaṇa! I will speak beneficial words as you being confused have asked, *He is to be a Kāru (charioteer)*" (141)

These words being said, the little-knowing child, proficient in driving chariot, went to help Indra. (142)

Knowing that he was going to help Indra, the Gandharvas, Viśvāvasu and others *strengthened him with valour.* (143)

Gifted with the valour of Gandharvas, the child, having gone to Indra, said to him, "Come on, Indra, the lord of gods, I *shall become your dear charioteer*" (144)

Hearing his words Indra said, "Whose son are you, O child? How will you control the horses? This is my doubt" (145)

He said, "O Indra, know that I am born with the energy of a sage from the earth. I am gifted with the valour of Gandharvas and I am proficient in driving chariot" (146)

Hearing that, the glorious Indra, the foremost among those who possess super-*human powers went to the sky and that son* of the Brahmana well-known by the name *Mātali also went to the sky* (147)

Then Indra, the most excellent god, mounted on the chariot, and Matali, the son of Śamika, held the reins (148)

Then, coming to the Mandara he entered the army of the enemies and, while entering, the glorious one saw a big bow fallen there along with the arrows, having five colours—white, red, black, reddish brown and yellow. The most excellent god took it up along with the arrows (149, 150)

ततस्तु मनसा देवान् रजःसत्त्वतमोमयान् ।
नमस्कृत्य शरं चापे साधिज्ये विनियोजयत् ॥ १५१
ततो निश्चेरुरत्युग्राः शरा बर्हिणवाससः ।
ब्रह्मेशविष्णुनामाङ्काः सूदयन्तोऽसुरान् रणे ॥ १५२
आकाशं विदिशः पृथ्वीं दिशश्च स शरोत्करैः ।
सहस्राक्षोऽतिपटुभिश्छादयामास नारद ॥ १५३
गजो विद्धो हयो भिन्नः पृथिव्यां पतितो रथः ।
महामात्रो धरां प्राप्तः सद्यः सीदञ्छरातुरः ॥ १५४
पदातिः पतितो भूम्यां शक्रमार्गणताडितः ।
हतप्रधानभूयिष्ठं बलं तदभवद् रिपोः ॥ १५५
तं शक्रबाणाभिहतं दुरासदं
सैन्यं समालक्ष्य तदा कुजम्भः ।
जम्भासुरश्चापि सुरेशमव्ययं
प्रजग्मतुर्गृह्य गदे सुघोरे ॥ १५६
तावापतन्तौ भगवान् निरीक्ष्य
सुदर्शनेनारिविनाशनेन ।
विष्णुः कुजम्भं निजघान वेगात्
स स्यन्दनाद् गामगमद् गतासुः ॥ १५७
तस्मिन् हते भ्रातरि माधवेन
जम्भस्ततः क्रोधवशं जगाम ।
क्रोधान्वितः शक्रमुपाद्रवद् रणे
सिंहं यथैणोऽतिविपन्नबुद्धिः ॥ १५८
तमापतन्तं प्रसमीक्ष्य शक्र-
स्त्यक्त्वैव चापं सशरं महात्मा ।
जग्राह शक्तिं यमदण्डकल्पां
तामग्निदत्तां रिपवे ससर्ज ॥ १५९
शक्तिं सघण्टां कृतनिःस्वनां वै
दृष्ट्वा पतन्तीं गदया जघान ।

Then having saluted mentally to the gods Brahma, Viṣnu and Śiva, endowed with Rajas, Sattva and Tamas qualities respectively, he placed the arrow on the bow, with its string stretched (151)

Then the terrible arrows, adorned with peacock's feathers, marked with the names of Brahmā, Śiva and Viṣnu, moved away from the bows, killing the enemies in the battle (152)

The thousand eyed Indra covered the sky, intermediate quarters, earth, directions with the very powerful multitude of arrows, O Nārada (153)

Elephant got pierced, horse was torn into pieces, chariot fell on the ground, elephant-driver, suffering and confused with arrow, fell on the ground (154)

Foot soldier, beaten by the arrow of Indra, fell on the ground. Most of the force of the enemy was killed (155)

Seeing that unconquerable army killed by the arrow of Indra, the demons Kujambha and Jambha holding terrible maces in their hands, went to the imperishable Viṣṇu, the master of gods (156)

The glorious god Visnu, seeing these two demons coming, speedily struck Kujambha down with his Sudarśana, the destroyer of enemies He fell down on the earth from the chariot, with his life departed. (157)

His brother being killed by Viṣṇu, then Jambha became very angry Overpowered with anger, he attacked Indra in the battle like a deer attacking a lion, with an extremely distressed mind (158)

Having seen him coming the high souled Indra, leaving his bow along with arrows, held the Śakti-weapon which was similar to Yama's rod and released that weapon, given by Agni, for the enemy. (159)

Seeing the Śakti weapon, which was endowed with bells and which was making a great sound, the demon struck it with mace.

गदां च कृत्वा सहसैव भस्मसाद्
विभेद जम्भं हृदये च तूर्णम् ॥ १६०
शक्त्या स भिन्नो हृदये सुरारिः
पपात भूम्यां विगतासुरेव ।
तं वीक्ष्य भूमौ पतितं विसंज्ञं
दैत्यास्तु भीता विमुखा बभूवुः ॥ १६१
जम्भे हते दैत्यबले च भग्ने
गणास्तु हृष्टा हरिमर्चयन्तः ।
वीर्यं प्रशंसन्ति शतक्रतोश्च
स गोत्रभिच्छर्वमुपेत्य तस्थौ ॥ १६२

इति श्रीवामनपुराणे त्रिचत्वारिंशोऽध्यायः ॥४३॥

४४

पुलस्त्य उवाच ।
तस्मिंस्तदा दैत्यबले च भग्ने
शुक्रोऽब्रवीदन्धकमासुरेन्द्रम् ।
एह्येहि वीराद्य गृहं महासुर
योत्स्याम भूयो हरमेत्य शैलम् ॥ १
तमुवाचान्धको ब्रह्मन् न सम्यग्भवतोदितम् ।
रणान्नैवापयास्यामि कुलं व्यपदिशन् स्वयम् ॥ २
पश्य त्वं द्विजशार्दूल मम वीर्यं सुदुर्धरम् ।
देवदानवगन्धर्वान् जेष्ये सेन्द्रमहेश्वरम् ॥ ३
इत्येवमुक्त्वा वचनं हिरण्याक्षसुतोऽन्धकः ।
समाश्वास्याब्रवीच्छंभुं सारथिं मधुराक्षरम् ॥ ४
सारथे वाहय रथं हराभ्याशं महाबल ।

Having reduced the mace to ashes suddenly, it pierced Jambha in heart quickly. (160)

Being pierced in heart by the Śakti-weapon, the enemy of gods, fell down on the ground, with his life departed for sure. Having seen him lying senseless on earth, the demons, getting frightened, turned back. (161)

After the killing of Jambha and the destruction of the force of the demons, the Gaṇas, extremely pleased, worshipping Viṣṇu, praised the valour of Indra. Indra, the destroyer of mountains, having approached Śiva, stayed there at ease. (162)

Thus ends the Forty-third Chapter, in the Vāmana-Purāṇa—43.

44

Pulastya said: After the destruction of the force of the demons, Śukra said to Andhaka, the lord of demons, "O great demon, come on, let us go to home to-day. We shall again fight with Śiva, after going to the mountain." (1)

Andhaka said to him, "O Brāhmaṇa, whatever you have said is not adequate. I will not myself go away from the battle-field, censuring my family. O excellent Brāhmaṇa, see my irresistible valour. I shall overcome the gods, demons and Gandharvas along with Indra and Śiva." (2, 3)

Saying these words Andhaka, the son of Hiraṇyākṣa, spoke to Śambhu, the driver of his chariot, after consoling him in sweet tone: (4)

"O highly powerful driver, carry the

यावन्निहन्मि बाणौघैः प्रमथामरवाहिनीम् ॥ ५
इत्यन्धकवचः श्रुत्वा सारथिस्तुरगांस्तदा ।
कृष्णवर्णान् महावेगान् कशयाऽभ्याहनन्मुने ॥ ६
ते यत्नतोऽपि तुरगाः प्रेर्यमाणा हरं प्रति ।
जघनेष्ववसीदन्तः कृच्छ्रेणोहुश्च तं रथम् ॥ ७
वहन्तस्तुरगा दैत्यं प्राप्ताः प्रमथवाहिनीम् ।
संवत्सरेण साग्रेण वायुवेगसमा अपि ॥ ८
ततः कार्मुकमानम्य बाणजालैर्गणेश्वरान् ।
सुरान् संछादयामास सेन्द्रोपेन्द्रमहेश्वरान् ॥ ९
बाणैश्छादितमीक्ष्यैव बलं त्रैलोक्यरक्षिता ।
सुरान् प्रोवाच भगवांश्चक्रपाणिर्जनार्दनः ॥ १०
विष्णुरुवाच ।
किं तिष्ठध्वं सुरश्रेष्ठा हतेनानेन वै जयः ।
तस्मान्मद्वचनं शीघ्रं क्रियतां वै जयेप्सवः ॥ ११
शात्यन्तामस्य तुरगाः समं रथकुटुम्बिना ।
भज्यतां स्यन्दनश्चापि विरथः क्रियतां रिपुः ॥ १२
विरथं तु कृतं पश्चादेनं धक्ष्यति शंकरः ।
नोपेक्ष्यः शत्रुरुद्दिष्टो देवाचार्येण देवताः ॥ १३
इत्येवमुक्ताः प्रमथा वासुदेवेन सामराः ।
चक्रुर्वेगं सहेन्द्रेण समं चक्रधरेण च ॥ १४
तुरगाणां सहस्रं तु मेघाभानां जनार्दनः ।
निमिषान्तरमात्रेण गदया विनिपोथयत् ॥ १५
हताश्वात् स्यन्दनात् स्कन्दः प्रगृह्य रथसारथिम् ।
शक्त्या विभिन्नहृदयं गतासुं न्यसृजद् भुवि ॥ १६
विनायकाद्याः प्रमथाः समं शक्रेण दैवतैः ।
सध्वजाक्षं रथं तूर्णमभञ्जन्त तपोधनाः ॥ १७

chariot in the vicinity of Śiva and there I will kill the army of Pramathas and gods with the multitude of arrows' (5)

Hearing the words of Andhaka, the driver struck the highly speedy horses of black colour with whip, O sage (6)

In spite of their being impelled with efforts to go towards Śiva, those horses, suffering in their thighs, carried that chariot with a great difficulty. (7)

Carrying the demon, the horses reached the army of Pramathas in more than one year although they were as speedy as the wind (8)

Then bending down the bow, he covered the lords of Gaṇas, gods along with Indra, Viṣṇu and Śiva by the multitude of arrows (9)

Having seen the force covered with arrows, the glorious Viṣṇu, holding discus in his hand, the protector of the three worlds, said to the gods. (10)

Viṣṇu said 'Why are you standing ? O excellent gods, victory will come to us only after his killing Therefore, immediately follow my words, desirous of victory as you are Destroy his horses along with the chariot-driver. Break his chariot, make the enemy devoid of chariot When he is rendered devoid of chariot, Śiva will then burn him. The mentioned enemy is not to be overlooked." When the gods were thus addressed by Viṣṇu, the divine teacher, the Pramathas along with the gods, along with Indra and along with the discus holding Viṣṇu, made haste (11, 12,13, 14)

Viṣṇu with a mace killed thousands of horses resembling the clouds, in merely the twinkling of an eye (in a moment) (15)

Taking hold of the chariot-driver from the chariot whose horses had been killed, Skanda threw him on the earth, with his heart rent asunder with the Śakti weapon, and his life departed (16)

The holy Pramathas, Vināyaka and others along with the gods Indra and others broke the chariot quickly, along with its banner and axle (17)

सहसा स महातेजा विरथस्त्यज्य कार्मुकम् ।
गदामादाय बलवानभिदुद्राव दैवतान् ॥ १८
पदान्यष्टौ ततो गत्वा मेघगम्भीरया गिरा ।
स्थित्वा प्रोवाच दैत्येन्द्रो महादेवं स हेतुमत् ॥ १९
भिक्षो भवान् सहानीकस्त्वसहायोऽस्मि साम्प्रतम् ।
तथाऽपि त्वां विजेष्यामि पश्य मेऽद्य पराक्रमम् ॥२०
तद्वाक्यं शंकरः श्रुत्वा सेन्द्रासुरगणांस्तदा ।
ब्रह्मणा सहितान् सर्वान् स्वशरीरे न्यवेशयत् ॥ २१
शरीरस्थांस्तान् प्रमथान् कृत्वा देवांश्च शंकरः ।
प्राह एह्येहि दुष्टात्मन् अहमेकोऽपि संस्थितः ॥ २२
तं दृष्ट्वा महदाश्चर्यं सर्वामरगणक्षयम् ।
दैत्यः शंकरमभ्यागाद् गदामादाय वेगवान् ॥ २३
तमापतन्तं भगवान् दृष्ट्वा त्यक्त्वा वृषोत्तमम् ।
शूलपाणिर्गिरिप्रस्थे पदातिः प्रत्यतिष्ठत ॥ २४
वेगेनैवापतन्तं च बिभेदोरसि भैरवः ।
दारुणं सुमहद् रूपं कृत्वा त्रैलोक्यभीषणम् ॥ २५
दंष्ट्राकरालं रविकोटिसंनिभं
मृगारिचर्माभिवृतं जटाधरम् ।
भुजंगहारामलकण्ठकन्दरं
विंशार्धबाहुं सपडर्धलोचनम् ॥ २६
एतादृशेन रूपेण भगवान् भूतभावनः ।
बिभेद शत्रुं शूलेन शुभदः शाश्वतः शिवः ॥ २७
सशूलं भैरवं गृह्य भिन्नोप्युरसि दानवः ।
विजहारातिवेगेन क्रोशमात्रं महामुने ॥ २८
ततः कथंचिद् भगवान् संस्तभ्यात्मानमात्मना ।
तूर्णमुत्पाटयामास शूलेन सगदं रिपुम् ॥ २९

That powerful demon, possessed of great valour, being devoid of chariot, suddenly leaving the bow, taking the mace, attacked the gods (18)

Having gone eight steps, the lord of demons stopped and spoke reasonable words to Śiva in a voice deep like the sound of clouds: (19)

"O beggar, you are endowed with army and now I am all alone without any helper Even then I shall overcome you, see my valour today." (20)

Hearing those words, Śiva placed all the gods along with Indra and Brahmā in his body. (21)

Placing those Pramathas and gods in his body Śiva said, "Come on, O evil-souled one, I am also all alone." (22)

Seeing that great wonder in the form of the destruction of the host of all gods and Gaṇas, the speedy demon, holding a mace, attacked Śiva (23)

Seeing him coming, the glorious god, having left the excellent bull, with a lance in his hand, stood on the Giriprastha as a foot-soldier. (24)

The god Śiva pierced him in heart while he was coming with great speed, after assuming a terrible, extremely vast form causing fear to the three worlds—having terrible tusks, similar to crores of suns, covered by the skin of a lion, wearing twisted hair, his pious neck being adorned by a garland of serpents, having ten arms and three eyes (25, 26)

Having assumed such a form, the glorious Śiva, bestower of good, eternal, auspicious, pierced the enemy with lance (27)

In spite of his being pierced in the heart, the demon, taking Śiva, along with the lance, wandered for one Krośa with a great speed, O great sage (28)

Then the glorious god, having stopped himself by himself with a great difficulty, tore up quickly the enemy along with his mace. (29)

दैत्याधिपस्त्वपि गदां हरमूर्ध्नि न्यपातयत् ।
कराभ्यां गृह्य शूलं च समुत्पतत दानवः ॥ ३०
संस्थितः स महायोगी सर्वाधारः प्रजापतिः ।
गदापातक्षताद् भूरि चतुर्धाऽसृगथापतत् ॥ ३१
पूर्वधारासमुद्भूतो भैरवोऽग्निसमप्रभः ।
विद्याराजेति विख्यातः पद्ममालाविभूषितः ॥ ३२
तथा दक्षिणधारोत्थो भैरवः प्रेतमण्डितः ।
कालराजेति विख्यातः कृष्णाञ्जनसमप्रभः ॥ ३३
अथ प्रतीचीधारोत्थो भैरवः पत्रभूषितः ।
अतसीकुसुमप्रख्यः कामराजेति विश्रुतः ॥ ३४
उदग्धाराभवश्चान्यो भैरवः शूलभूषितः ।
सोमराजेति विख्यातश्चक्रमालाविभूषितः ॥ ३५
क्षतस्य रुधिरात् जातो भैरवः शूलभूषितः ।
स्वच्छन्दराजो विख्यातः इन्द्रायुधसमप्रभः ॥ ३६
भूमिस्थाद् रुधिराज्जातो भैरवः शूलभूषितः ।
ख्यातो ललितराजेति सौभाञ्जनसमप्रभः ॥ ३७
एवं हि सप्तरूपोऽसौ कथ्यते भैरवो मुने ।
विघ्नराजोऽष्टमः प्रोक्तो भैरवाष्टकमुच्यते ॥ ३८
एवं महात्मना दैत्यः शूलप्रोतो महासुरः ।
छत्रवद् धारितो ब्रह्मन् भैरवेण त्रिशूलिना ॥ ३९
तस्यासृगुल्बणं ब्रह्मञ्छूलभेदादवापतत् ।
येनाकण्ठं महादेवो निमग्नः सप्तमूर्तिमान् ॥ ४०
ततः स्वेदोऽभवद् भूरि श्रमजः शङ्करस्य तु ।
ललाटफलके तस्माज्जाता कन्याऽसृगाप्लुता ॥ ४१
यद्भूम्यां न्यपतद् विप्र स्वेदबिन्दुः शिवाननात् ।
तस्मादङ्गारपुञ्जाभो बालकः समजायत ॥ ४२

The lord of demons struck the mace on the head of Śiva and taking the lance in his hand, the demon jumped (30)

Śiva, the great Yogin, substratum of all, the lord of people stayed there A lot of blood flowed in four parts from the wound produced by the stroke of mace (31)

From the eastern stream was born the Bhairava, with his lustre like fire famous by the name Vidyārāja, decorated by a lotus garland. (32)

From the southern stream was born the Bhairava adorned with dead bodies, known as Kālarāja, with his lustre like the black *collyrium* (33)

From the western stream was born the Bhairava decorated with vehicle with his lustre like the flower of Atasi and famous by the name Kāmarāja (34)

From the northern stream was born the other Bhairava decorated with a lance, famous by the name Somarāja, decorated with discus and garland (35)

From the blood of wound was born the Bhairava, *decorated with lance, famous by* the name Svacchandarāja, with his lustre like the weapon of Indra (36)

From the blood fallen on the earth was born the Bhairava, decorated with lance, famous by the name Lalitarāja, with his lustre like Saubhāñjana This is why that this Bhairava is said to be of seven forms, O sage Vighnarāja has been pronounced as the eighth and so Bhairava is said to be eightfold (37, 38)

Thus the demon, the great Asura, was fixed on the lance and was held like an umbrella, O Brāhmana, by the Bhairava, the wielder of lance (39)

Abundant blood of the demon fell down from the piercing of lance, O Brāhmaṇa, by which the great god Śiva, having seven forms was submerged up to the neck (40)

Then there was a lot of sweating on the forehead of Śaṅkara, produced from fatigue *From that was born the girl dipped* in blood (41)

From the sweat which fell on the ground

स बालस्तृषितोऽत्यर्थं पपौ रुधिरमान्धकम् ।
कन्या चोत्कृत्य संजातमसृग्विलिलिहेऽद्भुता ॥ ४३

ततस्तामाह बालार्कप्रभां भैरवमूर्तिमान् ।
शंकरो वरदो लोके श्रेयोऽर्थाय वचो महत् ॥ ४४

त्वां पूजयिष्यन्ति सुरा ऋषयः पितरोरगाः ।
यक्षविद्याधराश्चैव मानवाश्च शुभंकरि ॥ ४५

त्वां स्तोष्यन्ति सदा देवि बलिपुष्पोत्करैः करैः ।
चर्चिकेति शुभं नाम यस्माद् रुधिरचर्चिता ॥ ४६

इत्येवमुक्त्वा वरदेन चर्चिका
भूतानुजाता हरित्रिमवासिनी ।
महीं समन्ताद् विचचार सुन्दरी
स्थानं गता हैङ्गुलताद्रिमुत्तमम् ॥ ४७

तस्यां गतायां वरदः कुजस्य
प्रादाद् वरं सर्ववरोत्तमं यत् ।
ग्रहाधिपत्यं जगतां शुभाशुभं
भविष्यति, त्वद्वशगं महात्मन् ॥ ४८

हरोऽन्धकं वर्षसहस्रमात्रं
दिव्यं स्वनेत्रार्कहुताशनेन ।
चकार संशुष्कतनुं त्वशोणितं
त्वगस्थिशेषं भगवान् स भैरवः ॥ ४९

तत्राग्निना नेत्रभवेन शुद्धः
स मुक्तपापोऽसुरराड् बभूव ।
ततः प्रजानां बहुरूपमीशं
नाथं हि सर्वस्य चराचरस्य ॥ ५०

ज्ञात्वा स सर्वेश्वरमीशमव्ययं
त्रैलोक्यनाथं वरदं वरेण्यम् ।

from the face of Śiva, was born a boy with his lustre like a heap of charcoal. (42)

That boy was extremely thirsty and he drank the blood of Andhaka. That strange girl began to lick the blood which was produced from the cutting (43)

Then Śankara, having Bhairava forms, bestower of boons in the world, said the great words for the good of people to that girl whose lustre was like the rising sun (44)

"O doer of welfare! gods, sages, Pitṛs serpents, Yakṣas, Vidyādharas and men will worship you (45)

'O goddess! people will worship you always with oblations and multitude of flowers in their hands As you will be smeared with blood, so you will have the auspicious name "Carcika" (46)

Being addressed thus by Śiva, the bestower of boon, the beautiful Carcikā, the younger sister of Bhūtas, putting on the skin of lion, roamed on the earth everywhere and then went to the best place, the Haiṅgulatā mountain (47)

After her departure, the bestower of boon, gave a boon, the foremost among all the boons, to Kuja, the earth-born planet Mars "The lordship on all the planets, auspicious or inauspicious of the world, will be under your control, O high souled one" (48)

For a divine thousand years the glorious Śiva, the Bhairava, made Andhaka devoid of blood and with his body dried up by his eye in the form of sun and fire, as a result of which only skin and bones remained in his body (49)

Then by the fire, born from the eye of Śiva, the king of demons, became pure and sinless. Having known the many-formed Śiva, the lord of people and the master of moving and non-moving ones as the lord of all, master, imperishable, lord of the three worlds, bestower of boons, worthy of choosing,

सर्वैः सुराद्यैर्नतमीड्यमाद्यं
ततोऽन्धकः स्तोत्रमिदं चकार ॥ ५१

अन्धक उवाच ।

नमोऽस्तु ते भैरव भीममूर्ते
त्रिलोकगोप्त्रे शितशूलधारिणे ।
विंशार्द्धबाहो भुजगेशहार
त्रिनेत्र मां पाहि विपन्नबुद्धिम् ॥ ५२
जयस्व सर्वेश्वर विश्वमूर्ते
सुरासुरैर्वन्दितपादपीठ ।
त्रैलोक्यमातुर्गुरवे वृषाङ्क
भीतः शरण्यं शरणागतोऽस्मि ॥ ५३
त्वां नाथ देवाः शिवमीरयन्ति
सिद्धा हरं स्थाणुं महर्षयश्च ।
भीमं च यक्षा मनुजा महेश्वरं
भूताश्च भूताधिपमामनन्ति ॥ ५४
निशाचरा उग्रमुपार्चयन्ति
भवेति पुण्याः पितरो नमन्ति ।
दासोऽस्मि तुभ्यं हर पाहि मह्यं
पापक्षयं मे कुरु लोकनाथ ॥ ५५
भवांस्त्रिदेवस्त्रियुगस्त्रिधर्मा
त्रिपुष्करश्चासि विभो त्रिनेत्र ।
त्रय्यारुणिस्त्रिश्रुतिरव्ययात्मन्
पुनीहि मां त्वां शरणं गतोऽस्मि ॥ ५६
त्रिणाचिकेतस्त्रिपदप्रतिष्ठः
षडङ्गवित् त्वं विषयेष्वलुब्धः ।
त्रैलोक्यनाथोऽसि पुनीहि शम्भो
दासोऽस्मि भीतः शरणागतस्ते ॥ ५७
कृतं महत् शंकर तेऽपराध
मया महाभूतपते गिरीश ।
कामारिणा निर्जितमानसेन
प्रसादये त्वां शिरसा नतोऽस्मि ॥ ५८

saluted by all gods and others, praiseworthy and the first one—then Andhaka recited this Stotra (50, 51)

Andhaka said "Obeisance to you, O Bhairava, of terrible form, protector of three worlds, wielder of sharp lance, having ten arms, having Śeṣanāga, the celebrated serpent as garland, three eyed, protect me of perverted mind (52)

Obeisance to you the lord of all, having the form of the universe whose feet is worshipped by gods and demons Obeisance to the husband of the mother of the three worlds O bull bannered, I am frightened You are the shelter I have come as a refuge to you (53)

"O lord, the gods speak about you as Śiva', Siddhas as 'Hara', the great sages as 'Sthāṇu', the Yakṣas address you as 'Bhīma', the men as 'Mahesvara', and the Bhūtas as 'Bhūtādhipa' (54)

"The Rakṣasas worship you as 'Ugra', the pious Pitṛs bow down before you as 'Bhava' I am your servant. O Hara, be pleased to protect me O lord of people, destroy my sins (55)

"You are three gods, three generations, three virtues, decorated with three lotus flowers, three-eyed, Trayyaruṇi, three Vedas and imperishable Purify me I have come to you, as my refuge (56)

"You are Triṇāciketas (one who has thrice kindled the Naciketa fire), supported on three feet knower of six Aṅgas to Veda, unattached to the objects, you are the lord of three worlds Purify me, O Śiva, I am your servant I have come in your refuge, terrified as I am (57)

'O lord of great Bhūtas, O lord of mountain, O Śaṅkara, a great offence was done by me against you, with my mind overcome by passion in the form of enemy I went to

पापोऽहं पापकर्माऽहं पापात्मा पापसंभवः ।
त्राहि मां देव ईशान सर्वपापहरो भव ॥ ५९
मा मे क्रुध्यस्व देवेश त्वया चैतादृशोऽस्म्यहम् ।
सृष्टः पापसमाचारो मे प्रसन्नो भवेश्वर ॥ ६०
त्वं कर्त्ता चैव धाता च त्वं जयस्त्वं महाजयः ।
त्वं मङ्गल्यस्त्वमोंकारस्त्वमीशानो ध्रुवोऽव्यय. ॥ ६१
त्वं ब्रह्मा सृष्टिकृन्नाथस्त्वं विष्णुस्त्वं महेश्वरः ।
त्वमिन्द्रस्त्व वषट्कारो धर्मस्त्वं च सुरोत्तमः ॥ ६२
सूक्ष्मस्त्वं व्यक्तरूपस्त्वं त्वमव्यक्तस्त्वमीश्वरः ।
त्वया सर्वमिदं व्याप्तं जगत् स्थावरजङ्गमम् ॥ ६३
त्वमादिरन्तो मध्यश्च त्वमनादिः सहस्रपात् ।
विजयस्त्वं सहस्राक्षो विरूपाक्षो महाभुजः ॥ ६४
अनन्तः सर्वगो व्यापी हंसः प्राणाधिपोऽच्युतः ।
गीर्वाणपतिरव्यग्रो रुद्रः पशुपतिः शिवः ॥ ६५
त्रैविद्यस्त्वं जितक्रोधो जितारिर्विजितेन्द्रिय. ।
जयश्च शूलपाणिस्त्वं त्राहि मां शरणागतम् ॥ ६६

पुलस्त्य उवाच ।

इत्थं महेश्वरो ब्रह्मन् स्तुतो दैत्याधिपेन तु ।
प्रीतियुक्तः पिङ्गलाक्षो हैरण्याक्षिमुवाच ह ॥ ६७
सिद्धोऽसि दानवपते परितुष्टोऽस्मि तेऽन्धक ।
वरं वरय भद्रं ते यमिच्छसि विनाऽम्बिकाम् ॥ ६८

अन्धक उवाच ।

अम्बिका जननी मह्यं भगवांस्त्र्यम्बकः पिता ।
वन्दामि चरणौ मातुर्वन्दनीया ममाम्बिका ॥ ६९

please you. I bow down my head before you (58)

"*I am a sinner, I performed sinful deeds*, I am evil souled and I was born by sin Protect me, O god, O master, destroy all of my sins (59)

"Do not be angry with me, O lord of gods, it was you who created me such a sinner. O Lord, be pleased with me. (60)

"You are doer, you are sustainer, you are victory, you are great victory, you are auspicious, you are Omkāra, you are master, *immovable, imperishable* (61)

"O lord, you are Brahmā, the creator of *this world, you are lord* Viṣṇu, *you are* Śiva, you are Indra, you are Vaṣaṭkāra, you are virtue, you are the foremost among the gods (62)

"You are of subtle form, you are of manifested form, you are of unmanifested form, you are the ruler All this creation—non moving or moving—is pervaded by you (63)

"You are beginning, you are end and you are middle, you are without any beginning, the thousand-footed one; you are victory, thousand eyed, you have odd number of eyes, big-armed. (64)

"You are endless, all-going, all pervading, Vāyu, lord of lives, you are imperishable, the lord of speech, never perturbed, Rudra, lord of animals, Śiva (65)

You know three Vedas, you have subdued your anger, you have overcome your enemies, you have restrained your sense-organs, you are victory, you hold a lance in your hand. Protect me who has come in your shelter" (66)

Pulastya said Being thus praised by the lord of demons, O Brāhmaṇa, Śiva, having reddish brown eyes became pleased He spoke to the son of Hiraṇyakṣa, "you have become successful, O lord of demons. I am pleased *with you*, *O Andhaka, Choose any boon you* like, leaving Parvatī" (7, 68)

Andhaka said, 'Pārvatī is my mother and the glorious three-eyed Śiva is my father I salute to the feet of mother. Pārvatī is to be respectfully greeted by me. (69)

वरदोऽसि यदीशान तद्यातु विलयं मम ।
शारीरं मानसं वाग्जं दुष्कृतं दुर्विचिन्तितम् ॥ ७०
तथा मे दानवो भावो व्यपयातु महेश्वर ।
स्थिराऽस्तु त्वयि भक्तिस्तु वरमेतत् प्रयच्छ मे ॥७१
महादेव उवाच ।
एवं भवतु दैत्येन्द्र पापं ते यातु संक्षयम् ।
मुक्तोऽसि दैत्यभावाच्च भृङ्गी गणपतिर्भव ॥ ७२
इत्येवमुक्त्वा वरदः शूलाग्रादवतार्य तम् ।
निर्माज्यं निजहस्तेन चक्रे निर्व्रणमन्धकम् ॥ ७३
ततः स्वदेहतो देवान् ब्रह्मादीनाजुहाव सः ।
ते निश्चेरुर्महात्मानो नमस्यन्तस्त्रिलोचनम् ॥ ७४
गणान् सनन्दीनाहूय सन्निवेश्य तदाग्रतः ।
भृङ्गिनं दर्शयामास ध्रुवं नैषोऽन्धकेति हि ॥ ७५

"O master, if you are to grant a boon, then all my misdeeds concerned with body, mind or tongue should go to an end and my evil thoughts should cease, my demonical nature should depart from me. Let me have a firm devotion in you. Grant this boon to me," (70, 71)

Mahādeva said : "Let it be so, O lord of demons. Let your sin go to an end. You are set free from demonical nature. Become Bhṛṅgin, the lord of Gaṇas." (72)

Saying this, the bestower of boons, having brought him down and having wiped him off with his hand, made Andhaka without wounds. (73)

He then called the gods Brahmā and others from his body. The high-souled ones came out while saluting the three-eyed Śiva. (74)

Having called the Gaṇas along with Nandin and having placed them in front, he showed Bhṛṅgin to them saying, "This is not definitely Andhaka." (75)

तं दृष्ट्वा दानवपतिं संशुष्कपिशितं रिपुम् ।
गणाधिपत्यमापन्नं प्रशशंसुर्वृषध्वजम् ॥ ७६
ततस्तान् प्राह भगवान् संपरिष्वज्य देवताः ।
गच्छध्वं स्वानि धिष्ण्यानि भुञ्जध्वं त्रिदिवं सुखम् ॥७७
सहस्राक्षोऽपि संयातु पर्वतं मलयं शुभम् ।
तत्र स्वकार्यं कृत्वैव पश्चाद् यातु त्रिविष्टपम् ॥ ७८
इत्येवमुक्त्वा त्रिदशान् समाभाष्य व्यसर्जयत् ।
पितामहं नमस्कृत्य परिष्वज्य जनार्दनम् ।
ते विसृष्टा महेशेन सुरा जग्मुस्त्रिविष्टपम् ॥ ७९
महेन्द्रो मलयं गत्वा कृत्वा कार्यं दिवं गतः ।
गतेषु शक्रप्राग्र्येषु देवेषु भगवाञ्शिवः ॥ ८०
विसर्जयामास गणाननुमान्य यथार्हतः ।
गणाश्च शंकरं दृष्ट्वा स्वं स्वं वाहनमास्थिताः ॥ ८१

When they saw the enemy, the lord of demons, with his flesh withered and to have *acquired the lordship of Gaṇas,* they praised the bull-bannered Śiva. (76)

Then the glorious god, having embraced the gods, said to them, "Go to your abodes; enjoy of heaven with comfort. (77)

"Let the thousand-eyed Indra go to Malaya, the excellent mountain and having accomplished his work there, go afterwards to heaven". (78)

Having said this, he saw the gods off after bidding farewell. Having saluted Brahmā and having embraced Viṣṇu he saw them off, the gods went to heaven after being seen off by Śiva. (79)

The great Indra, after going to the Malaya and accomplishing his work, went to heaven. When the gods, Indra and others, had gone, the glorious Śiva, honouring the Gaṇas properly, saw them off. The Gaṇas, having seen Śaṅkara, seated on their own vehicles, went to the pleasant regions

जग्मुस्ते शुभलोकानि महाभोगानि नारद।
यत्र कामदुघा गावः सर्वकामफलद्रुमाः॥ ८२
नद्यस्त्वमृतवाहिन्यो ह्रदाः पायसकर्दमाः।
स्वां स्वां गतिं प्रयातेषु प्रमथेषु महेश्वरः॥ ८३
समादायान्धकं हस्ते सनन्दिः शैलमभ्यगात्।
द्वाभ्यां वर्षसहस्राभ्यां पुनरागाद्धरो गृहम्॥ ८४
ददृशे च गिरेः पुत्रीं श्वेतार्ककुसुमस्थिताम्।
समायातं निरीक्ष्यैव सर्वलक्षणसंयुतम्॥ ८५
त्यक्त्वाऽर्कपुष्प निर्गत्य सखीस्ता. समुपाह्वयत्।
समाहूताश्च देव्या ता जयाद्यास्तूर्णमागमन्॥ ८६
ताभिः परिवृता तस्थौ हरदर्शनलालसा।
ततस्त्रिनेत्रो गिरिजां दृष्ट्वा प्रेक्ष्य च दानवम्॥ ८७
नन्दिनं च तथा हर्षादालिलिङ्गे गिरेः सुताम्।
अथोवाचैष दासस्ते कृतो देवि मयाऽन्धकः॥ ८८
पश्यस्व प्रणतिं यातं स्वसुतं चारुहासिनि।
इत्युच्चार्यान्धकं चैव पुत्र एह्येहि सत्वरम्॥ ८९
व्रजस्व शरणं मातुरेषा श्रेयस्करी तव।
इत्युक्तो विभुना नन्दी अन्धकश्च गणेश्वरः॥ ९०
समागम्याम्बिकापादौ ववन्दतुरुभावपि।
अन्धकोऽपि तदा गौरीं भक्तिनम्रो महामुने।
स्तुतिं चक्रे महापुण्यां पापघ्नीं श्रुतिसंमिताम्॥ ९१

अन्धक उवाच।

ॐ नमस्ये भवानीं भूतभव्यप्रियां लोकधात्रीं जनित्रीं स्कन्दमातरं महादेवप्रियां धारिणीं स्यन्दिनीं चेतनां त्रैलोक्यमातरं धरित्रीं देवमातरमथेज्यां श्रुतिं स्मृतिं दयां लज्जां कान्तिमग्र्या-

full of great enjoyment, the regions where *there are cows yielding objects of desire and* trees yielding all the desired fruits (80, 81, 82)

Where there are rivers in which nectar flows and lakes filled with Pāyasa (a milk preparation) in the form of mud. When the Pramathas had gone to their respective homes, Śiva, taking Andhaka in hand, went to the mountain with Nandi After the lapse of two thousand years, Śiva came back to his home and saw the daughter of mountain staying in the flower of white Arka

Seeing him arrived, endowed with all marks, *leaving the Arka flower*, she came out and called her friends Called by the goddess, Jayā and others came quickly (83 84, 85, 86)

Surrounded by them, she stood with a desire to have the sight of Śiva Then the three-eyed god, seeing the daughter of mountain and the demon and Nandin, embraced the daughter of mountain out of joy and then said, "My dear wife, this Andhaka has been made your servant by me See your son, bowed down before you, O sweetly smiling one" Saying this he said to Andhaka, 'My son, come on soon Go to the shelter of mother, she is the *doer of your welfare*" Being addressed thus by the all pervading Śiva, Nandin, and Andhaka, the lord of Ganas—both of these, approaching near, saluted the *feet of* Pārvati (87, 88, 89, 90)

Bowing down before Parvati out of devotion, O sage, Andhaka praised the extremely pious Pārvati, the destroyer of sin and honoured by the Vedas (91)

Andhaka said, "I salute to Bhavāni, dear in the past and future, the creator of world, progenitor, mother of Skanda, beloved *wife of Śaṅkara, supporter, dropper of milk*, pure intelligence, mother of three world, the bearer, mother of gods, sacrifice, Śruti, *compassion, bashfulness, the best lustre*, indignation, thought, always purifier, destroyer of the army of demons, a great Māyā, Vaijayanti, *extremely auspicious*, night of Kāla, sister of Govinda, daughter

मसूयां मतिं सदापावनीं दैत्यसैन्यक्षयकरीं [5]
महामायां वैजयन्तीं सुशुभां कालरात्रिं
गोविन्दभगिनीं शैलराजपुत्रीं सर्वदेवार्चितां
सर्वभूतार्चितां विद्यां सरस्वतीं त्रिनयनमहिषीं
नमस्यामि मृडानीं शरण्यां शरणमुपागतोऽहं
नमो नमस्ते ॥ [10]
इत्थं स्तुता साऽन्धकेन परितुष्टा विभावरी ।
प्राह पुत्र प्रसन्नाऽस्मि वृणुष्व वरमुत्तमम् ॥ ९२

भृङ्गिरुवाच ।

पापं प्रशममायातु त्रिविधं मम पार्वति ।
तथेश्वरे च सततं भक्तिरस्तु ममाम्बिके ॥ ९३

पुलस्त्य उवाच ।

बाढमित्यब्रवीद् गौरी हिरण्याक्षसुतं ततः ।
स चास्ते पूजयञ्शर्वं गणानामधिपोऽभवत् ॥ ९४
एवं पुरा दानवसत्तमं तं
महेश्वरेणाथ विरूपदृष्टया ।
कृत्वैव रूपं भयदं च भैरव
भृङ्गित्वमीशेन कृतं स्वभक्त्या ॥ ९५
एतत् तवोक्तं हरकीर्तिवर्धनं
पुण्यं पवित्रं शुभदं महर्षे ।
संकीर्तनीयं द्विजसत्तमेषु
धर्मायुरारोग्यधनैषिणा सदा ॥ ९६

इति श्रीवामनपुराणे चतुश्चत्वारिंशोऽध्याय ॥४४॥

of Himālaya, worshipped by all gods, worshipped by all beings, learning, Sarasvatī, queen of the three-eyed Śiva. I salute to Pārvatī, the wife of Mṛḍa or Śiva, the refuge I have come in your shelter Obeisance to you" [10]

The splendid one, being praised by Andhaka thus, became highly pleased and said, "My son, I am pleased, choose some excellent boon" (92)

Bhṛṅgi said, "O Pārvatī, let my sins of three types come to an end. O mother, let there be my devotion in Śaṅkara permanently" (93)

Pulastya said Then Pārvatī said to the son of Hiraṇyākṣa, "Let it be so" Worshipping Śaṅkara, he became the lord of Gaṇas. (94)

Thus in former days the lord Śiva, having deformed eyes (odd number of eyes), having assumed the Bhairava and terrible from, transformed the foremost demon into a Bhṛṅgin due to his devotion (95)

This description given by me to you augments the fame of Śiva, is pious, sacred and bestower of welfare, O great sage It should always be recited among the foremost of Brāhmaṇas by those who desire piety, long age, health and wealth (96)

Thus ends the Forty fourth Chapter, in the Vāmana-Purāṇa—44

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नारद उवाच ।
मलयेऽपि महेन्द्रेण यत्कृतं ब्राह्मणर्षभ ।
निष्पादितं स्वकं कार्यं तन्मे व्याख्यातुमर्हसि ॥ १
पुलस्त्य उवाच ।
श्रूयतां यन्महेन्द्रेण मलये पर्वतोत्तमे ।
कृतं लोकहितं ब्रह्मन्नात्मनश्च तथा हितम् ॥ २
अन्धासुरस्यानुचरा मयतारपुरोगमाः ।
ते निर्जिताः सुरगणैः पातालगमनोत्सुकाः ॥ ३
ददृशुर्मलयं शैलं सिद्धाध्युषितकन्दरम् ।
लतावितानसंछन्नं मत्तसत्त्वसमाकुलम् ॥ ४
चन्दनैरुरगाक्रान्तैः सुशीतैरभिसेवितम् ।
माधवीकुसुमामोदं ऋष्यर्चितहरं गिरिम् ॥ ५
तं दृष्ट्वा शीतलच्छायं श्रान्ता व्यायामकर्षिताः ।
मयतारपुरोगास्ते निवासं समरोचयन् ॥ ६
तेषु तत्रोपविष्टेषु प्राणतृप्तिप्रदोऽनिलः ।
विवाति शीतः शनकैर्दक्षिणो गन्धसंयुत. ॥ ७
तत्रैव च रतिं चक्रुः सर्व एव महासुराः ।
कुर्वन्तो लोकसंपूज्ये विद्वेषं देवतागणे ॥ ८
तान्ज्ञात्वा शंकरः शक्रं प्रेषयन्मलये सुरान् ।
स चापि ददृशे गच्छन् पथि गोमातरं हरिः ॥ ९
तस्याः प्रदक्षिणां कृत्वा दृष्ट्वा शैलं च सुप्रभम् ।
ददृशे दानवान् सर्वान् संहृष्टान् भोगसंयुतान् ॥ १०

45

Nārada said, "It behoves you, O best Brāhmana, to narrate to me what was done —what personal business was performed— by Mahendra in Malaya" (1)

Pulastya said "O Brāhmana, please hear what good for the world, and what good for his own self were done by Mahendra in Malaya, the best of mountains (2)

"The followers of the demon Andha, with Maya and Tara leading, being defeated by the gods, were eager to go to the subterranean region, when they saw the Malaya mountain of which the caves were inhabited by the Siddhas (semi divine beings of the Bhuvar-loka), which was thickly overgrown with creeping plants that spread far and wide, was infested with intoxicated beasts and birds, waited upon by very cool sandal-trees resorted to by serpents, which had the fragrance of Mādhavī flowers (spring flower), and in which mountain Hara was worshipped by the sages (3, 4, 5)

"Seeing the mountain with cool shades they, weary and emaciated by exercise, and with Maya and Tara moving in the front liked to settle down there. (6)

"They having sat there, a cool, fragrant, southern breeze gently blew giving comfort to the inner man (7)

"And there all the great demons lived in enjoyment and in constant enmity with the gods who deserve honour from the whole world (8)

"Hearing about the demon, Śaṅkara sent Indra to Malaya Indra too while going saw, *en route*, the *mother of all cows* (Surabhi) (9)

"Going round her as a mark of respect and finding the shining mountain, he saw the gay demons indulging in various enjoyments (10)

अथाजुहाव बलहा सर्वानेव महासुरान् ।
ते चाप्याययुरव्यग्रा विकिरन्तः शरोत्करान् ॥ ११ ॥
तानागतान् बाणजालैः रथस्थोऽद्भुतदर्शनः ।
छादयामास विप्रर्षे गिरीन् वृष्ट्या यथा घनः ॥ १२
ततो बाणैरवच्छाद्य मयादीन् दानवान् हरिः ।
पाकं जघान तीक्ष्णाग्रैर्मार्गणैः कङ्कवाससैः ॥ १३
तत्र नाम विभुर्लेभे शासनत्वात् शरैर्दृढैः ।
पाकशासनतां शक्रः सर्वामरपतिर्विभुः ॥ १४
तथाऽन्यं पुरनामानं बाणासुरसुतं शरैः ।
सुपुङ्खैर्दारयामास ततोऽभूत् स पुरंदरः ॥ १५
इत्वेत्थं समरेऽजैषीद् गोत्रभिद् दानवं बलम् ।
तच्चापि विजितं ब्रह्मन् रसातलमुपागमत् ॥ १६
एतदर्थं सहस्राक्षः प्रेषितो मलयाचलम् ।
त्र्यम्बकेन मुनिश्रेष्ठ किमन्यच्छ्रोतुमिच्छसि ॥ १७

नारद उवाच ।

किमर्थं दैवतपतिर्गोत्रभित् कथ्यते हरिः ।
एष मे संशयो ब्रह्मन् हृदि संपरिवर्तते ॥ १८

पुलस्त्य उवाच ।

श्रूयतां गोत्रभिच्छक्रः कीर्तितो हि यथा मया ।
हते हिरण्यकशिपौ यच्चकारारिमर्दनः ॥ १९
दितिर्विनष्टपुत्रा तु कश्यपं प्राह नारद ।
विभो नाथोऽसि मे देहि शक्रहन्तारमात्मजम् ॥ २०
कश्यपस्तामुवाचाथ यदि त्वमसितेक्षणे ।
शौचाचारसमायुक्ता स्थास्यसे दशतीर्दश ॥ २१
संवत्सराणां दिव्यानां ततस्त्रैलोक्यनायकम् ।
जनयिष्यसि पुत्रं त्वं शत्रुघ्न नान्यथा प्रिये ॥ २२

"Then the killer of Bala (Indra) challenged all the great demons who came forward unperturbed discharging arrow-shots (11)

"O Brāhmana sage, as they came, he, mounted on a car and of wonderful appearance, covered them with showers of arrows, as the cloud does the mountains with the rain. (12)

'Then covering Maya and other demons with missiles, Indra killed Pāka with sharp-pointed arrows which had heron's feather fixed on them. (13)

"There the all pervading Śakra (Indra), lord of all immortals came to be called Pākaśāsana owing to his striking (Pāka) with forceful arrows. (14)

"Then another named Pura who was a son of the demon Bāna, he pierced with arrows with beautiful shafts Henceforth he became Purandara (15)

"In this way the shatterer of the gotra" (Indra) killed and vanquished the demon forces in the battle, and O Brāhmana, the vanquished army (then) went down to the nether world (16)

"O greatest sage, this is why the thousand-eyed god (Indra) had been sent to the Malaya mountain by the three-eyed god (Śiva) What else do you like to hear ?" (17)

Nārada said 'Why is Indra, the ruler of gods, called Gotrabhit (shatterer of family) ? This O Brahmana, is a question revolving in my mind." (18)

Pulastya said "Hear from me why Indra is called Gotrabhit, and also what the destroyer of the enemy (Indra) did after Hiranyakaśipu was slain (19)

"O Narada, Diti, whose sons were killed, said to Kaśyapa, "O omnipresent one, you are my master; please provide me with a son capable of killing Indra" (20)

Then Kaśyapa said to her, "O you with dark eyes, if you will pass hundred divine years with purity and prescribed conduct, then, not otherwise, will you bear, my dear, a world-leading, enemy killing son (21, 22)

इत्येवमुक्ता सा भर्त्रा दितिर्नियममास्थिता ।
गर्भाधानं ऋषिः कृत्वा, जगामोदयपर्वतम् ॥ २३
गते तस्मिन् मुनिश्रेष्ठे सहस्राक्षोऽपि सत्वरम् ।
तमाश्रममुपागम्य दितिं वचनमब्रवीत् ॥ २४
करिष्याम्यनुशुश्रूषां भवत्या यदि मन्यसे ।
बाढमित्यब्रवीद् देवी भाविकर्मप्रचोदिता ॥ २५
समिदाहरणादीनि तस्याश्चक्रे पुरंदरः ।
विनीतात्मा च कार्यार्थी छिद्रान्वेषी भुजंगवत् ॥ २६
एकदा सा तपोयुक्ता शौचे महति संस्थिता ।
दशवर्षशतान्ते तु शिरःस्नाता तपस्विनी ॥ २७
जानुभ्यामुपरिस्थाप्य मुक्तकेशा निजं शिरः ।
सुष्वाप केशप्रान्तैस्तु संश्लिष्टचरणाऽभवत् ॥ २८
तमन्तरमशौचस्य ज्ञात्वा देवः सहस्रदृक् ।
विवेश मातुरुदरं नासारन्ध्रेण नारद ॥ २९
प्रविश्य जठरं क्रुद्धो दैत्यमातुः पुरंदरः ।
ददर्शोर्ध्वमुखं बालं कटिन्यस्तकरं महत् ॥ ३०
तस्यैवास्येऽथ ददृशे पेशीं मांसस्य वासव ।
शुद्धस्फटिकसंकाशां कराभ्यां जगृहेऽथ ताम् ॥ ३१
ततः कोपसमाध्मातो मांसपेशीं शतक्रतुः ।
कराभ्यां मर्दयामास तत सा कठिनाऽभवत् ॥ ३२
ऊर्ध्वेनार्धं च ववृधे त्वधोऽर्धं ववृधे तथा ।
शतपर्वाऽथ कुलिशः संजातो मांसपेशितः ॥ ३३
तेनैव गर्भं दितिजं वज्रेण शतपर्वणा ।
चिच्छेद सप्तधा ब्रह्मन् स रुरोद च विस्वरम् ॥ ३४
ततोऽप्यबुध्यत दितिरजानाच्छक्रचेष्टितम् ।
शुश्राव वाचं पुत्रस्य रुदमानस्य नारद ॥ ३५

Thus directed by her husband, Diti started austerities, (and) the sage, performing the impregnation, went to Udayagiri, the mountain of sun rise (23)

When he, the greatest of sages, had left, the thousand-eyed one (Indra) too quickly reached that hermitage and said to Diti, "I will wait upon you, if you please" The illustrious lady, being guided by her future action, said, "Be it so". (24, 25)

Collection of fuel and such other work Indra did for her, remaining submissive, careful to serve his purpose, and in quest of a fault (on her part), as a snake searches for a hole. (26)

One day at the end of ten hundred years she (still) in penance and great purity, after full bath, resting her head on the knees, had fallen asleep, with her hair loose, when her feet got in touch with the hair-ends (27, 28)

Understanding that this was an occasion for impurity, the thousand eyed god, O Narada, entered his mother' belly through one of her nostrils. (29)

Entering the belly of the mother of demons, the angry Indra saw a big boy, with face upwards and hands placed on the waist (30)

Then Indra saw, on his face, a muscle shining like pure glass, which he took out with his hands (31)

After this Indra, inflated with rage, pressed the muscle hard with both hands, whereupon it became hard

One half of it grew upward, and the other half downward Then the muscle was turned into a hundred knotted thunderbolt. (32, 33)

With the same thunderbolt of a hundred joints (he), O Brāhmana, cut to seven pieces the foetus born in Diti, and it cried out with a shrill voice. (34)

Then Diti also awoke, and O Narada, came to know the activities of Indra, and heard the voice of her crying son. (35)

शक्रोपि प्राह मा मूढ रुदस्वेति सुघर्घरम् ।
इत्येवमुक्त्वा चैकैकं भूयश्चिच्छेद सप्तधा ॥ ३६
ते जाता मरुतो नाम देवभृत्याः शतक्रतोः ।
मातुरेवापचारेण चलन्ते ते पुरस्कृताः ॥ ३७
ततः सकुलिशः शक्रो निर्गम्य जठरात् तदा ।
दितिं कृताञ्जलिपुटः प्राह भीतस्तु शापतः ॥ ३८
ममास्ति नापराधोऽयं यच्छस्तस्तनयस्तव ।
तवैवापनयाच्छस्तस्तन्मे न क्रोद्धुमर्हसि ॥ ३९

दितिरुवाच ।

न तवात्रापराधोऽस्ति मन्ये दिष्टमिदं पुरा ।
संपूर्णे त्वपि काले वै याऽशौचत्वमुपागता ॥ ४०

पुलस्त्य उवाच ।

इत्येवमुक्त्वा तान् बालान् परिसान्त्व्य दितिः स्वयम् ।
देवराज्ञा सहैतांस्तु प्रेषयामास भामिनी ॥ ४१

एवं पुरा स्वानपि सोदरान् स
गर्भस्थितानुज्झरितुं भयार्तः ।
बिभेद वज्रेण ततः स गोत्रभित्
ख्यातो महर्षे भगवान् महेन्द्रः ॥ ४२

इति श्रीवामनपुराणे पञ्चचत्वारिंशोऽध्यायः ॥४५॥

४६

नारद उवाच ।

यदमी भवता प्रोक्ता मरुतो दितिजोत्तमाः ।
तत् केन पूर्वमासन् वै मरुन्मार्गेण कथ्यताम् ॥ १
पूर्वमन्वन्तरेष्वेव समतीतेषु सत्तम ।

Indra, too, said, 'O fool, don't cry with such highly rattling voice.' So saying (he) again cut into seven pieces each of the (already cut seven). They were born as the Maruts, the divine attendants of the performer of a hundred sacrifices (Indra). It is due to their mother's irregularity that they move in the front (as wind). (36, 37)

Thereafter coming out of the belly with the thunderbolt, Indra, apprehending a curse, said to Diti with folded hands, 'It is not my fault that your son is killed, but it is because of your own irregularity; so you should not be angry with me'. (38, 39)

Diti said, 'You have no fault in this case. I think this was ordained previously, for even on the completion of my term, I fell into impurity'. (40)

Pulastya said : So saying, the passionate Diti herself consoled her boys, and sent them away along with the king of gods. (41)

Thus in the days of yore, he, terror-stricken, rent asunder with the thunderbolt even his own brothers, while they were still in the state of foetus, with a view to exterminating them. Thenceforward, O greatsage, the mighty Mahendra is known as Gotrabhit (shatterer of the family). (42)

Thus ends the forty-fifth Chapter, in the Vāmana-Purāṇa—45.

46

Nārada said : Why did the Maruts, the best sons of Diti, about whom you had spoken, happen to be in the atmospheric region in the olden days ? Please say it, O, the best of men, also you should tell me in detail who were in the atmospheric region during the

कं त्वागत् वायुमार्गस्यास्त्वन्मे व्याख्यातुमर्हसि ॥ २
पुलस्त्य उवाच ।
श्रूयतां पूर्वमरुतामुत्पत्तिं कथयामि ते ।
स्वायंभुवं समारभ्य यावन्मन्वन्तरं त्विदम् ॥ ३
स्वायंभुवस्य पुत्रोऽभून्मनोर्नाम प्रियव्रतः ।
तस्यासीत् सवनो नाम पुत्रस्त्रैलोक्यपूजितः ॥ ४
स चानपत्यो देवर्षे नृपः प्रेतगतिं गतः ।
ततोऽरुदत् तस्य पत्नी सुदेवा शोकविह्वला ॥ ५
न ददाति तदा दग्धुं समालिङ्ग्य स्थिता पतिम् ।
नाथ नाथेति बहुशो विलपन्ती त्वनाथवत् ॥ ६
तामन्तरिक्षादशरीरिणी वाक्
प्रोवाच मा राजपत्नीह रोदीः ।
यद्यस्ति ते सत्यमनुत्तमं तदा
भवत्वयं ते पतिना सहाग्निः ॥ ७

सा तां वाणीमन्तरिक्षान्निशम्य
प्रोवाचेदं राजपुत्री सुदेवा ।
शोचाम्येनं पार्थिवं पुत्रहीनं
नैवात्मानं मन्दभाग्यं विहङ्ग ॥ ८
सोऽप्यब्रवीन्मा रुदस्वायताक्षि
पुत्रास्तवाप्तो भूमिपालस्य सप्त ।
भविष्यन्ति वह्निमारोह शीघ्रं
सत्यं प्रोक्तं श्रद्दधस्व त्वमद्य ॥ ९
इत्येवमुक्ता खचरेण बाला
चितौ समारोप्य पतिं वरार्हम् ।
हुताशमासाद्य पतिव्रता सं
संचिन्तयन्ती ज्वलनं प्रपन्ना ॥ १०
ततो मुहूर्तान्नृपतिः श्रिया युतः
समुत्तस्थौ सहितो भार्ययाऽसौ ।

bygone ages of the ancient Manus." (1, 2)

Pulastya said—Listen, I tell you the origin of the ancient Maruts beginning from the reign of Svāyambhuva Manu down to the present Manu-Age. (3)

The son of Svāyambhuva Manu was named Priyavrata. He had a son named Savana who commanded the respect of the three worlds. (4)

He, O divine sage, died without issue, whereupon his wife Sudevā wept being overtaken by grief. (5)

(She) did not allow her husband to be consigned to the flames, (but) remained clasping him, wailing helplessly again and again with the words—'My husband, O my husband.' (6)

An incorporeal voice from the ethereal region addressed her with the words, 'O princess, don't weep here. If you have the supreme truth (in you), then let this fire be with you with your husband. (7)

Princess Sudevā hearing that speech from the aerial region said, 'O sky wandering one, I pity this king without issue, but not my unfortunate self.' (8)

He then said, 'O broad-eyed one, don't weep. By you there will be seven sons of the king. Get upon the fire quickly. What has been said is true. You now put your faith in it.' (9)

Thus addressed by the sky-wanderer, the girl, loyal to her husband, placed her worthy husband on the funeral pyre, set fire to it, and entered the fire herself meditating on him (the husband) (10)

Then in an instant the king in all his splendour, arose along with his wife. After this, he, of unrestrained motion, rose up to the sky together with his queen who was the daughter of Sudhanvā. (11)

समुत्पपाताथ स कामचारी
समं महिष्या च सुनाभपुत्र्या ॥ ११
तस्याम्बरे नारद पार्थिवस्य
जाता रजोगा महिषी तु गच्छतः।
स दिव्ययोगात् प्रतिमस्थितोऽम्बरे
भार्यासहायो दिवसानि पञ्च ॥ १२
ततस्तु षष्ठेऽहनि। पार्थिवेन
ऋतुर्न वन्ध्योऽद्य भवेद् विचिन्त्य।
रराम तन्व्या सह कामचारी
ततोऽम्बरात् प्राच्यवतास्य शुक्रम् ॥ १३
शुक्रोत्सर्गावसाने तु नृपतिर्भार्यया सह।
जगाम दिव्यया गत्या ब्रह्मलोकं तपोधन ॥ १४
तदम्बरात् प्रचलितमभ्रवर्णं
शुक्रं समाना नलिनी वपुष्मती।
चित्रा विशाला हरितालिनी च
सप्तर्षिपत्न्यो ददृशुर्यथेच्छया ॥ १५
तद् दृष्ट्वा पुष्करे न्यस्तं प्रत्यैच्छन्त तपोधन।
मन्यमानास्तदमृतं सदा यौवनलिप्सया ॥ १६
ततः स्नात्वा च विधिवत् संपूज्य तान् निजान् पतीन्।
पतिभिः समनुज्ञाताः पपुः पुष्करसंस्थितम् ॥ १७
तच्छुक्रं पार्थिवेन्द्रस्य मन्यमानास्तदाऽमृतम्।
पीतमात्रेण शुक्रेण पार्थिवेन्द्रोद्भवेन ताः ॥ १८
ब्रह्मतेजोविहीनास्ता जाताः पत्न्यस्तपस्विनाम्।
ततस्तु तत्यजुः सर्वे सदोषास्ताश्च पत्नयः ॥ १९
सुषुवुः सप्त तनयान् रुदतो भैरवं मुने।
तेषां रुदितशब्देन सर्वमापूरितं जगत् ॥ २०
अथाजगाम भगवान् ब्रह्मा लोकपितामहः।
समभ्येत्याब्रवीद् बालान् मा रुदध्वं महाबलाः ॥ २१
मरुतो नाम यूयं वै भविष्यध्वं विहंचराः।
इत्येवमुक्त्वा देवेशो ब्रह्मा लोकपितामहः ॥ २२

O Narada while the king was passing by the sky, the queen had her monthly courses He, on the score of his divine association, stayed in the sky with his wife for five days (12)

Then on the sixth day, the king with unrestrained movements thinking that the menstrual discharge should not go barren, enjoyed sexual pleasure with the slender one Then his semen fell from the sky (13)

After the discharge of semen, the king, O you whose wealth is penance, went along with his wife to the realm of Brahman by divine gait. (14)

Then the cloud coloured semen that had fallen from the sky was seen, at pleasure, by the wives of the seven sages—Samānā, Nalini, Vapuṣmati, Citra, Visala, Harita and Alini. (15)

O penance rich one, (they) out of their constant desire for youthfulness, collected that (semen) which had dropped on a lotus, thinking it to be nectar (16)

Then after bathing and worshipping their husbands duly, they drank, with the permission of their husbands, the semen of the sovereign contained in the lotus believing it to be nectar (17-18ab)

( ) As soon as the semen originating from the chief of kings was drunk the wives of the ascetics were shorn of their Brāhmanical power *Then all (the ascetics) divorced* those deficient wives (18cd 19)

O sage, (they) gave birth to seven sons, crying with a terrible voice The entire world was filled with the sound of their crying (20)

Then came the all powerful Brahma the grand father of the world Approaching the boys, he said—'O very powerful ones don't cry You shall be known as the Maruts, wandering in the sky' (21, 22ab)

तानादाय वियचारि मारुतानादिदेश ह ।
ते ह्यासन् मरुतस्तावा मनोः स्वायंभुवेऽन्तरे ॥ २३
स्वारोचिषे तु मरुतो वक्ष्यामि शृणु नारद ।
स्वारोचिषस्य पुत्रस्तु श्रीमानासीत् क्रतुध्वजः ॥ २४
तस्य पुत्राभवन् सप्त सप्तार्चि प्रतिमा मुने ।
तपोऽर्थे ते गता. शैलं महामेरुं नरेश्वराः ॥ २५
आराधयन्तो ब्रह्माणं पदमैन्द्रमथेप्सवः ।
ततो विपश्चिन्नामाथ महस्राक्षो भयातुरः ॥ २६
पूतनामप्सरोमुख्यां प्राह नारद वाक्यवित् ।
गच्छस्व पूतने शैलं महामेरुं विशालिनम् ॥ २७
तत्र तप्यन्ति हि तपः क्रतुध्वजसुता महत् ।
यथा हि तपसो विघ्नं तेषां भवति सुन्दरि ॥ २८
तथा कुरुष्व मा तेषां सिद्धिर्भवतु सुन्दरि ।
इत्येवमुक्ता शक्रेण पूतना रूपशालिनी ॥ २९
तत्राजगाम त्वरिता यत्रातप्यन्त ते तपः ।
आश्रमस्याविदूरे तु नदी मन्दोदवाहिनी ॥ ३०
तस्यां स्नातुं समायाता. सर्व एव सहोदराः ।
साऽपि स्नातुं सुचार्वङ्गी त्ववतीर्णा महानदीम् ॥३१
ददृशुस्ते नृपाः स्नाता तत्रस्चुक्षुभिरे मुने ।
तेषां च प्राच्यवच्छुक्रं तत्पपौ जलचारिणी ॥ ३२
शङ्खिनी ग्राहमुख्यस्य महाशङ्खस्य वल्लभा ।
तेऽपि विभ्रष्टतपसो जग्मू राज्यं तु पैतृकम् ॥ ३३
सा चाप्सराः शक्रमेत्य याथातथ्यं न्यवेदयत् ।
ततो बहुतिथे काले सा ग्राही शङ्खरूपिणी ॥ ३४
समुद्धृता महाजालैर्मत्स्यबन्धेन मानिनी ।
स तां दृष्ट्वा महाशङ्खीं स्थलस्थां मत्स्यजीविकः ॥३५

'So saying, the sky wandering Brahmā, the chief of gods and grand-father of the world, took them and declared them to be the Maruts (wind) They were the primitive Maruts in the age of Svāyambhuva Manu (22c-23)

O Nārada, listen, I speak of the Maruts of the age of Svārocişa (Manu) Svārocişa's son was the illustrious Kratudhvaja, (24)

O sage, he had seven sons, shining like the seven rayed fire They, the lords of mankind, went to the great polar mountain for practising penance as worshippers of Brahmā with a view to acquiring the post of Indra (25 26ab)

Then, O Nārada the wise, eloquent thousand-eyed Indra whose name was Vipaścit struck with awe, said to one Pūtanā, the best of the celestial nymphs: 'O Pūtanā, go to the great, vast polar mountain There the sons of Kratudhvaja are engaged in a great penance O beautiful one, act in such a manner that their penance may be disturbed O beauty, let them not achieve success' (26c-29b)

Thus instructed by Indra the beautiful Pūtanā hurriedly arrived where they were practising austerities. (29c-30ab)

Hard by the hermitage, there flowed a river with tardy water All the brothers had come to take their bath in it She too, who had a very lovely body, got down into the big river for her bath (30c-31)

O sage, then the protectors of men saw her bathed, got excited thereby and their semen was ejaculated. An aquatic (named) Śaṅkhini, wife of Mahāśaṅkha, the chief of *devouring animals (shark etc), drank that* They too, with their penance lost, went to their paternal kingdom The nymph also went to Indra and reported what had happened (32-34ab)

Then, after a long time that sensitive, conch formed female devourer was taken out (of water) by a fisherman with his big nets (34c-35ab)

The fisherman, on seeing that huge

निवेदयामास तदा क्रतुध्वजसुतेषु वै ।
तथाऽभ्येत्य महात्मानो योगिनो योगधारिणः ॥ ३६
नीत्वा स्वमन्दिरं सर्वे पुरवाप्यां समुत्सृजन् ।
ततः क्रमाच्छङ्खिनी सा सुषुवे सप्त वै शिशून् ॥ ३७
जातमात्रेषु पुत्रेषु मोक्षभावमगाच्च सा ।
अमातृपितृका बाला जलमध्यविहारिणः ॥ ३८
स्तन्यार्थिनो वै रुरुदुरथाभ्यागात् पितामहः ।
मा रुदध्वमितीत्याह मरुतो नाम पुत्रकाः ॥ ३९
यूयं देवा भविष्यध्वं वायुस्कन्धविचारिणः ।
इत्येवमुक्त्वाथादाय सर्वांस्तान् दैवतान् प्रति ॥ ४०
नियोज्य च मरुन्मार्गे वैराजं भवनं गतः ।
एवमासंश्च मरुतो मनोः स्वारोचिषेऽन्तरे ॥ ४१
उत्तमे मरुतो ये च ताञ्छृणुष्व तपोधन ।
उत्तमस्यान्ववाये तु राजासीन्निषधाधिपः ॥ ४२
वपुष्मानिति विख्यातो वपुषा भास्करोपमः ।
तस्य पुत्रो गुणश्रेष्ठो ज्योतिष्मान् धार्मिकोऽभवत् ॥ ४३
स पुत्रार्थी तपस्तेपे नदीं मन्दाकिनीमनु ।
तस्य भार्या च सुश्रोणी देवाचार्यसुता शुभा ॥ ४४
तपश्चरणयुक्तस्य बभूव परिचारिका ।
सा स्वयं फलपुष्पाम्बुसमित्कुशं समाहरत् ॥ ४५
चकार पद्मपत्राक्षी सम्यक् चातिथिपूजनम् ।
पतिं शुश्रूषमाणा सा कृशा धमनिसंतता ॥ ४६
तेजोयुक्ता सुचार्वङ्गी दृष्टा सप्तर्षिभिर्वने ।
तां तथा चारुसर्वाङ्गीं दृष्ट्वाऽथ तपसा कृशाम् ॥ ४७
पप्रच्छुस्तपसो हेतुं तस्यास्तद्भर्तुरेव च ।
साऽब्रवीत् तनयार्थाय आवाभ्यां वै तपःक्रिया ॥ ४८

female conch aground, reported to the sons of Kratudhvaja. (35c-36ab)

They, all great-souled, Yogins and upholders of Yoga, came and taking (Śaṅkhinī) to their own house let her off into the house tank. (36c-37ab)

Then Śaṅkhinī gave birth to seven babies one after another, and no sooner had the sons been born than she attained salvation. (37c-38ab)

The orphaned boys, roaming in the water, cried for their mother's milk. Then Brahmā appeared and said—'O my little sons, don't cry. You shall be the gods named Maruts travelling on the shoulders of the wind.' (38c-40ab)

So saying, he took all of them and, appointing them as gods in the atmospheric region, went to the abode assigned to the great one (Brahmā). (40c-41ab)

Thus the Maruts came into being during the reign of Svārociṣa Manu. O penance-wealthy one, hear about the Maruts who were there at the time of Uttama (Manu). (41c-42b)

In the lineage of Uttama there was a king known as Vapuṣmān who was the ruler of Niṣadha, and was comparable with the sun as regards (the brilliance of) the body. (42c-43b)

His son Jyotiṣmān was pious and excellent as regards virtues. Being desirous of a son, he practised penance on the bank of the river Mandākinī. (43c-44b)

His lovely-hipped, auspicious wife, who was a daughter of the preceptor of gods acted as his attendant while engaged in penance. She herself collected fruits, flowers, water, fuel and kuśa-grass. (44c-45)

She with eyes resembling lotus leaves, did well the entertainment of guests. Being in constant service of her husband she grew emaciated and reduced to veins. (46)

Lustrous and exceedingly lovely-bodied, she was seen by the Saptarṣis (seven sages) in the forest. Seeing her whose all limbs were charming and who was emaciated with penance, (they) enquired about the reason

ते चास्यै वरदा ब्रह्मन् जाताः सप्त महर्षयः ।
व्रजध्वं तनयाः सप्त भविष्यन्ति न संशयः ॥ ४९
युवयोर्गुणसंयुक्ता महर्षीणां प्रसादतः ।
इत्येवमुक्त्वा जग्मुस्ते सर्व एव महर्षयः ॥ ५०
स चापि राजर्षिरगात् सभार्यो नगरं निजम् ।
ततो बहुतिथे काले सा राज्ञो महिषी प्रिया ॥ ५१
अवाप गर्भं तन्वङ्गी तस्मान्नृपतिसत्तमात् ।
गुर्विण्यामथ भार्यायां ममारासौ नराधिपः ॥ ५२
सा चाप्यारोढुमिच्छन्ती भर्तारं वै पतिव्रता ।
निवारिता तदामात्यैर्न तथापि व्यतिष्ठत ॥ ५३
समारोप्याथ भर्तारं चितायामारुहच्च सा ।
ततोऽग्निमध्यात् सलिले मांसपेश्यपतन्मुने ॥ ५४
साऽम्भसा सुखशीतेन संसिक्ता सप्तधाऽभवत् ।
तेऽजायन्ताथ मरुत उत्तमस्यान्तरे मनोः ॥ ५५
तामसस्यान्तरे ये च मरुतोप्यभवन् पुरा ।
तानहं कीर्तयिष्यामि गीतनृत्यकलिप्रिय ॥ ५६
तामसस्य मनोः पुत्रो ऋतध्वज इति श्रुतः ।
स पुत्रार्थी जुहावाग्नौ स्वमासं रुधिरं तथा ॥ ५७
अस्थीनि रोमकेशांश्च स्नायुमज्जायकृद्घनम् ।
शुक्रं च चित्रगौ राजा सुतार्थी इति नः श्रुतम् ॥ ५८
सप्तस्वेवार्चिषु ततः शुक्रपातादनन्तरम् ।
मा मा क्षिपस्वेत्यभवच्छब्दः सोऽपि मृतो नृपः ॥ ५९
ततस्तस्माद्धुतवहात् सप्त तत्तेजसोपमाः ।
शिशवः समजायन्त ते रुदन्तोऽभवन् मुने ॥ ६०
तेषां तु ध्वनिमाकर्ण्य भगवान् पद्मसंभवः ।
समागम्य निवार्याथ स चक्रे मरुतः सुतान् ॥ ६१

behind her and her husband's penance ; She said, 'The practice of penance by us is for the purpose of a son' (47, 48)

And O Brāhmaṇa, the seven sages turned wish givers to her Saying, 'Go, seven sons endowed with the virtues of you both will doubtless be born by the grace of the sages', all the great sages left. (49, 50)

That royal sage too went to his own city along with his wife Then after a long time that beloved slender-bodied queen of the king had pregnancy from that best of kings During the pregnancy of the wife the king died (51, 52)

She, loyal to her husband, while desiring to get upon (the funeral pyre of) her husband, was prevented by the ministers, but could not be stopped (53)

Then carrying her husband on to the funeral pyre she too got upon the same Then, O sage, a muscle fell from within the fire into water (54)

Soaked in pleasant, cool water it broke into seven pieces. These turned into the Maruts, during the reign of Uttama Manu (55)

O lover of music, lover of playing on musical instruments, and the lover of strife, I will dwell on those who became Maruts in the ancient days of Tamasa (Manu). (56)

The son of Tāmasa Manu was known as Ṛtadhvaja He, desiring a son, offered in the fire his own flesh and blood The king, desirous of a son, (offered) into the brindled flamed (fire) as we have heard, also his bones, hair of the body and the head, and the semen thickened by the sinews, marrow and the liver. (57, 58)

After the semen had fallen on the seven rays, there was, the sound 'Don't don't throw (semen)' and the king died (59)

Then, O sage, from that offering carrier Agni there came into being seven babies who could be compared to its flames ; they cried and cried (60)

Hearing their noise the mighty lotus-born god appeared, and preventing the sons (from crying) made them Maruts (61)

ते ह्यासन् मरुतो ब्रह्मंस्तामसे देवता गणाः ।
येऽभवन् रैवते तांश्च शृणुष्व त्वं तपोधन ॥ ६२
रैवतस्यान्ववाये तु राजासीद् रिपुजिद् वशी ।
रिपुजिन्नामत' ख्यातो न तस्यासीत् सुतः किल ॥ ६३
स समाराध्य तपसा भास्करं तेजसा निधिम् ।
अवाप कन्यां सुरतिं तां प्रगृह्य गृहं ययौ ॥ ६४
तस्या पितृगृहे ब्रह्मन् वसन्त्यां स पिता मृतः ।
साऽपि दुःखपरीताङ्गी स्वं तनुं त्यक्तुमुद्यता ॥ ६५
ततस्ता वारयामासुऋर्षयः सप्त मानसाः ।
तस्यामासक्तचित्तास्तु सर्व एव तपोधनाः ॥ ६६
अपारयन्ती तद्दुःखं प्रज्वाल्याग्निं विवेश ह ।
ते चापश्यन्त ऋषयस्तच्चित्ता भावितास्तथा ॥ ६७
तां मृतामृषयो दृष्ट्वा कष्टं कष्टेति वादिनः ।
प्रजग्मुर्ज्वलनाच्चापि सप्तानायन्त दारकाः ॥ ६८
ते च मात्रा विनाभूता रुरुदुस्तान् पितामहः ।
निवारयित्वा कृतवाल्लोकनाथो मरुद्गणान् ॥ ६९
रैवतस्यान्तरे जाता मरुतोऽमी तपोधन ।
शृणुष्व कीर्तयिष्यामि चाक्षुषस्यान्तरे मनोः ॥ ७०
आसीन्मङ्किरिति ख्यातस्तपस्वी सत्यवाक् शुचिः ।
सप्तसारस्वते तीर्थे सोऽतप्यत महत् तपः ॥ ७१
विघ्नार्थं तस्य तुषिता देवाः सम्प्रेषयन् वपुम् ।
सा चाभ्येत्य नदीतीरे क्षोभयामास भामिनी ॥ ७२
ततोऽस्य प्राच्यवच्छुक्रं सप्तसारस्वते जले ।
तां चैवाप्यशपन्मूढां मुनिर्मङ्कणको वपुम् ॥ ७३
गच्छ लब्धाऽसि मूढे त्वं पापस्यास्य महत् फलम् ।
विध्वंसयिष्यति हयो भवतीं यज्ञसंसदि ॥ ७४

O Brahmana, these were the divine Maruts in the days of Tāmasa O penance-wealthy one hear about those who became (Maruts) in the Raivata Age (62)

In the dynasty of Raivata, there was a king known by the name Ripujit (conqueror of enemies), who conquered his enemies, and was self-controlled He had no son (63)

By propitiating with his penance, the god Bhāskara (sun), the repository of all brilliance and power, he obtained a daughter Surati Taking her he went home (64)

O Brahmaṇa, while she was living in her father's house, her father died. She too seized with grief was about to leave her body (die) (65)

Then the seven mind born sages prevented her All those penance wealthy sages had their minds attached to her (66)

Unable to bear that grief, she lighted a fire and entered it Those sages, too, saw it, and their minds were driven to a similar stage of feeling (67)

Seeing her dead, the sages uttering 'Painful, painful' went away, and from the fire were born seven male children (68)

They being born without a mother, were crying. Brahmā, lord of the world, prevented them and turned them into the host of Maruts. (69)

O one to whom penance is the only wealth, they became the Maruts in the Raivata Age Listen, I will narrate (the Marut-story) at the time of Cakṣusa Manu (70)

There was an ascetic named Maṅki who was true to his words, and pure. He performed a great penance in the sacred place named Saptasarasvata (71)

The Tuṣita gods sent Vapu to create obstacles to him Arriving in the bank of the river, she, a passionate one, excited (his mind) (72)

Then his semen dropped into the water of Saptasārasvata The sage Maṅkaṇaka then cursed the foolish Vapu, 'Go, O stupid one, you will meet with the dire consequences of this sin A horse will destroy you in a sacrificial gathering" (73, 74)

एवं शप्त्वा ऋषिः श्रीमान् जगामाथ स्वमाश्रमम् ।
सरस्वतीभ्यः सप्तभ्यः सप्त वै मरुतोऽभवन् ॥ ७५
एतत् तवोक्ता मरुतः पुरा यथा
जाता वियद्व्यापिकरा महर्षे ।
येषां श्रुते जन्मनि पापहानि-
र्भवेच्च धर्माभ्युदयो महान्

इति श्रीवामनपुराणे षट्चत्वारिंशोऽध्याय ॥ ४६ ॥

४७

पुलस्त्य उवाच ।
एतदर्थं बलिर्दैत्यः कृतो राजा कलिप्रिय ।
मन्त्रप्रदाता प्रह्लादः शुक्रश्चासीत् पुरोहितः ॥ १
ज्ञात्वाऽभिषिक्तं दैतेयं विरोचनसुतं बलिम् ।
दिदृक्षवः समायाताः समयाः सर्व एव हि ॥ २
तानागतान्निरीक्ष्यैव पूजयित्वा यथाक्रमम् ।
पप्रच्छ कुलजान् सर्वान् किंनु श्रेयस्करं मम ॥ ३
तमूचुः सर्व एवैनं शृणुष्व सुरमर्दन ।
यत् ते श्रेयस्करं कर्म यदस्माकं हितं तथा ॥ ४
पितामहस्तव बली आसीद् दानवपालकः ।
हिरण्यकशिपुर्वीरः स शक्रोऽभूज्जगत्त्रये ॥ ५
तमागम्य सुरश्रेष्ठो विष्णुः सिंहवपुर्धरः ।
प्रत्यक्षं दानवेन्द्राणां नखैस्तं हि व्यदारयत् ॥ ६
अपकृष्टं तथा राज्यमन्धकस्य महात्मनः ।

Cursing thus, the thriving sage went to his own hermitage From the seven Sarasvatis, seven Maruts arose. (75)

O great sage, it is now said to you how in ancient times the sky pervading Maruts were born, whose stories being heard there is destruction of sins as well as great increase of virtue in life (76)

Thus ends the forty-sixth Chapter in the Vamana-Purana—46

47

Pulastya said O lover of quarrel, this is why the demon Bali was made king Prahlada was his minister and Śukra priest (1)

Learning that demon Bali, son of Virocana, had been installed (as king) all and sundry, including Maya, came to see him (2)

As soon as he saw that they had arrived, he did pay homage to them according to their rank, and asked all members of his race, 'What is conductive to good for me ?' (3)

All of them said to him, "Hear, O destroyer of the gods, what step is beneficial for you and also what is good for us (4)

"Your grand father was the mighty, heroic Hiranyakaśipu the protector of the demons He became Indra in the three worlds (5)

"Viṣṇu, the foremost of gods, assuming the form of a lion, came to him and tore him to pieces with his claws before the very eyes of the great demons (6)

"Then again, O large armed one, the kingdom of the great souled Andhaka was

तेषामर्थे महाबाहो शंकरेण त्रिशूलिना ॥ ७
तथा तव पितृव्योऽपि जम्भः शक्रेण घातितः ।
कुजम्भो विष्णुना चापि प्रत्यक्षं पशुवत् तव ॥ ८
शम्भुः पाको महेन्द्रेण भ्राता तव सुदर्शनः ।
विरोचनस्तव पिता निहतः कथयामि ते ॥ ९
श्रुत्वा गोत्रक्षयं ब्रह्मन् कृतं शक्रेण दानवः ।
उद्योगं कारयामास सह सर्वैर्महासुरैः ॥ १०
रथैरन्ये गजैरन्ये वाजिभिश्चापरेऽसुराः ।
पदातयस्तथैवान्ये जग्मुर्युद्धाय दैवतैः ॥ ११
मयोऽग्रे याति बलवान् सेनानाथो भयंकरः ।
सैन्यस्य मध्ये च बलिः कालनेमिश्च पृष्ठतः ॥ १२
वामपार्श्वमवष्टभ्य शाल्वः प्रथितविक्रमः ।
प्रयाति दक्षिणं घोरं तारकाख्यो भयंकरः ॥ १३
दानवानां सहस्राणि प्रयुतान्यर्बुदानि च ।
संप्रयातानि युद्धाय देवैः सह कलिप्रिय ॥ १४
श्रुत्वाऽसुराणामुद्योगं शक्रः सुरपतिः सुरान् ।
उवाच याम दैत्यांस्तान् योद्धुं सबलसंयुतान् ॥ १५
इत्येवमुक्त्वा वचनं सुरराट् स्यन्दनं बली ।
समारुरोह भगवान् यत्रमातलिवाजिनम् ॥ १६
समारूढे सहस्राक्षे स्यन्दनं देवतागणाः ।
स्वं स्वं वाहनमारुह्य निश्चेरुर्युद्धकाङ्क्षिणः ॥ १७
आदित्या वसवो रुद्राः साध्या विश्वेऽश्विनौ तथा ।
विद्याधरा गुह्यकाश्च यक्षराक्षसपन्नगाः ॥ १८
राजर्षयस्तथा सिद्धा नानाभूताश्च संहताः ।
गजानन्ये रथानन्ये हयानन्ये समारुहन् ॥ १९
विमानानि च शुभ्राणि पक्षिवाह्यानि नारद ।
समारुह्याद्रवन् सर्वे यतो दैत्यबलं स्थितम् ॥ २०
एतस्मिन्नन्तरे धीमान् वैनतेयः समागतः ।

taken away for them (gods) by the trident-bearing Śaṅkara (7)

"Then your uncle Jambha also was caused to be slain by Indra. Kujambha was killed like a beast by Viṣṇu, in the presence of you (8)

"Śambhu, Pāka, your brother Sudarśana, (and) your father Virocana were killed by the great Indra, I tell you" (9)

O Brāhmana, hearing about the destruction of his race at the hand of Indra, the demon, together with all the great demons, got his regiments battle ready (10)

Some demons advanced in chariots, some on elephants, some on horse and some on foot—for battle with the gods (11)

The mighty, dreadful general Maya marched at the head, Bali in the middle and Kalanemi in the back of the army (12)

Śalva whose bravery was well-known, advanced being in charge of the left flank and the terrible demon called Tāraka did leading the dreadful right flank (13)

O Nārada, thousands, millions and billions of demons went to fight with the gods (14)

Hearing about the attack of the demons, Indra, lord of gods, said to the gods, "Let us go to fight the demons who are with their armies" (15)

So saying, the mighty, all powerful king of gods mounted the chariot whereof the horses were spurred by Mātali (16)

The thousand-eyed god Indra having mounted his chariot, the regiments of gods mounted their own vehicles and advanced desiring a fight. (17)

The Ādityas, the Vasus, the Rudras, the Sadhyas, the Viśve-devas, the Aśvins, the Vidyadharas, the Guhyakas, the Yakṣas, the Rākṣasas, the Pannagas (serpent gods), the Rājarṣis (royal sages) the Siddhas and various Bhūtas (imps and goblins) all, O Nārada, rushed in a body to where the demonic forces were stationed, some of the gods riding elephants, some chariots, some horses, and some bird-drawn white aerial cars (18, 19, 20)

In the meantime came the wise Garuḍa,

तस्मिन् विष्णुः सुरश्रेष्ठ अधिरुह्य समभ्यगात् ॥ २१
तमागतं सहस्राक्षस्त्रैलोक्यपतिमव्ययम् ।
ववन्द मूर्ध्नावनतः सह सर्वैः सुरोत्तमैः ॥ २२
ततोऽग्रे देवसैन्यस्य कार्त्तिकेयो गदाधरः ।
पालयञ्जघनं विष्णुर्याति मध्ये सहस्रदृक् ॥ २३
वामं पार्श्वमवष्टभ्य जयन्तो व्रजते मुने ।
दक्षिणं वरुणः पार्श्वमवष्टभ्याव्रजद् बली ॥ २४
ततोऽमराणां पृतना यशस्विनी
स्कन्देन्द्रविष्ण्वम्बुपसूर्यपालिता ।
नानास्त्रशस्त्रोद्यतदोःसमूहा
समाससादारिबलं महीध्रे ॥ २५
उदयाद्रितटे रम्ये शुभे समशिलातले ।
निर्वृक्षे पक्षिरहिते जातो देवासुरो रणः ॥ २६

son of Vinatā, seated on him came Viṣṇu, the supreme god. (21)

As he, the lord of the three worlds and imperishable, arrived, the thousand-eyed god (Indra), along with all leading gods, paid homage to him with bent heads. (22)

Then at the head of the army of gods proceeded Kārtikeya, wielding a mace, Viṣṇu did guarding the rear, (and) Indra (advanced) in the centre (23)

O sage, Jayanta advanced leading the left flank The mighty Varuna proceeded guiding the right flank (24)

Thereafter the glorious army of the gods, led by Skanda, Indra, Viṣṇu, Ambupa (Varuṇa) and Sūrya (sun), and with them hands ready with various arms and weapons, encountered the enemy forces in the field (25)

The battle between the gods and the demons took place on a slope of the Udaya mountain, which was pleasant, auspicious, with even rock surfaces, and without trees and birds. (26)

संनिपातस्तयो रौद्रः सैन्ययोरभवन्मुने ।
महीधरोत्तमे पूर्वं यथा वानरहस्तिनोः ॥ २७
रणरेणू रथोद्धूतः पिङ्गलो रणमूर्धनि ।
संध्यानुरक्तः सदृशो मेघः खे सुरतापस ॥ २८
तदासीद् तुमुलं युद्धं न प्राज्ञायत किंचन ।
श्रूयते त्वनिशं शब्दः छिन्धि भिन्धीति सर्वतः ॥ २९
ततो विशसनो रौद्रो दैत्यानां दैवतैः सह ।
जातो रुधिरनिष्यन्दो रजःसंयमनात्मकः ॥ ३०
शान्ते रजसि देवाद्यास्तद् दानवबलं महत् ।
अभिद्रवन्ति सहिताः समं स्कन्देन धीमता ॥ ३१
निजघ्नुर्दानवान् देवाः कुमारभुजपालिताः ।
देवान् निजघ्नुर्दैत्याश्च मयगुप्ताः प्रहारिणः ॥ ३२
ततोऽमृतरसास्वादाद् विना भूताः सुरोत्तमाः ।

O sage, the encounter of the two armies on that highest mountain was terrible, as between the apes and the elephants in the past (27)

O divine ascetic, the tawny battle-dust raised by the chariots in the front of the battle looked like the ruddy cloud in the sky at the advent of the dusk (28)

It was a tumultuous battle, nothing was clearly known (about it) but the sounds 'cut' 'pierce' were heard everywhere incessantly (29)

Then there was created the destructive, *terrible flow of blood of the demons* together with the gods, which put down the dust. (30)

When the dust subsided, the gods and their allies rushed jointly, along with the wise Skanda, towards the vast demons' army (31)

Gods, protected by the arms of Kumāra (Kārtikeya), killed demons, and the striking demons under the protection of Maya killed gods (32)

Then, O Nārada, the best of gods who

निर्जिताः समरे दैत्यैः समं स्कन्देन नारद ॥ ३३
विनिर्जितान् सुरान् दृष्ट्वा वैनतेयध्वजोऽरिहा ।
शार्ङ्गमानम्य बाणौघैर्निजघान ततस्ततः ॥ ३४
ते विष्णुना हन्यमानाः पतत्रिभिरयोमुखैः ।
दैतेयाः शरणं जग्मुः कालनेमिं महासुरम् ॥ ३५
तेभ्यः स चाभयं दत्त्वा ज्ञात्वाऽजेयं च माधवम् ।
विवृद्धिमगमद् ब्रह्मन् यथा व्याधिरुपेक्षितः ॥ ३६
यं यं करेण स्पृशति देवं यक्षं सकिन्नरम् ।
तं तमादाय चिक्षेप विस्तृते वदने बली ॥ ३७
संरम्भाद् दानवेन्द्रो निमृदति दितिजैः संयुतो देवसैन्यं
सेन्द्रं सार्कं सचन्द्रं करचरणनखैरस्त्रहीनोऽपि वेगात् ।
चक्रैर्वैश्वानराभैस्त्ववनिगगनयोस्तिर्यगूर्ध्वं समन्तात्
प्राप्तेऽन्ते कालवह्नेर्जगदखिलमिदंरूपमासीद्दिधक्षोः॥३८
तं दृष्ट्वा वर्द्धमानं रिपुमतिबलिनं देवगन्धर्वमुख्याः
सिद्धाः साध्याश्विमुख्या भयतरलदृशः प्राद्रवन् दिक्षु सर्वे ।
पोप्लूयन्तश्च दैत्या हरिममरगणैरर्चितं चारुमौलिं
नानाशस्त्रास्त्रपातैर्विगलितयशसं चक्रुरुत्सिक्तदर्पाः ॥३९
तानित्थं प्रेक्ष्य दैत्यान् मयबलिपुरगान् कालनेमिप्रधानान्
बाणैराकृष्य शार्ङ्गं त्वनवरतमुरोभेदिभिर्वज्रकल्पैः ।
कोपादारक्तदृष्टिः सरथगजहयान् दृष्टिनिर्धूतवीर्यान्
नाराचाख्यैः सुपुङ्खैर्जलद इव गिरीनुच्छादयामास विष्णुः॥४०
तैर्नाराचैश्छाद्यमाना हरिकरमुदितैः कालदण्डप्रकाशै-
र्नाराचैरर्धचन्द्रैर्बलिमयपुरगा भीतभीतास्त्वरन्तः ।
प्रारम्भे दानवेन्द्रं शतवदनमथो प्रेषयन् कालनेमिं

were without any relishing of the beverage nectar (for a time), were overpowered in the battle together with Skanda by the demons. (33)

Seeing the gods vanquished, the enemy killing, Garuḍa bannered god Viṣṇu drew his horn-bow and killed the demons right and left with showers of arrows (34)

Being the casualties at the hand of Viṣṇu by his iron headed arrows, the sons of Diti (demons) approached the great demon Kalanemi for protection (35)

Promising them security, but realising that Madhava was invincible, he, O Brāhmana expanded in size like disease that is neglected (36)

Whomsoever, be he a *god*, a Yakṣa or a Kinnara, the mighty one could touch with his hand he dragged him into his wide mouth (37)

The demon chief, accompanied by the demons, in fury, crushed the divine army comprising Indra, Arka (sun) and Candra (moon), even though he was unarmed, with his hands, *feet and nails, swiftly*. His form looked like the death-fire at the end (of the world) which starts consuming the entire world, together with the upper region between the earth and heaven with its fiery whirls (38)

At the sight of that expanding enemy of matchless strength, all the leading gods, Gandharvas, Sādhyas and Aśvins fled in various directions with eyes moving to and fro in dismay And the leaping demons puffed up with pride, rendered Hari, who wore a glittering diadem and was worshipped by all the gods, shorn of his glory by showering on him various weapons and missiles (39)

Noting this posture of the demons, led by Maya and Bali under the supreme command of Kālanemi, Viṣṇu, with eyes *blood-shot in* wrath, drew his horn bow and with the chest piercing, thunderbolt-like, beautiful shafted arrows called the Narācas, ceaselessly covered them together with their chariots, elephants and horses who had their power gone because of his (dreaded) looks, as the cloud does the mountains (40)

Being overcast with such arrows as Nāracas and Ardha-candras (half-moon), shot

स प्रायाद् देवसैन्यप्रभुममितबलं केशवं लोकनाथम् ॥४१
तं दृष्ट्वा शतशीर्षमुद्यतगदं शैलेन्द्रशृङ्गाकृतिं
विष्णुः शार्ङ्गमपास्य सत्वरमथो जग्राह चक्रं करे ।
सोऽप्येनं प्रसमीक्ष्य दैत्यविटपप्रच्छेदनं मानिनं
प्रोवाचाथ विहस्य त च सुचिरं मेघस्वनो दानवः॥ ४२
अयं स दनुपुत्रसैन्यवित्रासकृद्रिपुः
परमकोपितः स मधोर्विघातकृत् ।
हिरण्यनयनान्तकः कुसुमपूजारतिः
क्व याति मम दृष्टिगोचरे निपतित. खलः ॥ ४३
यद्येष संप्रति ममाहवमभ्युपैति
नूनं न याति निलयं निजमम्बुजाक्षः ।
मन्मुष्टिपिष्टशिथिलाङ्गमुपात्तभस्म
संद्रक्ष्यते सुरजनो भयकातराक्षः ॥ ४४

इत्येवमुक्त्वा मधुसूदनं वै
स कालनेमिः स्फुरिताधरोष्ठः ।
गदां खगेन्द्रोपरि जातकोपो
मुमोच शैले कुलिशं यथेन्द्रः ॥ ४५
तामापतन्तीं प्रसमीक्ष्य विष्णु-
र्घोरां गदां दानवबाहुमुक्ताम् ।
चक्रेण चिच्छेद सुदुर्गतस्य
मनोरथं पूर्वकृतेव कर्म ॥ ४६
गदां छित्त्वा दानवाभ्याशमेत्य
भुजौ पीनौ संप्रचिच्छेद वेगात् ।
भुजाभ्यां कृताभ्यां दग्धशैलप्रकाशः
संदृश्येताप्यपरः कालनेमिः ॥ ४७
ततोऽस्य माधवः कोपात् शिरश्चक्रेण भूतले ।

from Hari's hands, and shining like the club of Death, (*the demons*) *led by Bali and* Maya, who were exceedingly frightened, in hot haste sent to the front the hundred-faced demon-chief Kālanemi He moved towards, Keśava, the supreme commander of the divine host, of unbounded strength, and lord of the world (41)

On seeing the hundred headed (demon) with his mace raised, who was equal to the peak of a high mountain in stature, Viṣṇu threw away his horn bow and quickly took up the discus in hand The demon too, *seeing that highly esteemed (Viṣṇu) who* was the hewer of the tree-like demons, grinned for a pretty long time, and then said to him with a voice resembling the roaring of the cloud (42)

'This is the highly indignant foe who has frightened away the troops of the sons of Danu (demons), killed Madhu, is the destroy*er of* Hiraṇyākṣa, (*and*) *fond of worship* with flowers. Now that he has fallen within my ken, where will the mischievous fellow go? (43)

'If the lotus eyed one now meets me in duel, I am sure he will not go back to his own house. The god-folk will, with terror-*stricken eyes, find (him) kissing the dust,* his limbs smashed and slackened by my fists (44)

So saying to the destroyer of Madhu (Viṣṇu), the angered Kālanemi, with tremulous lips let his mace fall on the bird-chief, as Indra hurls his bolt on a mountain. (45)

Sighting the descending, formidable mace discharged from the demon's hand, Viṣṇu cut it down with his discus, as the past action cuts short the desire of the extremely distressed (46)

Having cut down the mace, Viṣṇu went up to the demon, and *speedily chopped off* his corpulent arms. With his arms cut off, Kālanemi shone like a burnt hill and seemed *to be a different person.* (47)

Then the consort of Lakṣmi (Viṣṇu), in anger, cut off, with discus, his head

छित्त्वा निपातयामास पक्वं तालफलं यथा ॥ ४८
तथा विबाहुर्विशिरा मुण्डतालो यथा वने ।
तस्थौ मेरुरिवाकम्प्यः कबन्धः क्ष्माधरेश्वरः ॥ ४९
तं वैनतेयोऽप्युरसा खगोत्तमो
निपातयामास मुने धरण्याम् ।
यथाऽम्बराद् बाहुशिरःप्रणष्ट-
बलं महेन्द्रः कुलिशेन भूम्याम् ॥ ५०
तस्मिन् हते दानवसैन्यपाले
संपीड्यमानास्त्रिदशैस्तु दैत्याः ।
विमुक्तशस्त्रालकचर्मवस्त्राः
संप्राद्रवन् बाणमृतेऽसुरेन्द्राः ॥ ५१

इति श्रीवामनपुराणे सप्तचत्वारिंशोऽध्याय. ॥४७॥

४८

पुलस्त्य उवाच ।
संनिवृत्ते ततो बाणे दानवा सत्वरं पुनः ।
निवृत्ता देवतानां च सशस्त्रा युद्धलालसाः ॥ १
विष्णुरप्यमितौजास्तं ज्ञात्वाऽजेयं बलेः सुतम् ।
प्राहामन्त्र्य सुरान् सर्वान् युध्यध्वं विगतज्वराः ॥ २
विष्णुनाऽथ समादिष्टा देवाः शक्रपुरोगमाः ।
युयुधुर्दानवैः सार्धं विष्णुस्त्वन्तरधीयत ॥ ३
माधवं गतमाज्ञाय शुक्रो बलिमुवाच ह ।

which dropped down on the ground like a ripe palm-fruit. (48)

Thus armless and headless like a truncated palm tree in a forest, he a trunk only, stood like unshakable Meru, the lord of mountains (49)

O sage, the son of Vinatā (Garuḍa), the chief of birds, threw him down on the ground by his breast, as Indra threw down from the sky by his bolt to Bala the arms and the head with their energy totally gone. (50)

The protector of the demon-army having been killed, the demons (and) the demon-chiefs, under heavy pressure of the gods, fled away, with the exception of Bāṇa, leaving behind their weapons and shields, with their hair loose and garments doffed. (51)

Thus ends the forty seventh Chapter in the Vāmana Purāṇa-47.

48

Pulastya said Now, when Bāṇa returned (to the battle-field), the demons again turned up in haste with their arms and weapons, eagerly desiring a fight with the gods (1)

Viṣṇu too, of unbounded prowess, knowing that the son of Bali was unconquerable, addressed all the gods and said—'Fight undaunted' (2)

Then being ordered by Viṣṇu the gods led by Indra fought with the demons, and Viṣṇu disappeared (3)

Learning that Viṣṇu had left, Śukra said to Bali—'O Bali, Govinda has left the

गोविन्देन सुरास्त्यक्तास्त्वं जयस्वाधुना मन्ये ॥
स पुरोहितवाक्येन प्रीतो याते जनार्दने ।
गदामादाय तेजस्वी देवसैन्यमभिद्रुतः ॥ ५
बाणो बाहुसहस्रेण गृह्य प्रहरणान्यथ ।
देवसैन्यमभिद्रुत्य निजघान सहस्रशः ॥ ६
मयोऽपि मायामास्थाय बहूनि रूपाण्यथ मुने ।
योधयामास बलवान् सुराणां च वरूथिनीम् ॥ ७
विद्युज्जिह्वः पारिभद्रो वृषपर्वा शतेक्षणः ।
विपाको विक्षर. सैन्यं तेऽपि देवानुपाद्रवन् ॥
ते हन्यमाना दितिजैर्देवाः शक्रपुरोगमाः ।
गते जनार्दने देवे प्रायशो विमुखाभवन् ॥ ९
तान् प्रभग्नान् सुरगणान् बलिबाणपुरोगमाः ।
पृष्ठतश्चाद्रवन् सर्वे त्रैलोक्यविजिगीषवः ॥ १०

संबाध्यमाना दैतेयैर्देवाः सेन्द्रा भयातुराः ।
त्रिविष्टपं परित्यज्य ब्रह्मलोकमुपागताः ॥ ११
ब्रह्मलोकं गतेष्वित्थं सेन्द्रेष्वपि सुरेषु वै ।
स्वर्गभोक्ता बलिर्जातः सपुत्रभ्रातृबान्धवः ॥ १२
शक्रोऽभूद् भगवान् ब्रह्मन् बलिर्बाणो यमोऽभवत् ।
वरुणोऽभून्मयः सोमो राहुर्ह्लादो हुताशनः ॥ १३
स्वर्भानुरभवत् सूर्यः शुक्रश्चासीद् बृहस्पतिः ।
येऽन्येऽप्यधिकृता देवास्तेषु जाता. सुरारयः ॥ १४
पञ्चमस्य कलेरादौ द्वापरान्ते सुदारुणः ।
देवासुरोऽभूत् संग्रामो यत्र शक्रोऽप्यभूद् बलिः ॥ १५
पातालाः सप्त तस्यासन् वशे लोकत्रयं तथा ।
भूर्भुवःस्वरिति ख्यातं दशलोकाधिपो बलिः ॥ १६
स्वर्गे स्वयं निवसति भुञ्जन भोगान् सुदुर्लभान् ।

gods, now be you victorious (4)

He, the powerful (Bali), was pleased with the words of the priest on the departure of the destroyer of Jana (Viṣṇu) and taking up a mace rushed towards the host of gods (5)

Then Bāṇa took up weapons in his thousand hands, rushed at the divine troops and killed (them) by thousands (6)

O sage, the mighty Maya too, having recourse to his magical power, engaged the army of the gods in fighting with his various different forms (7)

Vidyujjihva (lightning tongued), Pāribhadra, Vṛṣaparvan, Śatekṣaṇa, Vipāka, Vikṣara these also attacked the army of the gods (8)

The gods led by Indra, being thus massacred by the Diti-born (demons) after the departure of the god Viṣṇu, turned their back wholesale. (9)

All (the demons) led by Bali and Bāṇa, who were intent on conquering the three worlds, chased the fleeing columns of gods. (10)

The terror-stricken gods together with Indra, being hard pressed by the Demons bid adieu to heaven and reached the abode of Brahmā (11)

The gods including Indra having thus gone to the abode of Brahmā, Bali, together with his sons, brothers and relatives, came to be the enjoyer of heaven (12)

O Brāhmaṇa, Bali became Indra, the mighty; Bāṇa became Yama; Maya became Varuṇa, Rahu (became) Soma (Candra or moon); Hlāda (became) Agni; Svarbhānu became Sūrya, Śukra became Bṛhaspati The enemies of gods were there in the posts of other commissioned gods as well (13, 14)

It was at the beginning of the fifth Kali Age and the end of the Dvāpara Age that the war between gods and demons took place, in which Bali became even Indra (15)

Under his control were the seven netherworlds and the three worlds known as Bhūḥ Bhuvaḥ and Svaḥ Bali (became) the ruler of ten worlds (16)

He himself resided in heaven enjoying

तत्रोपासन्त गन्धर्वा विश्वावसुपुरोगमाः ॥ १७
तिलोत्तमाद्याप्सरसो नृत्यन्ति सुरतापस ।
वादयन्ति च वाद्यानि यक्षविद्याधरादयः ॥ १८
विविधानपि भोगांश्च भुञ्जन् दैत्येश्वरो बलिः ।
सस्मार मनसा ब्रह्मन् प्रह्लादं स्वपितामहम् ॥ १९
संस्मृतो नप्तृणा चासौ महाभागवतोऽसुरः ।
समभ्यागात् त्वरायुक्तः पातालात् स्वर्गमव्ययम् ॥२०
तमागतं समीक्ष्यैव त्यक्त्वा सिंहासनं बलिः ।
कृताञ्जलिपुटो भूत्वा ववन्दे चरणावुभौ ॥ २१
पादयोः पतितं वीरं प्रह्लादस्त्वरितो बलिम्
समुत्थाप्य परिष्वज्य विवेश परमासने ॥ २२
तं बलिः प्राह भोस्तात त्वत्प्रसादात् सुरा मया ।
निर्जिताः शक्रराज्यं च हृतं वीर्यबलान्मया ॥ २३
तदिदं तात मद्वीर्यविनिर्जितसुरोत्तमम् ।
त्रैलोक्यराज्यं भुङ्क्ष्व त्वं मयि भृत्ये पुरःस्थिते ॥ २४
एतावता पुण्ययुतः स्यामहं तात यत् स्वयम् ।
त्वदङ्घ्रिपूजाभिरतस्त्वदुच्छिष्टान्नभोजनः ॥ २५
न सा पालयतो राज्यं धृतिर्भवति सत्तम ।
या धृतिर्गुरुशुश्रूषां कुर्वतो जायते विभो ॥ २६
ततस्तदुक्तं बलिना वाक्यं श्रुत्वा द्विजोत्तम ।
प्रह्लादः प्राह वचनं धर्मकामार्थसाधनम् ॥ २७
मया कृतं राज्यमकण्टकं पुरा
प्रशासिता भूः सुहृदोऽनुपूजिताः ।
दत्तं यथेष्टं जनितास्तथात्मजाः
स्थितो बले सम्प्रति योगसाधकः ॥२८
गृहीतं पुत्र विधिवन्मया भूयोऽर्पितं तव ।

very rare things of enjoyment. There served the Gandharvas led by Viśvāvasu. (17)

O divine ascetic (there) the celestial nymphs, Tilottama and others displayed their dance, and the Yakṣas, the Vidyādharas and such others played on musical instruments. (18)

O Brāhmaṇa, Bali, the king of demons, even though enjoying various pleasures, had a recollection in his mind of his grand-father Prahlāda (19)

Being remembered by the grandson, that demon, a great devotee of God came in haste from the subterranean world to the imperishable heaven (20)

Immediately on seeing that he had arrived, Bali, rising from the throne, bowed to both of his legs with folded hands (21)

Prahlāda, after raising the valiant Bali who was lying prostrate at his feet, embraced him and sat on the highest seat (22)

Bali said to him, "O sire, by your grace the gods have been conquered by me, and the kingdom of Indra is taken away by me forcibly. (23)

'Therfore, sir, you please enjoy the three-world kingdom whereof the chief god has been conquered by my valour, I myself standing before you as your servant (24)

'Sir, if I be engaged in the worship of your feet, and eat the leavings of your food it will be a meritorious deed for me (25)

"O best person, O omnipresent one, the satiety that accrues from one's service to the superiors does not accrue from one's protecting a kingdom" (26)

'O best Brāhmaṇa, hearing the words uttered by Bali, Prahlāda made a speech showing the way to virtue, love and wealth (27)

'O Bali, in the bygone days I made (my) kingdom free from enemies ruled over the world, honoured the friends, made liberal gifts and begot children; now I am engaged in the practice of Yoga (28)

O my son, the kingdom was duly accepted by me, and then it has been

एवं भव गुरूणां त्वं सदा शुश्रूषणे रतः ॥ २९
इत्येवमुक्त्वा वचनं करे त्वादाय दक्षिणे ।
शाक्रे सिंहासने ब्रह्मन् बलिं तूर्णं न्यवेशयत् ॥ ३०
सोपविष्टो महेन्द्रस्य सर्वरत्नमये शुभे ।
सिंहासने दैत्यपतिः शुशुभे मघवानिव ॥ ३१
तत्रोपविष्टश्चैवासौ कृताञ्जलिपुटो नतः ।
प्रह्लादं प्राह वचनं मेघगम्भीरया गिरा ॥ ३२
यन्मया तात कर्तव्यं त्रैलोक्यं परिरक्षता ।
धर्मार्थकाममोक्षेभ्यस्तदादिशतु मे भवान् ॥ ३३
तद्वाक्यसमकालं च शुक्रः प्रह्लादमब्रवीत् ।
यद्युक्तं तन्महाबाहो वदस्वाद्योत्तरं वचः ॥ ३४
वचनं बलिशुक्राभ्यां श्रुत्वा भागवतोऽसुरः ।
प्राह धर्मार्थसंयुक्तं प्रह्लादो वाक्यमुत्तमम् ॥ ३५

given to you. You remain always engaged in the *service of your superiors* in this way." (29)

O Brāhmaṇa, saying these words he took Bali by the right hand, and got him seated on the throne of Indra. (30)

He, the lord of demons, being seated on the auspicious throne of Indra inlaid with all kinds of jewels, shone like Indra. (31)

And even after sitting there, he bowed with joined palms and said to Prahlāda with as loud a voice as the roaring of the cloud, "Sire, you please order me what I am to do of virtue, economy, and love in the course of my ruling over the three worlds.' (32, 33)

Simultaneously with his speech, Śukra said to Prahlāda—"O you with corpulent arms, now say in your reply what will be the proper thing (to do)." (34)

On hearing the words of Bali and Śukra, Prahlāda, the god-loving demon, made a good speech relating to virtue and wealth : (35)

यदायत्यां क्षमं राजन् यद्धितं भुवनस्य च ।
अविरोधेन धर्मस्य अर्थस्योपार्जनं च यत् ॥ ३६
सर्वसत्त्वानुगमनं कामवर्गफलं च यत् ।
परत्रेह च यच्छ्रेयः पुत्र तत्कर्म आचर ॥ ३७
यथा श्लाघ्यं प्रयास्यथ यथा कीर्तिर्भवेत्तव ।
यथा नायशसो योगस्तया कुरु महामते ॥ ३८
एतदर्थं श्रियं दीप्तां काङ्क्षन्ते पुरुषोत्तमाः ।
येनैतानि गृहेऽस्माकं निवसन्ति सुनिर्वृताः ॥ ३९
कुलजो व्यसने मग्नः सखा चार्थबहिः कृतः ।
वृद्धो ज्ञातिर्गुणी विप्रः कीर्तिश्च यशसा सह ॥ ४०
तस्माद् यथैते निवसन्ति पुत्र
राज्यस्थितस्येह कुलोद्गतायाः ।
तथा यतस्वामलसत्त्वचेष्ट

'O king, O my son, you do that thing which will last in future, and which is beneficial for the world. (You do) also the earning of money, which does not go against virtue, the satisfying of all creatures, the practice of love, and other fruitful jobs, and also what is salutary here and hereafter (36, 37)

'O great-minded one, now act in such a manner that you may be praised at every step, that there may be good reports about you, and there may not be any touch of ill fame. (38)

'That the best of men long for the brilliant fortune is for the purpose that persons of noble birth, persons in distress, friends, the penniless, old persons, kinsmen, men of merits, Brāhmaṇas, and achievements along with fame—all these may reside without let or hindrance in their house. (39, 40)

'Therefore, O son, O one of pure life and activities, endeavour so that men of noble birth and such others (already mentioned)

यथा यशस्वी भविताऽसि लोके ॥ ४१
भूम्यां सदा ब्राह्मणभूषितायां
क्षत्रान्वितायां दृढवापितायाम् ।
शुश्रूषणासक्तसमुद्भवाया-
मृद्धिं प्रयान्तीह नराधिपेन्द्राः ॥ ४२
तस्माद् द्विजाग्र्याः श्रुतिशास्त्रयुक्ता
नराधिपांस्ते प्रतियाजयन्तु ।
दिव्यैर्यजन्तु क्रतुभिर्द्विजेन्द्रा
यज्ञाग्निधूमेन नृपस्य शान्तिः ॥ ४३
तपोऽध्ययनसंपन्ना याजनाध्यापने रताः ।
सन्तु विप्रा बले पूज्यास्त्वत्तोऽनुज्ञामवाप्य हि ॥ ४४
स्वाध्याययज्ञनिरता दातारः शस्त्रजीविनः ।
क्षत्रियाः सन्तु दैत्येन्द्र प्रजापालनधर्मिणः ॥ ४५
यज्ञाध्ययनसंपन्ना दातारः कृषिकारिणः ।
पाशुपाल्यं प्रकुर्वन्तु वैश्या विपणिजीविनः ॥ ४६
ब्राह्मणक्षत्रियविशां सदा शुश्रूषणे रताः ।
शूद्राः सन्त्वसुरश्रेष्ठ तवाज्ञाकारिणः सदा ॥ ४७
यदा वर्णाः स्वधर्मस्था भवन्ति दितिजेश्वर ।
धर्मवृद्धिस्तदा स्याद्वै धर्मवृद्धौ नृपोदयः ॥ ४८
तस्माद् वर्णाः स्वधर्मस्थास्त्वया कार्याः सदा बले ।
तद्वृद्धौ भवतो वृद्धिस्तद्धानौ हानिरुच्यते ॥ ४९
इत्थं वचः श्राव्य महासुरेन्द्रो
बलिं महात्मा स बभूव तूष्णीम् ।
ततो यदाज्ञापयसे करिष्ये
इत्थं बलिः प्राह वचो महर्षे ॥ ५०

इति श्रीवामनपुराणे अष्टचत्वारिंशोऽध्यायः ॥४८॥

may live (in your kingdom) while you are reigning, and you may be renowned in the worlds (41)

'If the earth is always adorned with Brāhmanas, is in association of the Kṣatriyas, is thickly sown with various seeds, and if persons are engaged in serving (their superiors), then the great kings prosper in this world. (42)

'So let the foremost of Brahmanas well-versed in Veda and other sacred lores perform the various rites of your kings, let the leading Brāhmanas perform ceremonies with *divine sacrifices. A king's tranquillity comes* from the smoke of sacrificial fire (43)

'O Bali, let the austere, educated and adorable Brāhmanas who are engaged in officiating in sacrificial rites, and in teaching, be worshipped after obtaining permission from you (44)

'Let the Kṣatriyas who live by wielding arms and weapons engage, O king of demons, in private study, and sacrifices, let them make gifts, and make it their duty to protect the subjects.' (45)

'Let the Vaiśyas living by shop-keeping and holding agriculture, have sacrifices *(to do)* and *get education, be munificent* donors, take to animal husbandry. (46)

'O best of demons, let the Śūdras be ever engaged in the service of Brahmanas, Ksatriyas and Vaiśyas, and in carrying out your orders.' (47)

'O lord of the Diti-born race, when the various Varnas stick to their respective duties, Dharma flourishes, and when Dharma is in full flourish, a king prospers (48)

'Therefore, O Bali, you are to see that all Varnas stick to their own duties When that thrives, you will prosper; When that is at a discount, your loss is said to occur.' (49)

The high minded great demon chief, who had this speech of his, listened to by Bali, then became silent. Then, O great sage, Bali said—'I will do as you order me to' (50)

Thus ends the forty-eighth Chapter in the Vāmana Purāna—48.

४९

पुलस्त्य उवाच ।
ततो गतेषु देवेषु ब्रह्मलोकं प्रति द्विज ।
त्रैलोक्यं पालयामास बलिर्धर्मान्वितः सदा ॥ १
कलिस्तदा धर्मयुतं जगद् दृष्ट्वा कृते यथा ।
ब्रह्माणं शरणं भेजे स्वभावस्य निषेधनात् ॥ २
गत्वा स ददृशे देवं सेन्द्रैर्देवैः समन्वितम् ।
स्वदीप्त्या द्योतयन्तं च स्वदेशं ससुरासुरम् ॥ ३
प्रणिपत्य तमाहाथ तिष्यो ब्रह्माणमीश्वरम् ।
मम स्वभावो बलिना नाशितो देवसत्तम ॥ ४
तं प्राह भगवान् योगी स्वभावं जगतोऽपि हि ।
न केवलं हि भवतो हृतं तेन बलीयसा ॥ ५
पश्यस्व तिष्य देवेन्द्रं वरुणं च समारुतम् ।
भास्करोऽपि हि दीनत्वं प्रयातो हि बलाद् बलेः ॥ ६
न तस्य कश्चित् त्रैलोक्ये प्रतिषेद्धाऽस्ति कर्मणः ।
ऋते सहस्रशिरसं हरिं दशशताङ्घ्रिकम् ॥ ७
स भूमिं च तथा नाकं राज्यं लक्ष्मीं यशोऽव्ययः ।
समाहरिष्यति बलेः कर्तुः सद्धर्मगोचरम् ॥ ८
इत्येवमुक्तो देवेन ब्रह्मणा कलिरव्ययः ।
दीनान् दृष्ट्वा स शक्रादीन् बिभीतकवनं गतः ॥ ९
कृतः प्रावर्तत तदा कलेर्नाशात् जगत्त्रये ।
धर्मोऽभवच्चतुष्पादश्चातुर्वर्ण्येऽपि नारद ॥ १०
तपोऽहिंसा च सत्यं च शौचमिन्द्रियनिग्रहः ।

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Pulastya said Thereafter, the gods having departed to the world of Brahman, Bali maintained the three worlds, always devoted to virtue (1)

Finding the world following the path of virtue as in the Satya Age, Kali looked up to Brahman, following his nature (2)

Reaching there, he saw the god (Brahman) in company with the other gods including Indra illuminating his own realm together with the gods and demons by his own lustre (3)

Bowing to lord Brahman, Kali said, "O chief of the god, my nature has been destroyed by Bali" (4)

To him the venerable Yogin said, 'It is not your nature only, but that of the entire world that has been destroyed by that mighty one (Bali) (5)

"Behold, O Kali, Indra the lord of gods, Varuna, the Maruts and even the Sun-god reduced to wretchedness due to the prowess of Bali (6)

There is none in the three worlds who can restrain him except the thousand-headed and thousand footed Hari (7)

He, the imperishable, shall deprive Bali, the observer of virtuous deeds, of the earth, heaven, realm, fortunes as well as his fame" (8)

Addressed thus by the god Brahman, the imperishable Kali glanced at the miserable Indra and others, proceeded to the forest of Vibhitaka (9)

Due to the destruction of Kali, the Satya Age then set in throughout the three worlds and, O Narada, righteousness reigned complete among all the four Varnas (10)

Penance, non violence, truth, purity,

दया दानं त्वानृशंस्यं शुश्रूषा यज्ञकर्म च ॥ ११
एतानि सर्वजगत. परिव्याप्य स्थितानि हि ।
बलिना बलवान् ब्रह्मन् तिष्योऽपि हि कृतः कृतः ॥ १२
स्वधर्मस्थायिनो वर्णा ह्याश्रमांश्चाविशन् द्विजाः ।
प्रजापालनधर्मस्थाः सदैव मनुजर्षभाः ॥ १३
धर्मोत्तरे वर्तमाने ब्रह्मन्नस्मिञ्जगत्त्रये ।
त्रैलोक्यलक्ष्मीर्वरदा त्वायाता दानवेश्वरम् ॥ १४
तामागतां निरीक्ष्यैव सहस्राक्षश्रियं बलिः ।
पप्रच्छ काऽसि मां ब्रूहि केनास्यर्थेन चागता ॥ १५
सा तद्वचनमाकर्ण्य प्राह श्रीः पद्ममालिनी ।
बले शृणुष्व याऽस्मि त्वामायाता महिषी बलात् ॥ १६
अप्रमेयबलो देवो योऽसौ चक्रगदाधरः ।
तेन त्यक्तस्तु मघवा ततोऽहं त्वामिहागता ॥ १७
स निर्ममे युवतयश्चतस्रो रूपसंयुता. ।
श्वेताम्बरधरा चैव श्वेतस्रगनुलेपना ॥ १८
श्वेतवृन्दारकारूढा सत्त्वाढ्या श्वेतविग्रहा ।
रक्ताम्बरधरा चान्या रक्तस्रगनुलेपना ॥ १९
रक्तवाजिसमारूढा रक्ताङ्गी राजसी हि सा ।
पीताम्बरा पीतवर्णा पीतमाल्यानुलेपना ॥ २०
सौवर्णस्यन्दनचरा तामसं गुणमाश्रिता ।
नीलाम्बरा नीलमाल्या नीलगन्धानुलेपना ॥ २१
नीलवृषसमारूढा त्रिगुणा सा प्रकीर्तिता ।
या सा श्वेताम्बरा श्वेता सत्त्वाढ्या कुञ्जरस्थिता ॥ २२
सा ब्रह्माणं समायाता चन्द्रं चन्द्रानुगानपि ।
या रक्ता रक्तवसना वाजिस्था रजसान्विता ॥ २३
तां प्रादाद् देवराजाय मनवे तत्समेषु च ।

continence, compassion, charity, kindness, service, and sacrifice—these prevailed in the three worlds, and O Brahman, Kali itself was transformed into Satya Age by Bali (11, 12)

The four Varnas practised the duties prescribed for each, the Brāhmaṇas followed the Āśramas in due order, while the kings steadily practised the duty of protecting the subjects. (13)

The three worlds having been established on virtue, O Brahman, the graceful Lakṣmī of the three worlds came unto the lord of the demons (14)

Seeing that Lakṣmī, attendant to the thousand eyed (Indra) came, Bali spoke out, "Tell me who thou art and on what business thou hast come." (15)

Hearing his words, the grace, decorated with a lotus garland replied, 'O Bali, listen who I am, and why I, a queen, have been forced to come to you (16)

"The god who is the wielder of the discus and the mace, whose might is immeasurable, has forsaken Indra, and so I have come here to you. (17)

'He created four beautiful young women, one of whom was dressed in white garment and decorated with white garland and white anointment riding a white elephant, possessed of 'Sattva' quality and white form Another was attired in red garment and with a red garland and red anointment on, seated on a red horse, of red complexion and possessed of the 'Rajas' quality A third of yellow complexion was dressed in yellow attire, having yellow garland and yellow anointment, riding on a golden chariot, possessed of 'Tamas' quality The fourth dressed in blue garment, with a blue garland and blue perfume and paste on, seated on a blue bull, possessed of the three qualities. The white one who was dressed in white, possessed of 'Sattva' quality and seated on an elephant went unto Brahman, the moon-god and his followers The other with red garment, seated on a horse and possessed of 'Rajas' quality was given to the lord of gods, Manu

पीताम्बरा या सुभगा रथस्था कनकप्रभा ॥ २४
प्रजापतिभ्यस्ता प्रादात् शुक्राय च विशःसु च ।
नीलवस्त्राऽलिसदृशी या चतुर्थी वृषस्थिता ॥ २५
सा दानवान् नैऋतांश्च शूद्रान् विद्याधरानपि ।
विप्राद्याः श्वेतरूपां तां कथयन्ति सरस्वतीम् ॥ २६
स्तुवन्ति ब्रह्मणा सार्धं मखे मन्त्रादिभिः सदा ।
क्षत्रिया रक्तवर्णां तां जयश्रीमिति शंसिरे ॥ २७
सा चेन्द्रेणासुरश्रेष्ठ मनुना च यशस्विनी ।
वैश्यास्तां पीतवसना कनकाङ्गीं सदैव हि ॥ २८
स्तुवन्ति लक्ष्मीमित्येवं प्रजापालास्तथैव हि ।
शूद्रास्तां नीलवर्णाङ्गी स्तुवन्ति च सुभक्तितः ॥ २९
श्रियादेवीति नाम्ना तां समं दैत्यैश्च राक्षसैः ।
एवं विभक्तास्ता नार्यस्तेन देवेन चक्रिणा ॥ ३०

and his compeers The yellow-robed beautiful one of golden splendour was given unto the Prajāpatis, to Śukra, and the Vaiśyas. The fourth one wearing blue robes and resembling the bee in complexion, seated on a bull was given unto the demons, the Nairtas, to the Śudras and Vidyādharas The Brāhmanas call the white formed one as Sarasvatī (18,19,20 21 22,23 24,25,26)

"And they glorified her through hymns in the sacrifices together with Brahman The Kṣatriyas spoke of the red coloured one as Jayaśrī who, O chief of demons, earned glory in company with Indra and Manu The Vaiśyas always glorify the yellow robed one of golden body So also the Prajāpatis praised her by the name of Lakṣmī The Śūdras extolled the blue bodied one devotedly by the name of Śrīdevī along with the demons, and Rākṣasas Thus the women were divided separately by the discus bearing lord (27, 28, 29, 30)

"Imperishable treasures (Nidhis) were

एतासां च स्वरूपस्थास्तिष्ठन्ति निधयोऽव्ययाः ।
इतिहासपुराणानि वेदाः साङ्गास्तथोक्तयः ॥ ३१
चतुःषष्टिकलाः श्वेता महापद्मो निधिः स्थितः ।
मुक्तासुवर्णरजतं रथाश्वगजभूषणम् ॥ ३२
शस्त्रास्त्रादिकवस्त्राणि रक्ता पद्मो निधिः स्मृतः ।
गोमहिष्यः खरोष्ट्रं च सुवर्णाम्बरभूमयः ॥ ३३
ओषध्यः पशवः पीता महानीलो निधिः स्थितः ।
सर्वासामपि जातीनां जातिरेका प्रतिष्ठिता ॥ ३४
अन्येषामपि संहर्त्री नीला शङ्खो निधिः स्थितः ।
एतासु संस्थितानां च यानि रूपाणि दानव ।
भवन्ति पुरुषाणां वै तान् निबोध वदामि ते ॥ ३५
सत्यशौचाभिसंयुक्ता मखदानोत्सवे रताः ।
भवन्ति दानवपते महापद्माश्रिता नराः ॥ ३६

attached to these women. Accordingly, Itihasa and Purāṇas, the Vedas with their ancillaries and old sayings, the sixty four arts constituted the Mahapadma treasure attached to the white one.

"Pearls, gold and silver, chariots, horses, elephants, and ornaments, arms and garments constituted the Padma treasure (Nidhi) attached to the red one.

'Kine and buffaloes, asses and camels, gold, sky and lands, medicine and animals constitute the Mahānila treasure of the yellow one"

'One class comprising all the species, and possessing (the wealth) of others constitute the Śankha treasure of the blue one.

'O demon, I shall tell you the characters that are formed of men established in these, hearken (31, 32, 33, 34, 35)

O king of demons, men sheltered under Mahāpadma are possessed of truth and purity, and are attached to sacrifices and charity (36)

यज्विनः सुभगा दृप्ता मानिनो बहुदक्षिणाः ।
सर्वसामान्यसुखिनो नराः पद्माश्रिताः स्मृताः ॥ ३७
सत्यानृतसमायुक्ता दानाहरणदक्षिणाः ।
न्यायान्यायव्ययोपेता महानीलाश्रिता नराः ॥ ३८
नास्तिकाः शौचरहिताः कृपणा भोगवर्जिताः ।
स्तेयानृतकथायुक्ता नराः शङ्खश्रिता बले ॥ ३९
इत्येवं कथितस्तुभ्यं तेषां दानव निर्णयः ॥ ४०
अहं सा रागिणी नाम जयश्रीस्त्वामुपागता ।
ममास्ति दानवपते प्रतिज्ञा साधुसंमता ॥ ४१
समाश्रयामि शौर्याढ्यं न च क्लीबं कथंचन ।
न चास्ति भवतस्तुल्यो त्रैलोक्येऽपि बलाधिकः ॥ ४२
त्वया बलविभूत्या हि प्रीतिर्मे जनिता ध्रुवा ।
यत्त्वया युधि विक्रम्य देवराजो विनिर्जितः ॥ ४३
अतो मम परा प्रीतिर्जाता दानव शाश्वती ।
दृष्ट्वा ते परमं सत्त्वं सर्वेभ्योऽपि बलाधिकम् ॥ ४४
शौण्डीर्यमानिनं वीरं ततोऽहं स्वयमागता ।
नाश्चर्यं दानवश्रेष्ठ हिरण्यकशिपोः कुले ॥ ४५
प्रसूतस्यासुरेन्द्रस्य तव कर्म यदीदृशम् ।
विशेषितस्त्वया राजन् दैतेय. प्रपितामहः ॥ ४६
विजितं विक्रमाद् येन त्रैलोक्यं वै परैर्हृतम् ।
इत्येवमुक्त्वा वचनं दानवेन्द्रं तदा बलिम् ॥ ४७
जयश्रीश्चन्द्रवदना प्रविष्टाऽद्योतयच्छुभा ।
तस्यां चाथ प्रविष्टायां विधवा इव योषितः ॥ ४८
समाश्रयन्ति बलिनं ह्रीश्रीधीधृतिकीर्तयः ।
प्रभा मतिः क्षमा भूतिर्विद्या नीतिर्दया तथा ॥ ४९
श्रुतिः स्मृतिर्धृतिः कीर्तिर्मूर्तिः शान्तिः क्रियान्विताः ।

"Men attached to Padma are fond of sacrifices, are handsome, dignified, highly generous and rejoice at the general weal of all the beings" (37)

"Men associated with Mahānīla are attached equally to truth and falsehood, are fond of charity, collection as well as generosity, and equally adhere to right and wrong (38)

O Bali, men sheltered under Sankha are theists, devoid of purity, miserly, bereft of pleasures, addicted to theft and falsehood (39)

"Then, O demon, the special characteristics of these are described to thee And I am the Jayaśrī, Rāginī by name, who is come to thee O king of demons, I have a vow, approved of by wise men, that I shall take to a valiant person and never to an imbecile And there is no other person mightier than thou in the three worlds. (40, 41, 42)

"By the wealth of thy prowess, abiding affection has been created in me by thee in as much as thou hast vanquished the lord of gods by the valour in fight (43)

"O demon, therefore abiding love has been generated in me, witnessing thy supreme prowess exceeding the might of every one (44)

"I have therefore come unto thee, proud of thine dignity and valiant as thou art. It is no wonder, O chief of the demons, to perform such deeds (of prowess) since thou has been born in the lineage of Hiranyakaśipu, the lord of the demons O king, thy grandsire, the son of Diti, has been glorified by thee, by whom the *triple world occupied* by enemies has been reconquered by might". Saying thus to Bali, the lord of the demons the charming and virtuous Jayaśrī entered the place of Bali spreading lustre all round. She having thus entered, Bashfullness, *Wealth Wisdom, Patience, Fame as also* Splendour, Intellect, Forgiveness, Prosperity Learning, Morals and Compassion united with Bali like widows. (45, 46, 47, 48, 49)

The Vedas, Smṛts, patience, renown,

पुष्टिस्तुष्टी रुचिस्त्वन्या तथा सत्त्वाश्रिता गुणाः ।
ताः सर्वा बलिमाश्रित्य व्यश्राम्यन्त यथासुखम् ॥ ५०
एवंगुणोऽभूद् दनुपुंगवोऽसौ
बलिर्महात्मा शुभबुद्धिरात्मवान् ।
यज्वा तपस्वी मृदुरेव सत्यवाक्
दाता बिभर्ता स्वजनाभिगोप्ता ॥ ५१
त्रिविष्टपं शासति दानवेन्द्रे
नासीत् क्षुधार्तो मलिनो न दीनः ।
सदोज्ज्वलो धर्मरतोऽथ दान्तः
कामोपभोक्ता मनुजोऽपि जातः ॥ ५२

इति श्रीवामनपुराणे एकोनपञ्चाशोऽध्याय ॥४९॥

५०

पुलस्त्य उवाच ।
गते त्रैलोक्यराज्ये तु दानवेषु पुरंदरः ।
जगाम ब्रह्मसदनं सह देवैः शचीपतिः ॥ १
तत्रापश्यत् स देवेशं ब्रह्माणं कमलोद्भवम् ।
ऋषिभिः सार्धमासीनं पितरं स्वं च कश्यपम् ॥ २
ततो ननाम शिरसा शक्रः सुरगणैः सह ।
ब्रह्माणं कश्यपं चैव तांश्च सर्वांस्तपोधनान् ॥ ३
प्रोवाचेन्द्रः सुरैः सार्धं देवनाथं पितामहम् ।
पितामह हृतं राज्यं बलिना बलिना मम ॥ ४
ब्रह्मा प्रोवाच शक्रैतद् भुज्यते स्वकृतं फलम् ।

Personage, calmness, nourishment contentment, lustre and other qualities attached to Sattva, reposed in ease sheltered under Bali. (50)

Bali, the chief of the lineage of Danu, was endowed with such qualities, and was great souled, sensible, devoted to spirituality, a performer of sacrifices, austere, soft spoken truthful, benevolent, supporter and protector of kinsmen. (51)

While the heaven was being ruled over by the lord of the demons, there was none who starved, or was sad or miserable. Mankind also remained perpetually resplendent, given to piety, self controlled and enjoyed pleasures at will (52)

Thus ends the Forty ninth Chapter in the Vāmana Purāṇa—49

50

Pulastya said The realm of the three worlds having gone to the demons, the lord of Śacī together with the gods went to the abode of Brahman (1)

There he saw the lord of gods, the lotus born Brahman seated along with the sages and also his own sire Kaśyapa. (2)

Then Indra together with the gods bowed down to Brahman, to Kaśyapa and to those sages (3)

Indra then along with the gods said to the grandsire, lord of gods, 'O grandsire, my kingdom has been seized by the powerful Bali" (4)

Brahman said, "O Indra, you are

शक्रः पप्रच्छ भो ब्रूहि किं मया दुष्कृतं कृतम् ॥ ५
कश्यपोऽप्याह देवेशं भ्रूणहत्या कृता त्वया ।
दित्युदरात् त्वया गर्भः कृत्तो वै बहुधा बलात् ॥ ६
पितरं प्राह देवेन्द्रः स मातुर्दोषतो विभो ।
कृन्तनं प्राप्तवान् गर्भो यदशौचा हि साभवत् ॥ ७
ततोऽब्रवीत् कश्यपस्तु मातुर्दोषः स दासताम् ।
गतस्ततो विनिहतो दासोऽपि कुलिशेन भो ॥ ८
तच्छ्रुत्वा कश्यपवचः प्राह शक्रः पितामहम् ।
विनाश पाप्मनो ब्रूहि प्रायश्चित्तं विभो मम ॥ ९
ब्रह्मा प्रोवाच देवेशं वशिष्ठः कश्यपस्तथा ।
हितं सर्वस्य जगतः शक्रस्यापि विशेषतः ॥ १०
शङ्खचक्रगदापाणिर्माधवः पुरुषोत्तमः ।
तं प्रपद्यस्व शरणं स ते श्रेयो विधास्यति ॥ ११

सहस्राक्षोऽपि वचनं गुरूणां स निशम्य वै ।
प्रोवाच स्वल्पकालेन कस्मिन् प्राप्यो बहूदयः ॥
तमूचुर्देवता मर्त्ये स्वल्पकाले महोदयः ॥ १२
इत्येवमुक्तः सुरराड् विरिञ्चिना
मरीचिपुत्रेण च कश्यपेन ।
तथैव मित्रावरुणात्मजेन
वेगान्महीपृष्ठमवाप्य तस्थौ ॥ १३
कालिञ्जरस्योत्तरतः सुपुण्य-
स्तथा हिमाद्रेरपि दक्षिणस्थः ।
कुशस्थलात् पूर्वत एव विश्रुतो
वसोः पुरात् पश्चिमतोऽवतस्थे ॥ १४
पूर्वं गयेन नृवरेण यत्र
यज्ञोऽश्वमेधः शतकृत्सदक्षिणः ।

suffering the consequences of your own deeds" Śakra enquired, "Be pleased to tell me what misdeed was committed by me" (5)

Kaśyapa told the king of gods, 'You had destroyed an embroy, since you had forcibly torn the embryo in the womb of Diti manifold" (6)

Indra said to his father, "It was due to the fault of my mother, my lord, that the foetus was subjected to parcelling, since she had been impure at the time' (7)

Kaśyapa said to this, "by the fault of mother indeed it was made the slave but the slave was actually killed by your thunder bolt" (8)

Hearing these words of Kaśyapa Indra said to the grandsire, "O lord, kindly advise about the prescription for the removal of my sin and my atonement" (9)

Then Brahman, Vaśiṣṭha and Kaśyapa said the following to Indra for the welfare of the whole world, particularly of Indra himself (10)

"Seek refuge into Mādhava, the most excellent person, holder of the couch-shell, the discus, and the mace. He would ordain for your bliss" (11)

Hearing the words of the elders, the thousand eyed Indra asked "In what place may I win prosperity in a short time?" The gods replied, "Great prosperity can be earned in a short time on the earth?' (12)

Thus addressed by Brahman, by Kaśyapa the son of Marīci and Vaśiṣṭha, the son of Mitra and Varuṇa, the king of the gods descended swiftly on the earth and dwelt there (13)

He dwelt in the highly sacred and famous spot to the north of Kāliñjara, south of the Himālaya, in the east of Kuśasthala, and to the west of Vasupura. (14)

There, wherein the eminent king Gaya had performed the horse-sacrifice a hundred times completed with the payment of liberal presents, the human sacrifice a hundred times and a thousand times as also the

मनुष्यमेधः शतकृत्सहस्रकृ-
न्नरेन्द्रसूयश्च सहस्रकृद् वै ॥ १५
तथा पुरा दुर्यजनः सुरासुरैः
ख्यातो महामेध इति प्रसिद्धः ।
यत्रास्य चक्रे भगवान् मुरारिः
वास्तव्यमव्यक्ततनुः खमूर्तिमत् ॥
ख्यातिं जगामाथ गदाधरेति
महाघवृक्षस्य शितः कुठारः ॥ १६
यस्मिन् द्विजेन्द्राः श्रुतिशास्त्रवर्जिताः
समत्वमायान्ति पितामहेन ।
सकृत् पितॄन् यत्र च सम्प्रपूज्य
भक्त्या त्वनन्येन हि चेतसैव ॥
फलं महामेधमखस्य मानवा
लभन्त्यनन्त्य भगवत्प्रसादात् ॥ १७
महानदी यत्र सुरर्षिकन्या
जलापदेशाद्धिमशैलमेत्य ।
चक्रे जगत्पापविनाशिमग्र्यां
संदर्शनप्राशनमज्जनेन ॥ १८
तत्र शक्रः समभ्येत्य महानद्यास्तटेऽद्भुते ।
आराधनाय देवस्य कृत्वाश्रममवस्थितः ॥ १९
प्रातःस्नायी त्वधःशायी एकभक्तस्त्वयाचितः ।
तपस्तेपे सहस्राक्षः स्तुवन् देवं गदाधरम् ॥ २०
तस्यैवं तप्यतः सम्यग्जितसर्वेन्द्रियस्य हि ।
कामक्रोधविहीनस्य साग्रः संवत्सरो गतः ॥ २१
ततो गदाधरः प्रीतो वासवं प्राह नारद ।
गच्छ प्रीतोऽस्मि भवतो मुक्तपापोऽसि साम्प्रतम् ॥ २२
निजं राज्यं च देवेश प्राप्स्यसे न चिरादिव ।
यतिष्यामि तथा शक्र भावि श्रेयो यथा तव ॥ २३
इत्येवमुक्तोऽथ गदाधरेण
विसर्जितः स्नाप्य मनोहरायाम् ।

Rājasūya sacrifice a thousand times. (15)

Where he (Gaya) had in the past performed the famous sacrifice Mahāmedha by name difficult to be performed even by gods or demons, and where the (lord Viṣṇu) slayer of the demon Mura, of unmanifest form having the shape of the sky, made his abode and became famous as Gadādhara, a veritable sharp axe for the hewing of the tree of Great sin. (16)

Where the chief of the Brāhmaṇas, even if they are devoid of the knowledge of the Vedas and scriptures, grow equal to grand-father Brahman, and where propitiating the forefathers for once only with single devotion, men reap the fruits of the Mahāmedha sacrifice by the grace of the lord (17)

Where Mahānadī, daughter of the divine sage, flowing back to Himālaya in the guise of water has sanctified the site by the immediate removal of the world's sins through a visit, drinking and dipping in its water (18)

Arriving at the wonderful bank of that Mahānadī, Indra stationed himself and began to dwell for the worship of the god (19)

The thousand eyed Indra propitiating the lord Gadādhara practised penance as a bather in the morning, lying on the ground and taking meals once a day received unasked for (20)

While he was thus practising austerities subduing all the senses and controlling lust and anger, an entire year passed off (21)

Then, O Nārada, the pleased Gadādhara said to Indra, "I am pleased with you, and you have been delivered from the sin. Return to your place. (22)

"O king of gods, soon you shall get back your kingdom, I shall endeavour so, O Indra, that you will get the fortune" (23)

Thus spoken to and bidden farewell by

स्नातस्य देवस्य तदैनसो नरा-
स्तं प्रोचुरस्माननुशासयस्व ॥ २४
प्रोवाच तान् भीषणकर्मकारान्
नाम्ना पुलिन्दान् मम पापसंभवाः ।
वसध्वमेवान्तरमद्रिमुख्ययो-
र्हिमाद्रिकालिञ्जरयोः पुलिन्दाः ॥ २५
इत्येवमुक्त्वा सुरराट् पुलिन्दान्
विमुक्तपापोऽमरसिद्धयक्षैः ।
संपूज्यमानोऽनुजगाम चाश्रमं
मातुस्तदा धर्मनिवासमीड्यम् ॥ २६
दृष्ट्वाऽदितिं मूर्ध्नि कृताञ्जलिस्तु
विनम्रमौलिः समुपाजगाम ।
प्रणम्य पादौ कमलोदराभौ
निवेदयामास तपस्तदात्मनः ॥ २७
पप्रच्छ सा कारणमीश्वरं तम्
आघ्राय चालिङ्ग्य सहाश्रुदृष्ट्या ।
स चाचचक्षे बलिना रणे जयं
तदात्मनो देवगणैश्च सार्धम् ॥ २८
श्रुत्वैव सा शोकपरिप्लुताङ्गी
ज्ञात्वा जितं दैत्यसुतैः सुतं तम् ।
दुःखान्विता देवमनाद्यमीड्यं
जगाम विष्णुं शरणं वरेण्यम् ॥ २९

नारद उवाच ।

कस्मिन् जनित्री सुरसत्तमानां
स्थाने हृषीकेशमनन्तमाद्यम् ।
चराचरस्य प्रभवं पुराण-
माराधयामास शुभे वद त्वम् ॥ ३०

Gadādhara after getting bathed in the charming river (Manoharā), men born of his sins approached the bathed lord and said to him, "Be pleased to advise us". (24)

He replied to those doers of dreadful acts named Pulindas, "You are born of my sins, do dwell, O Pulindas, in between the two principal mountains, Himādri and Kāliñjara." (25)

Having said this to the Pulindas, the king of gods now liberated from sins, and being propitiated by gods, Siddhas and Yakṣas wended his way towards the hermitage of his mother, the laudable abode of piety (26)

Seeing Aditi, he approached her with hands folded near the head and the head bent down Bowing down to her feet lustrous as the inner portion of the lotus, he narrated all his penances to her. (27)

Smelling his head and embracing him, she asked the lord about the reason (for his penance) and he related the victory of Bali over him and the gods in battle (28)

Hearing the news, she was overwhelmed with grief and learning that his son was vanquished by the sons of demons, she, afflicted with sorrow hastened to lord Viṣṇu the eternal, laudable and principal refuge (29)

Nārada said Relate to me in which sacred place did the mother of the eminent gods worship the eternal and primordial god Hṛṣīkeśa, the ancient and the origin of the universe (30)

पुलस्त्य उवाच ।

सुरारणिः शक्रमवेक्ष्य दीनं
पराजितं दानवनायकेन ।
सितेऽथ पक्षे मकरर्क्षगेऽर्के
घृतार्चिषः स्यादथ सप्तमेऽह्नि ॥ ३१

दृष्ट्वैव देवं त्रिदशाधिप तं
महोदये शक्रदिशाधिरूढम् ।
निराशना संयतवाक् सुचित्ता
तदोपतस्थे शरणं सुरेन्द्रम् ॥ ३२

अदितिरुवाच ।

जयस्व दिव्याम्बुजकोशचौर
जयस्व संसारतरोः कुठार ।
जयस्व पापेन्धनजातवेद-
स्तमौघसंरोध नमो नमस्ते ॥ ३३

नमोऽस्तु ते भास्कर दिव्यमूर्ते
त्रैलोक्यलक्ष्मीतिलकाय ते नमः ।
त्वं कारणं सर्वचराचरस्य
नाथोऽसि मा पालय विश्वमूर्ते ॥ ३४

त्वया जगन्नाथ जगन्मयेन
नाथेन शक्रो निजराज्यहानिम् ।
अवाप्तवान् शत्रुपराभवं च
ततो भवन्तं शरणं प्रपन्ना ॥ ३५

इत्येवमुक्त्वा सुरपूजित सा
आलिप्य रक्तेन हि चन्दनेन ।
संपूजयित्वा करवीरपुष्पैः
संधूप्य धूपैः कणमर्कभोज्यम् ॥ ३६

निवेद्य चैवाज्ययुतं महार्ह-
मन्नं महेन्द्रस्य हिताय देवी ।
स्तवेन पुण्येन च सस्तुवन्ती

Pulastya said Finding Indra disspirited, vanquished as he was by the chief of the demons, the mother of the gods, in the bright fortnight of the month of Māgha (when the sun resides on the Makara sign of the Zodiac) on the seventh day of the sun, cast a look at the lord of the gods risen in the eastern direction, and observing fast, with withheld speech and pious heart she sought the protection of the lord of gods thus (31, 32)

Aditi said "Glory to thee, O stealer of the grace of the inner petals of heavenly lotus, an axe (as it were) for the chopping off the tree of the world, glory to thee, the fire to the fuel of sins, and dispeller of the mass of ignorance and gloom. Salutations to thee again and again (33)

"Obeisance to thee, O Bhāskara, resplendent and beautiful in form, the repository of the wealth of the three worlds Thou art the origin of the entire universe, thou art my master, O embodiment of the universe, do you protect me (34)

"O lord of the universe, by thee who is the master pervading througnout the universe, has Indra been bereft of his kingdom, and humbled by enemies, therefore I seek thy protection" (35)

Thus paying homage to lord Visnu, the woshipped of all gods, the goddess besmeared his body with red sandal paste, worshipped him with Karavira flowers, perfuming with incense and offered grains and rich rice mixed with clarified butter all for the benefit of the great Indra Then, propitiating Him with holy prayers she kept a fast

स्थिता निराहारमथोपवासम् ॥ ३७
ततो द्वितीयेऽह्नि कृतप्रणामा
स्नात्वा विधानेन च पूजयित्वा ।
दत्त्वा द्विजेभ्यः कणकं तिलाज्य
ततोऽग्रतः सा प्रयता बभूव ॥ ३८
ततः प्रीतोऽभवद् भानुर्धृतार्चिः सूर्यमण्डलात् ।
विनि:सृत्याग्रतः स्थित्वा इदं वचनमब्रवीत् ॥ ३९
व्रतेनानेन सुप्रीतस्तवाहं दक्षनन्दिनि ।
प्राप्स्यसे दुर्लभ कामं मत्प्रसादान्न सशयः ॥ ४०
राज्यं त्वत्तनयानां वै दास्ये देवि सुरारणि ।
दानवान् ध्वंसयिष्यामि संभूयैवोदरे तव ॥ ४१
तद् वाक्यं वासुदेवस्य श्रुत्वा ब्रह्मन् सुरारणिः ।
प्रोवाच जगतां योनिं वेपमाना पुनः पुनः ॥ ४२
कथं त्वामुदरेणाहं वोढुं शक्ष्यामि दुर्धरम् ।
यस्योदरे जगत्सर्वं वसते स्थाणुजङ्गमम् ॥ ४३
कस्त्वां धारयितुं नाथ शक्तस्त्रैलोक्यधार्यसि ।
यस्य सप्तार्णवाः कुक्षौ निवसन्ति सहाद्रिभिः ॥ ४४
तस्माद् यथा सुरपतिः शक्रः स्यात् सुरराडिह ।
यथा च न मम क्लेशस्तथा कुरु जनार्दन ॥ ४५

विष्णुरुवाच ।

सत्यमेतन्महाभागे दुर्धरोऽस्मि सुरासुरैः ।
तथापि संभविष्यामि अहं देव्युदरे तव ॥ ४६
आत्मानं भुवनान् शैलांस्त्वाञ्च देवि सकश्यपाम् ।
धारयिष्यामि योगेन मा विषादं कृथाऽम्बिके ॥ ४७
तवोदरेऽहं दाक्षेयि संभविष्यामि वै यदा ।
तदा निस्तेजसो दैत्याः संभविष्यन्त्यसंशयम् ॥ ४८

abstaining from food (for a whole day). (36, 37)

On the second day again after bathing according to injunctions, worshipping a paying homage to the lord, and giving away gold, sesamum and butter to the Brāhmanas, she bowed before the god and stood with submission (38)

Then the Sun God grew pleased, and coming out of his disc he stood in front of her and said (39)

"O thou daughter of Dakṣa, I am highly pleased with this vow of thine. Thou shalt receive the rearest object of desire by my grace. There is no doubt about it (40)

"O thou mother of gods, by being born in your womb, I will bestow the kingdom (of heaven) to your sons, and will destroy the demons." (41)

O Brāhmaṇa, hearing these words of Vāsudeva, the mother of the gods said to the progenitor of the universe trembling again and again. (42)

"How can I be able to bear thee in my womb, unbearable as thou art, in whose womb, the whole, universe constituted of the stationary and the moving, resides ? (43)

"Who can hold thee O lord, who is the holder of the triple world, in whose, abdomen the seven seas together with all the mountains reside ? (44)

"Therefore, O Janārdana, do so that the lord of gods, Indra, again becomes the king of the gods, and I may not have to suffer any pain" (45)

Viṣṇu said : "True it is, O eminent lady, I am unbearable to the gods and demons alike Yet O goddess, I will take birth in your womb, and by the power of abstraction (Yoga), I will hold myself, the worlds, the mountains and thyself together with Kaśyapa, O Ambikā, do not be despondent (46, 47)

"O daughter of Dakṣa, when I shall take birth in your womb, the demons will be atonce bereft of their valour. There is no doubt about it." (48)

इत्येवमुक्त्वा भगवान् विवेश
तस्याश्च भूयोऽरिगणप्रमर्दी ।
स्वतेजसोंऽशेन विवेश देव्याः
तदोदरे शक्रहिताय विप्र ॥ ४९

इति श्रीवामनपुराणे पञ्चाशोऽध्यायः ॥५०॥

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पुलस्त्य उवाच ।

देवमातुः स्थिते देवे उदरे वामनाकृतौ ।
निस्तेजसोऽसुरा जाता यथोक्तं विश्वयोनिना ॥ १
निस्तेजसोऽसुरान् दृष्ट्वा प्रह्लादं दानवेश्वरम् ।
बलिर्दानवशार्दूल इदं वचनमब्रवीत् ॥ २

बलिरुवाच ।

तात निस्तेजसो दैत्याः केन जातास्तु हेतुना ।
कथ्यतां परमज्ञोऽसि शुभाशुभविशारद ॥ ३

पुलस्त्य उवाच ।

तत्पौत्रवचनं श्रुत्वा मुहूर्तं ध्यानमास्थितः ।
किमर्थं तेजसो हानिरिति कस्मादतीव च ॥ ४
स ज्ञात्वा वासुदेवोत्थं भयं दैत्येष्वनुत्तमम् ।
चिन्तयामास योगात्मा क्व विष्णुः सांप्रतं स्थितः ॥ ५
अधो नाभेः स पातालान् सप्त संचिन्त्य नारद ।

O Brāhmana, saying this, the venerable lord, humbler of enemies, entered the womb of the goddess by of a portion of his energy (49)

Thus ends Fiftieth Chapter in the Vāmana Purāṇa—50

51

Pulastya said: The dwarf shaped god being in the womb of the mother of the gods, the demons *were bereft of their energy*, as was predicted by the lord, the source of all the universe (1)

Finding the demons destitute of vigour, Bali, the mightiest of the demons, said to Prahlāda, the lord of the demons (2)

Bali said For what reason, O father, have the demons been short of energy Tell me, as thou art the supreme knower, well informed of all the good and evil (3)

Pulastya said: Hearing these words of his grandson, he resorted to meditation for a moment to know for what reason and from whom the loss of power had resulted. (4)

Knowing (through meditation) that the fear of the demons, was arising from Vāsudeva, Prahlāda, of contemplative soul, meditated as to where Viṣṇu might be at the moment. (5)

O Nārada, Prahlāda, of subdued

नाभेरुपरि भूरादींल्लोकांश्चतुर्मियाद् वशी ॥ ६
भूमिं स पङ्कजाकारा तन्मध्ये पङ्कजाकृतिम् ।
मेरुं ददर्श शैलेन्द्र शातकौम्भं महर्द्धिमत् ॥ ७
तस्योपरि महापुर्यस्त्वष्टौ लोकपतींस्तथा ।
तेषामुपरि वैराजीं ददृशे ब्रह्मणः पुरीम् ॥ ८
तदधस्तान्महापुण्यमाश्रमं सुरपूजितम् ।
देवमातु स ददृशे मृगपक्षिगणैर्वृतम् ॥ ९
ता दृष्ट्वा देवजननीं सर्वतेजोधिकां मुने ।
विवेश दानवपतिरन्वेष्टु मधुसूदनम् ॥ १०
स दृष्ट्वाञ्जगन्नाथ माधवं वामनाकृतिम् ।
सर्वभूतवरेण्यं त देवमातुरथोदरे ॥ ११
तं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम् ।
सुरासुरगणैः सर्वैः सर्वतो व्याप्तविग्रहम् ॥ १२
तेनैव क्रमयोगेन दृष्ट्वा वामनतां गतम् ।
दैत्यतेजोहरं विष्णुं प्रकृतिस्थोऽभवत् ततः ॥ १३
अथोवाच महाबुद्धिर्विरोचनसुत बलिम् ।
प्रह्लादो मधुर वाक्यं प्रणम्य मधुसूदनम् ॥ १४
प्रह्लाद उवाच ।
श्रूयतां सर्वमाख्यास्ये यतो वो भयमागतम् ।
येन निस्तेजसो दैत्या जाता दैत्येन्द्र हेतुना ॥ १५
भवता निर्जिता देवाः सेन्द्ररुद्रार्कपावकाः ।
प्रयाताः शरणं देवं हरिं त्रिभुवनेश्वरम् ॥ १६
स तेषामभय दत्त्वा शक्रादीनां जगद्गुरुः ।
अवतीर्णो महाबाहुरदित्या जठरे हरिः ॥ १७
हृतानि यस्तेन बले तेजांसीति मतिर्मम ।
नालं तमो विषहितु स्थातुं सूर्योदयं बले ॥ १८

passions, mentally traversed through the seven nether worlds below the earth, and thereafter through the worlds beginning with Bhū above the earth (6)

In course of this mental journey, he saw the land of the form of a lotus, and then saw inside it the great golden mountain, Meru, bearing the shape of a lotus, full of great wealth. (7)

Above that, he saw the great palaces and the eight Lokapatis, and over them the city Vairāji, the abode of Brahma (8)

Below that palace he saw the highly sacred abode of *the mother of gods*, adored by gods, and abounding in deer and birds (9)

O sage, having seen that mother of gods of exceeding lustre, the lord of the demons entered into her in quest of Viṣṇu, the slayer of Madhu (10)

He visualised the dwarf shaped Mādhava, the lord of the universe adored by all beings, in the womb of the mother of gods (11)

He perceived the lotus-eyed lord, wielding conch, discus and mace with his body covered on all sides by gods and demons (12)

Thus, finding the lord Viṣṇu, the destroyer of the energies of the demons, in the form of a dwarf, he felt relieved (13)

Then, after saluting Madhusūdana, the wise Prahlāda said the following sweet words to Bali, the son of Virocana (14)

Prahlada said O lord of the demons, listen, I shall tell you every thing, whence fear has come unto you and wherefor the demons have been bereft of their power (15)

"The gods including Indra, Rudra Sūrya and Agni, having been vanquished by you prececded to seak protection of Hari, the lord of the three worlds. (16)

"Doing them free from feal, Hari, the mighty-armed master of the universe has entered the womb of Aditi. (17)

'I understand, by Him has your power been taken away O Bali, darkness cannot put up with the sunrise" (18)

पुलस्त्य उवाच।

प्रह्लादवचनं श्रुत्वा क्रोधप्रस्फुरिताधरः।
प्रह्लादमाहाथ बलिर्भाविकर्मप्रचोदितः॥ १९

बलिरुवाच।

तात कोऽयं हरिर्नाम यतो नो भयमागतम्।
सन्ति मे शतशो दैत्या वासुदेवबलाधिकाः॥ २०
सहस्रशो यैरमराः सेन्द्ररुद्राग्निमारुताः।
निर्जित्य त्याजिताः स्वर्गं भग्नदर्पा रणाजिरे॥ २१
येन सूर्यरथाद् वेगात् चक्रं कृष्टं महाजवम्।
स विप्रचित्तिर्बलवान् मम सैन्यपुरस्सरः॥ २२
अयःशङ्कुः शिवः शंभुरसिलोमा विलोमकृत्।
त्रिशिरा मकराक्षश्च वृषपर्वा नतेक्षणः॥ २३
एते चान्ये च बलिनो नानायुधविशारदाः।
येषामेकैकशो विष्णुः कलां नार्हति षोडशीम्॥ २४

पुलस्त्य उवाच।

पौत्रस्यैतद् वचः श्रुत्वा प्रह्लादः क्रोधमूर्च्छितः।
धिग्धिगित्याह स बलिं वैकुण्ठाक्षेपवादिनम्॥ २५
धिक् त्वा पापसमाचारं दुष्टबुद्धिं सुबालिशम्।
हरिं निन्दयतो जिह्वा कथं न पतिता तव॥ २६
शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः।
यत् त्रैलोक्यगुरुं विष्णुमभिनिन्दसि दुर्मते॥ २७
शोच्यश्चास्मि न संदेहो येन जातः पिता तव।
यस्य त्वं कर्कशः पुत्रो जातो देवावमान्यकः॥ २८
भवान् किल विजानाति तथा चामी महासुराः।
यथा नान्यः प्रियः कश्चिन्मम तस्माज्जनार्दनात्॥ २९
जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम।

Pulastya said Hearing the words of Prahlāda, Balı, guided by destiny as he was, replied to Prahlada with lips shaking with fury (19)

Balı said "O sire, who is this so called Harı from whom we are struck with fright? I have hundreds of demons superior to Vasudeva in might (20)

"By whom, gods in thousands including Indra, Rudra, Agni and the Maruts have been humbled and expelled from heaven, vanquished in the battle ground (21)

"The mighty Vipracitti, who had snatched off the wheel moving in terrific motion from the sun's chariot is the head of my army. (22)

"Ayahśaṅku, Śiva, Śambhu, Asıloma, Vilomakṛt, Triśiras, Makaraksa, Vṛṣaparvan, Natekṣaṇa, these and other powerful demons, experts in the use of various weapons are there. Viṣṇu is no match to a sixteenth part even of any of these singly" (23, 24)

Pulastya said Hearing these words of his grandson, Prahlāda grew furious with rage, and reproached Balı, the maligner of (the lord of) Vaikuṇṭha, saying, "Fie, Fie, unto you (25)

"Fie to you, O vile-tongued one, of perverse mind and highly childish sense Why has not your tongue fallen off when you have thus indulged in the vilification of Harı? (26)

"O vile-minded one, you are fit to be *deplored and condemned by good* people, since, O evil minded one, you thus vilify Viṣṇu, the preceptor of the triple world (27)

"I am myself blamable, no doubt, from whom your father had sprung, who had a son born as you, the vilifier of god (28)

'You are indeed aware, as are these great demons, that barring that Janārdana, there is none dear to me (29)

"Knowing full well that Harı is to me

सर्वेश्वरेश्वरं देवं कथं निन्दितवानसि ॥ ३०
गुरुः पूज्यस्तव पिता पूज्यस्तस्याप्यहं गुरुः ॥
ममापि पूज्यो भगवान् गुरुर्लोकगुरुर्हरिः ॥ ३१
गुरोर्गुरुर्गुरुर्मूढ पूज्यः पूज्यतमस्तव ।
पूज्यं निन्दयसे पाप कथं न पतितोऽस्यधः ॥ ३२
शोचनीया दुराचारा दानवामी कृतास्त्वया ।
येषां त्वं कर्कशो राजा वासुदेवस्य निन्दकः ॥ ३३
यस्मात् पूज्योऽर्चनीयश्च भवता निन्दितो हरिः ।
तस्मात् पापसमाचार राज्यनाशमवाप्नुहि ॥ ३४
यथा नान्यत् प्रियतरं विद्यते मम केशवात् ।
मनसा कर्मणा वाचा राज्यभ्रष्टस्तथा पत ॥ ३५
यथा न तस्मादपरं व्यतिरिक्तं हि विद्यते ।
चतुर्दशसु लोकेषु राज्यभ्रष्टस्तथा पत ॥ ३६
सर्वेषामपि भूतानां नान्यल्लोके परायणम् ।
यथा तथाऽनुपश्येयं भवन्तं राज्यविच्युतम् ॥ ३७

पुलस्त्य उवाच ।

एवमुच्चारिते वाक्ये बलिः सत्वरितस्तदा ।
अवतीर्यासनाद् ब्रह्मन् कृताञ्जलिपुटो बली ॥ ३८
शिरसा प्रणिपत्याह प्रसादं यातु मे गुरुः ।
कृतापराधानपि हि क्षमन्ति गुरवः शिशून् ॥ ३९
तत्साधु यदहं शप्तो भवता दानवेश्वर ।
न बिभेमि परेभ्योऽहं न च राज्यपरिक्षयात् ॥ ४०
नैव दुःखं मम विभो यदहं राज्यविच्युतः ।
दुःखं कृतापराधत्वाद् भवतो मे महत्तरम् ॥ ४१
तत् क्षम्यतां तात ममापराधो
बालोऽस्म्यनाथोऽस्मि सुदुर्मतिश्च ।

dearer than my life, how dare you censure that overlord of all gods." (30)

"Your father is venerable to you, and I, the more venerable as his father; Hari, the lord of the world is the venerable guide even of myself. (31)

"O foolish one, the spiritual lord of the father of your father is venerable, the most venerable to you. O sinful one, vilifying, as you do, the venerable, why have you not yet fallen down below ? (32)

"These wretched demons are made depraved by you who is their rude king, a vilifier of Vāsudeva. (33)

"Since, O you utterer of sinful words, the venerable Hari, worthy of worship, is reviled by you, therefore, may you suffer the destruction of your realm. (34)

"As there is nothing dearer to me than Keśava either in mind or action or speech, therefore, may you fall, having lost the kingdom. (35)

"As, in the entire fourteen worlds, there exists nothing distinct from him, may you therefore fall having lost your kingdom. (36)

"As there is no other better abode than He for the entire world, therefore may I find you shorn of your realm." (37)

Pulastya said: "O Brahman, these words being uttered (by Prahlāda), Bali quickly came down from his seat, bowing down to Prahlāda with folded hands and said, "May thou be gracious to me, my lord. The elders do forgive the children even if offended. (38, 39)

"Therefore it is indeed fortunate that I have been cursed by thee. I do not fear any foe nor am I alarmed at the prospect of the loss of kingdom. (40)

"O lord, I do not grieve at all that I am bereft of my kingdom. My grief is greater that I have offended thee. (41)

"Therefore, O sire, do you forgive my guilt, I am but a child, destitute, as well as extremely evil-minded. Indeed, the elders

कृतेऽपि दोषे गुरवः शिशूनां
क्षमन्ति दैन्यं सह्रुपागतानाम् ॥ ४२

पुलस्त्य उवाच ।

स एवमुक्तो वचनं महात्मा
निवृत्तमोहो हरिपादभक्त. ।
चिरं विचिन्त्याद्भुतमेतदित्य-
मुवाच पौत्रं मधुरं वचोऽथ ॥ ४३

प्रह्लाद उवाच ।

तात मोहेन मे ज्ञानं विवेकश्च तिरस्कृतः ।
येन सर्वगतं विष्णुं जानंस्त्वां शप्तवानहम् ॥ ४४
नूनमेतेन भाव्यं वै भवतो येन दानव ।
ममाविशन्महाबाहो विवेकप्रतिषेधकः ॥ ४५
तस्मात् राज्य प्रति विभो न ज्वरं कर्तुमर्हसि ।
अवश्यं भाविनो ह्यर्था न विनश्यन्ति कर्हिचित् ॥ ४६
पुत्रमित्रकलत्रार्थे राज्यभोगधनाय च ।
आगमे निर्गमे प्राज्ञो न विषादं समाचरेत् ॥ ४७
यथा यथा समायान्ति पूर्वकर्मविधानतः ।
सुखदुःखानि दैत्येन्द्र नरस्तानि सहेत् तथा ॥ ४८
आपदामागमं दृष्ट्वा न विषण्णो भवेद् वशी ।
संपदं च सुविस्तीर्णां प्राप्य नोऽश्वविमान् भवेत् ॥ ४९
धनक्षये न मुह्यन्ति न हृष्यन्ति धनागमे ।
धीरा. कार्येषु च सदा भवन्ति पुरुषोत्तमाः ॥ ५०
एवं विदित्वा दैत्येन्द्र न विषादं कथंचन ।
कर्तुमर्हसि विद्वांस्त्वं पण्डितो नावसीदति ॥ ५१
तथाऽन्यच्च महाबाहो हितं शृणु महार्थकम् ।
भवतोऽथ तथाऽन्येषां श्रुत्वा तच्च समाचर ॥ ५२

शरण्यं शरणं गच्छ तमेव पुरुषोत्तमम् ।
स ते त्राता भयादस्माद् दानवेन्द्र भविष्यति ॥ ५३
ये संश्रिता हरिमनन्तमनादिमध्यं
विष्णुं चराचरगुरुं हरिमीशितारम् ।
संसारगर्तपतितस्य करावलम्बं
नूनं न ते भुवि नरा ज्वरिणो भवन्ति ॥ ५४
तन्मना दानवश्रेष्ठ तद्भक्तश्च भवाधुना ।
स एष भवतः श्रेयो विधास्यति जनार्दनः ॥ ५५
अहं च पापोपशमार्थमीश-
माराध्य यास्ये प्रति तीर्थयात्राम् ।
विमुक्तपापश्च ततो गमिष्ये
यत्राच्युतो लोकपतिर्नृसिंहः ॥ ५६
पुलस्त्य उवाच ।
इत्येवमाश्वास्य बलिं महात्मा
संस्मृत्य योगाधिपतिं च विष्णुम् ।
आमन्त्र्य सर्वान् दनुयूथपालान्
जगाम कर्तुं त्वथ तीर्थयात्राम् ॥ ५७

इति श्रीवामनपुराणे एकपञ्चाशोऽध्याय ॥ ५१ ॥

५२

नारद उवाच ।
कानि तीर्थानि विप्रेन्द्र प्रह्लादोऽनुजगाम ह ।
प्रह्लादतीर्थयात्रां मे सम्यगाख्यातुमर्हसि ॥ १

पुलस्त्य उवाच ।
शृणुष्व कथयिष्यामि पापपङ्कप्रणाशिनीम् ।
प्रह्लादतीर्थयात्रां ते शुद्धपुण्यप्रदायिनीम् ॥ २

listen to another matter full of great significance conducive to your welfare and that of others Listening to it, do practise it (52)

'O lord of demons, seek shelter to that exalted lord worthy of refuge for all. He shall be the saviour of you from this fear (53)

"Those who resort to Hari, the Infinite without beginning, middle or end, Visnu, the preceptor of the world, stationary as well as moving, the superior lord, the supporter of people fallen in the hollow of this mundane world, surely they do not suffer on the earth. (54)

"O predominant demon, be you now absorbed in mind about Him, be you his devotee That Janārdana himself will bring you prosperity (55)

"Myself also, after propitiating the lord for the expiation of my sin, shall proceed on a pilgrimage to holy places Released from sin thereafter, I shall set out for the place where Acyuta, the lion-man, lord of the world is staying" (56)

Thus consoling Bali, and calling in mind Viṣṇu, and bidding farewell to the chieftains of the demons, Prahlāda, the paramount meditator, started on his pilgrimage (57)

Thus ends the Fifty first Chapter in Vāmana Purāṇa—51

52

Nārada said · Which holy places did Prahlāda visit ? Be pleased to narrate fully Prahlada's visit to holy places. (1)

Pulastya said, 'Listen, I will narrate

संत्यज्य मेरुं कनकाचलेन्द्रं
तीर्थं जगामामरसंघजुष्टम् ।
ख्यातं पृथिव्यां शुभदं हि मानसं
यत्र स्थितो मत्स्यवपुः सुरेशः ॥ ३
तस्मिंस्तीर्थवरे स्नात्वा संतर्प्य पितृदेवताः ।
संपूज्य च जगन्नाथमच्युतं श्रुतिभिर्युतम् ॥ ४
उपोष्य भूयः संपूज्य देवर्षिपितृमानवान् ।
जगाम कच्छपं द्रष्टुं कौशिक्यां पापनाशनम् ॥ ५
तस्यां स्नात्वा महानद्यां संपूज्य च जगत्पतिम् ।
समुपोष्य शुचिर्भूत्वा दत्त्वा विप्रेषु दक्षिणाम् ॥ ६
नमस्कृत्य जगन्नाथमथो कूर्मवपुर्धरम् ।
ततो जगाम कृष्णाख्यं द्रष्टुं वाजिमुखं प्रभुम् ।
तत्र देवह्रदे स्नात्वा तर्पयित्वा पितॄन् सुरान् ॥ ७
संपूज्य हयशीर्षं च जगाम गजसाह्वयम् ।
तत्र देवं जगन्नाथं गोविन्दं चक्रपाणिनम् ॥ ८
स्नात्वा संपूज्य विधिवत् जगाम यमुनां नदीम् ।
तस्यां स्नातः शुचिर्भूत्वा संतर्प्यर्षिसुरान् पितॄन् ।
ददर्श देवदेवेशं लोकनाथं त्रिविक्रमम् ॥ ९

नारद उवाच ।

साम्प्रतं भगवान् विष्णुस्त्रैलोक्याक्रमणं वपुः ।
करिष्यति जगत्स्वामी बलेर्बन्धनमीश्वरः ॥ १०
तत्कथं पूर्वकालेऽपि विभुरासीत् त्रिविक्रमः ।
कस्य वा बन्धनं विष्णुः कृतवांस्तच मे वद ॥ ११

पुलस्त्य उवाच ।

श्रूयतां कथयिष्यामि योऽयं प्रोक्तस्त्रिविक्रमः ।
यस्मिन् काले संबभूव यं च वञ्चितवानसौ ॥ १२

before you Prahalada's visit to holy places, the destroyer of mud in the form of sin, the *bestower of sacred piety.* (2)

Leaving Meru, the excellent golden mountain, he went to Mānasa, the well-known holy place on earth, the bestower of welfare, inhabited by the multitude of gods, where the fish-bodied Viṣṇu is established. (3)

Having taken bath in that excellent holy place, having satiated the deceased forefathers and having worshipped the imperishable Viṣṇu, the lord of the world, honoured by the Vedas, and having observed fast and having again worshipped gods, sages, deceased forefathers and men, he went to see the idol of tortoise formed Viṣṇu, the destroyer of sin, on the bank of Kauśikī river. (4,5)

Taking bath in that great river, worshipping the master of the world, observing fast, becoming pure, offering gifts among Brāhmaṇas, saluting the tortoise-formed Viṣṇu, the lord of the world, he then went to see the horse-faced lord Viṣṇu known as Kṛṣṇa Taking bath in the divine lake there, satiating the deceased forefathersand gods, worshipping the horse-headed Viṣṇu, he went to see the holy place Hastināpura. Having worshipped properly after bath the god Viṣṇu, the lord of the world, with discus in his hand, he went to the river Yamunā Becoming pure after bath in that river satiating the sages, the gods and the deceased forefathers, he saw Viṣṇu, the lord of the chiefs of the gods, the master of the world, who strode over the three worlds, in three steps. (6, 7, 8, 9)

Nārada said The glorious Viṣṇu will assume the form with which to stride over the three worlds and the lord of worlds, the supreme being, will bind Bali in the present time. Therefore, how the all-pervading Viṣṇu has been spoken of as having strided over the three worlds in three steps in former time also or tell me whom did Viṣṇu bind ?" (10,11)

Pulastya said: Listen; I will tell in which

आसीद् धुन्धुरिति ख्यातः कश्यपस्यौरसः सुतः ।
दनुगर्भसमुद्भूतो महानलपराक्रमः ॥ १३
स समाराध्य वरदं ब्रह्माणं तपसाऽसुरः ।
अवध्यत्वं सुरैः सेन्द्रैः प्रार्थयत् स तु नारद ॥ १४
तद् वरं तस्य च प्रादात् तपसा पङ्कजोद्भवः ।
परितुष्टः स च बली निर्जगाम त्रिविष्टपम् ॥ १५
चतुर्थस्य कलेरादौ जित्वा देवान् सवासवान् ।
धुन्धुः शक्रत्वमकरोद्धिरण्यकशिपौ सति ॥ १६
तस्मिन् काले स बलवान् हिरण्यकशिपुस्ततः ।
चचार मन्दरगिरौ दैत्यं धुन्धुं समाश्रितः ॥ १७
ततोऽसुरा यथा कामं विहरन्ति त्रिविष्टपे ।
ब्रह्मलोके च त्रिदशाः संस्थिता दुःखसंयुताः ॥ १८

ततोऽमरान् ब्रह्मसदो निवासिनः
श्रुत्वाऽथ धुन्धुर्दितिजानुवाच ।
व्रजाम दैत्या वयमग्रजस्य
सदो विजेतुं त्रिदशान् सशक्रान् ॥ १९
ते धुन्धुवाक्यं तु निशम्य दैत्याः
प्रोचुर्न नो वियति लोकपाल ।
गतिर्यया याम पितामहाजिरं
सुदुर्गमोऽयं परतो हि मार्गः ॥ २०
इतः सहस्रैर्बहुयोजनाख्यै-
र्लोको महर्नाम महर्षिजुष्टः ।
येषां हि दृष्ट्याऽर्पणचोदितेन
दहन्ति दैत्याः सहसेक्षितेन ॥ २१

time this god of three steps existed and whom he deceived (12)

There was one Kaśyapa's own son known as Dhundhu, born from the womb of Danu and endowed with great might and valour (13)

Having worshipped Brahmā, the bestower of boons, with penance, that demon requested that he would not be killed by the gods along with Indra, O Nārada (14)

The lotus-born Brahmā, satisfied with his penance granted that boon of his and that powerful one entered the heaven. (15)

Having conquered the gods along with Indra in the beginning of the fourth Kali-age, Dhundhu got the Indra-hood (the power of Indra), Hiraṇyakaśipu also being there (16)

At that time the powerful Hiraṇyakaśipu roamed on the Mandara mountain, being dependent on the demon Dhundhu (17)

Then the gods moved to and fro happily in the heaven according to their desire. The gods, afflicted with sorrow, stayed in the world of Brahmā (18)

Then hearing that the gods were dwelling in the residence of Brahmā, Dhundhu said to the demons, the sons of Diti, "O demons, let us go to the residence of Brahmā, the first-born, to conquer the gods along with Indra." (19)

Hearing the words of Dhundhu, the demons replied, We "don't have the power of going, O protector of the world, by which we can go to the residence of Brahmā because the path is very far and extremely impossible (20)

"At the distance of thousands of Yojanas from here there is the region known as Mahar, inhabited by the great sages by whose sudden glance from eyes, the demons are burnt down. (21)

तत्तोऽपरो योजनकोटिना वै
लोको जनो नाम वसन्ति यत्र ।
गोमातरोऽस्मासु विनाशकारि
यासां रजोऽपीह महासुरेन्द्र ॥ २२
तत्तोऽपरो योजनकोटिभिस्तु
षड्भिस्तपो नाम तपस्विजुष्टः ।
तिष्ठन्ति यत्रासुर साध्यवर्या
येषां हि निश्वासमरुत् त्वसह्यः ॥ २३
ततोऽपरो योजनकोटिभिस्तु
त्रिंशद्भिरादित्यसहस्रदीप्तिः ।
सत्याभिधानो भगवन्निवासो
वरप्रदोऽभूद् भवतो हि योऽसौ ॥ २४
यस्य वेदध्वनिं श्रुत्वा विकसन्ति सुरादयः ।
संकोचमसुरा यान्ति ये च तेषां सधर्मिणः ॥ २५
तस्मान्मा त्वं महाबाहो मतिमेतां समादधः ।
वैराजभुवनं धुन्धो दुरारोहं सदा नृभिः ॥ २६
तेषां वचनमाकर्ण्य धुन्धुः प्रोवाच दानवान् ।
गन्तुकामः स सदनं ब्रह्मणो जेतुमीश्वरान् ॥ २७
कथं तु कर्मणा केन गम्यते दानवर्षभाः ।
कथं तत्र सहस्राक्षः संप्राप्तः सह दैवतैः ॥ २८
ते धुन्धुना दानवेन्द्राः पृष्टाः प्रोचुर्वचोऽधिपम् ।
कर्म तन्न वयं विद्मः शुक्रस्तद् वेत्त्यसंशयम् ॥ २९
दैत्यानां वचनं श्रुत्वा धुन्धुर्दैत्यपुरोहितम् ।
पप्रच्छ शुक्रं किं कर्म कृत्वा ब्रह्मसदोगतिः ॥ ३०
ततोऽस्मै कथयामास दैत्याचार्यः कलिप्रिय ।
शक्रस्य चरितं श्रीमान् पुरा वृत्ररिपोः किल ॥ ३१
शक्रः शतं तु पुण्यानां क्रतूनामजयत् पुरा ।
दैत्येन्द्र वाजिमेधानां तेन ब्रह्मसदो गतः ॥ ३२

"Then after crores of Yojanas there is another region known as Jana where mother cows dwell, even the dust of whom will destroy us, O lord of great demons (22)

"Then there is another region known as Tapas at the distance of six crores of Yojanas, inhabited by ascetics, practising penance, where the excellent Sādhyas reside, O demon, whose wind of breath is unbearable. (23)

"Then there is another region known as Satya at the distance of thirty crores of Yojanas, having its brilliance like thousands of suns, being the residence of the glorious god who had bestowed the boon to you, hearing the Veda-sound of whom the gods and others shine more brightly and the demons and people of a similar nature wither. (24,25)

"Therefore, O large-armed one, do not think in this way, the region of Brahmā, O Dhundhu, is always difficult to be ascended by men. (26)

Hearing their words Dhundhu, desirous to go to the residence of Brahmā to overcome the gods, said to the demons (27)

"O excellent demons, how and with what action is the region of Brahma obtained? How has the thousand-eyed Indra along with gods approached there?' (28)

Asked thus by Dhundhu, the excellent demons said these words to the lord, "We don't know that action, but Śukra knows that undoubtedly" (29)

Hearing the words of demons, Dhundhu asked Śukra, the priest of demons, 'By doing what action can one go to the residence of Brahmā?" (30)

The glorious Śukra, the preceptor of demons narrated the ancient deeds of Indra, the enemy of Vṛtra, O Nārada, fond of quarrelling: (31)

"O excellent demon, Indra in ancient

तद्वाक्यं दानवपतिः श्रुत्वा शुक्रस्य वीर्यवान् ।
यष्टुं तुरगमेधानां चकार मतिमुत्तमाम् ।
अथामन्त्र्यासुरगुरुं दानवांश्चाप्युत्तमान् ॥ ३३
प्रोवाच यक्ष्येऽहं यज्ञैरश्वमेधैः सदक्षिणैः ।
तदागच्छध्वमवनीं गच्छामो वसुधाधिपान् ॥ ३४
विजित्य हयमेधान् वै यथाकामगुणान्वितान् ।
आहूयन्तां च निधयस्त्वाप्यन्तां च गुह्यकाः ॥ ३५
आमन्त्र्यन्तां च ऋषयः प्रयामो देविकातटम् ।
सा हि पुण्या सरिच्छ्रेष्ठा सर्वसिद्धिकरी शुभा ।
स्थानं प्राचीनमासाद्य वाजिमेधान् यजामहे ॥ ३६
इत्थं सुरारेर्वचनं निशम्यासुरयाजकः ।
बाढमित्यब्रवीद् हृष्टो निधयः संदिदेश सः ॥ ३७

ततो धुन्धुर्देविकाया: प्राचीने पापनाशने ।
भार्गवेन्द्रेण शुक्रेण वाजिमेधाय दीक्षितः ॥ ३८
सदस्या ऋत्विजश्चापि तत्रासन् भार्गवा द्विजाः ।
शुक्रस्यानुमते ब्रह्मन् शुक्रशिष्याश्च पण्डिताः ॥ ३९
यज्ञभागभुजस्तत्र स्वर्भानुप्रमुखा मुने ।
कृताश्चासुरनाथेन शुक्रस्यानुमते सुराः ॥ ४०
ततः प्रवृत्तो यज्ञस्तु सम्रुत्सृष्टस्तथा हयः ।
हयस्यानुययौ श्रीमानसिलोमा महासुरः ॥ ४१
ततोऽग्निधूमेन मही सशैला
व्याप्ता दिशः खं विदिशश्च पूर्णाः ।
तेनोग्रगन्धेन दिवस्पृशेन
मरुद् ययौ ब्रह्मलोके महर्षे ॥ ४२

days performed a hundred pious Aśvamedha sacrifices; he went to the residence of Brahmā by virtue of that." (32)

Hearing those words of Śukra, the powerful lord of demons made up his good mind to perform the Aśvamedha sacrifices, after holding consultations with Śukra, the preceptor of demons, and with the foremost demons (33)

He said, "I will perform the Aśvamedha sacrifice, accompanied with gifts Therefore, come on, let us go to the earth and having defeated the kings, treasures should be brought for the performance of the Aśvamedha sacrifices, endowed with qualities to the utmost of our desires Guhyakas, the attendents of Kubera and the treasures should be called (34, 35)

"The sages should be invited and let us go to the bank of Devikā That auspicious and pious river is the best among the rivers and is the fulfiller of all desires Having approached the eastern place (bank) of that river, we will perform the Aśvamedha sacrifices (36)

Thus hearing the words of the enemy of gods, the priest of the demons said, "Let it be so" and, being pleased, he ordered for the treasures. (37)

Then Dhundhu was consecrated for Aśvamedha sacrifice on the sin-destroying eastern bank of the Devikā by Śukra, the foremost in the Bhārgava family. (38)

The Brāhmaṇas belonging to the Bhārgava family and the learned disciples of Śukra were appointed as the members and priests in the sacrifice on the advice of Śukra, O Brahman (39)

The demons Rāhu and others were appointed to enjoy the shares of the sacrifice by the lord of demons with the consent of Śukra, O sage. (40)

Then the sacrifice started and the horse was set free The glorious and great demon Asilomā went after the horse. (41)

Then the earth along with the mountains, quarters, sky and the intermediate quarters was filled with the smoke of fire. With that heaven-touching terrible smell, the wind blew into the region of Brahmā, O great sage. (42)

तं गन्धमाघ्राय सुरा विषण्णा
जानन्त धुन्धुं हयमेधदीक्षितम् ।
ततः शरण्यं शरणं जनार्दनं
जग्मुः सशक्रा जगतः परायणम् ॥ ४३
प्रणम्य वरदं देवं पद्मनाभं जनार्दनम् ।
प्रोचुः सर्वे सुरगणा भयगद्गदया गिरा ॥ ४४
भगवन् देवदेवेश चराचरपरायण ।
विज्ञप्तिः श्रूयतां विष्णो सुराणामार्तिनाशन ॥ ४५
धुन्धुर्नामासुरपतिर्बलवान् वरबृंहितः ।
सर्वान् सुरान् विनिर्जित्य त्रैलोक्यमहरद् बलिः ॥ ४६
ऋते पिनाकिनो देवात् त्राताऽस्मान् न यतो हरे ।
अतो विवृद्धिमगमद् यथा व्याधिरुपेक्षितः ॥ ४७
साम्प्रतं ब्रह्मलोकस्थानपि जेतुं समुद्यतः !

Having smelt that smell, the gods knew Dhundhu to have been consecrated for the Aśvamedha sacrifice and they became very sad. Then along with Indra they went to Viṣṇu, the protector, the refuge and the last resort of the world (43)

Having saluted to the lotus-naveled god Viṣṇu, the bestower of boons, all the hosts of gods spoke, with their speech stammering due to fear (44)

"O Viṣṇu, the lord of the chiefs of the gods, the best resort of the moving and the non moving ones, the destroyer of the calamity of gods, listen to our report (45)

Dhundhu, the powerful master of demons, strengthened by the boon, having overcome all the gods, captured the three worlds (46)

"As we have no other protector than the Pināka bow-wielding god Śiva, O Viṣṇu, therefore, the enemy has become very powerful like the neglected disease." (47)

"Now he is ready to overcome us although staying in the region of Brahmā.

शुक्रस्य मतमास्थाय सोऽश्वमेधाय दीक्षितः ॥ ४८
शतं क्रतूनामिष्ट्वाऽसौ ब्रह्मलोकं महासुरः ।
आरोढुमिच्छति वशी विजेतुं त्रिदशानपि ॥ ४९
तस्मादकालहीनं तु चिन्तयस्व जगद्गुरो ।
उपायं मखविध्वंसे येन स्याम सुनिर्वृताः ॥ ५०
श्रुत्वा सुराणां वचनं भगवान् मधुसूदनः ।
दत्वाऽभयं महाबाहुः प्रेषयामास साम्प्रतम् ।
विसृज्य देवताः सर्वा ज्ञात्वाऽजेयं महासुरम् ॥ ५१
बन्धनाय मतिं चक्रे धुन्धोर्धर्मध्वजस्य वै ।
ततः कृत्वा स भगवान् वामनं रूपमीश्वरः ॥ ५२
देहं त्यक्त्वा निरालम्बं काष्ठवद् देविकाजले ।
क्षणान्मज्जंस्तथोन्मज्जन्मुक्तकेशो यदृच्छया ॥ ५३
दृष्टोऽथ दैत्यपतिना दैत्यैश्चान्यैस्तथर्षिभिः ।

Having followed the advice of Śukra, he is consecrated for the Aśvamedha sacrifice. (48)

"Having performed a hundred sacrifices the mighty and great demon wishes to ascend the region of Brahmā to defeat the gods (49)

"Therefore, O lord of the worlds, think about the way of destroying the sacrifice without any loss of time, so that we may be free from troubles" (50)

Hearing the words of gods, the glorious long-armed Viṣṇu, the killer of Madhu, sent them back after giving assurance of safety. Having sent away all the gods, and knowing the great demon invincible, he made up his mind to tie Dhundhu, feigning virtue Then the glorious lord, having assumed the form of a dwarf, having released his body in the water of Devikā without any support like a piece of wood, got drowned in a moment and came out again in a moment, with his hair loosened accidentally (51,52,53)

Then he was seen by the lord of demons,

ततः कर्म परित्यज्य यज्ञियं ब्राह्मणोत्तमाः ॥ ५४
समुत्तारयितुं विप्रमाद्रवन्त समाकुलाः ।
सदस्या यजमानश्च ऋत्विजोऽथ महौजसः ॥ ५५
निमज्जमानमुज्जह्रुः सर्वे ते वामनं द्विजम् ।
समुत्तार्य प्रसन्नास्ते पप्रच्छुः सर्व एव हि ।
किमर्थं पतितोऽसीह केनाक्षिप्तोऽसि नो वद ॥ ५६
तेषामाकर्ण्य वचनं कम्पमानो मुहुर्मुहुः ।
प्राह धुन्धुपुरोगांस्ताञ्छ्रूयतामत्र कारणम् ॥ ५७
ब्राह्मणो गुणवानासीत् प्रभास इति विश्रुतः ।
सर्वशास्त्रार्थवित् प्राज्ञो गोत्रतश्चापि वारुणः ॥ ५८
तस्य पुत्रद्वयं जातं मन्दप्रज्ञं सुदुःखितम् ।
तत्र ज्येष्ठो मम भ्राता कनीयानपरस्त्वहम् ॥ ५९
नेत्रभास इति ख्यातो ज्येष्ठो भ्राता ममासुर ।
मम नाम पिता चक्रे गतिभासेति कौतुकात् ॥ ६०
रम्यश्चावसथो बन्धो शुभश्चासीत् पितुर्मम ।
त्रिविष्टपगुणैर्युक्तश्चारुरूपो महासुर ॥ ६१
ततः कालेन महता आवयोः स पिता मृतः ।
तस्यौर्ध्वदेहिकं कृत्वा गृहमावां समागतौ ॥ ६२
ततो मयोक्तः स भ्राता विभजाम गृहं वयम् ।
तेनोक्तो नैव भवतो विद्यते भाग इत्यहम् ॥ ६३
कुब्जवामनखञ्जानां क्लीबानां श्वित्रिणामपि ।
उन्मत्तानां तथान्धानां धनभागो न विद्यते ॥ ६४
शय्यासनस्थानमात्रं स्वेच्छयाप्यथ भुक्तिक्रिया ।
एतावद् दीयते तेभ्यो नार्थभागहरा हि ते ॥ ६५
एवमुक्ते मया सोक्तः किमर्थं पैतृकाद् गृहात् ।
धनार्धभागमर्हामि नाहं न्यायेन केन वै ॥ ६६

by demons and similarly by the sages. Then leaving their *sacrificial duties*, the best Brāhmaṇas, the members, the patron and the mighty priests getting confused, ran to bring the Brahmaṇa out (54, 55)

All of them seized the *drowning* dwarf, and after bringing him out, getting pleased, all of them asked 'What for have you fallen here in the river, by whom have you been thrown? Speak this thing to us" (56)

Hearing their words, trembling again and again, he said to Dhundhu and others, 'Listen to the reason here There was a wise Brāhmaṇa endowed with qualities, Prabhasa by name, knower of the meaning of the scriptures, Varuna by lineage (57, 58)

'He begot two slow-witted and extremely unhappy sons One was my elder brother and I am the second one, the younger brother (59)

"O demons, my elder brother is known by the name 'Netrabhāsa' My father, out of curiosity, gave me the name 'Gatibhāsa' (60)

O great demon, our dwelling place was beautiful and good and my father was of beautiful form and was endowed with heavenly qualities (61)

Then after a long time our father was dead. After doing the funeral rites, both of us came to our home (62)

Then I said to my brother, "Let us divide the household properties" He said to me, 'You have no share in the property." (63)

"A hump backed, a dwarf, a lame *person*, a eunuch a leper, a mad, a blind—these people have no share in property (64)

'A bed a seat a place and eating of food according to one's own desire—only so much is given for them They are not given a share in the property" (65)

This being said by him, I said to him "What for and with what logic I do not deserve the half-property, from my father's home." (66)

इत्युक्तवति वाक्येऽसौ भ्राता मे कोपसंयुतः ।
समुत्क्षिप्याक्षिपन्नद्यामस्यां मामिति कारणात् ॥ ६७
ममास्यां निम्नगायां तु मध्येन प्लवतो गतः ।
कालः संवत्सराख्यस्तु युष्माभिरिह चोद्धृतः ॥ ६८
के भवन्तोऽत्र संप्राप्ताः सस्नेहा बान्धवा इव ।
कोऽयं च शक्रप्रतिमो दीक्षितो यो महाभुजः ॥ ६९
तन्मे सर्वं समाख्यात याथातथ्यं तपोधनाः ।
महर्द्धिसंयुता यूयं सानुकम्पाश्च मे भृशम् ॥ ७०
तद् वामनवचः श्रुत्वा भार्गवा द्विजसत्तमाः ।
प्रोचुर्वयं द्विजा ब्रह्मन् गोत्रतश्चापि भार्गवाः ॥ ७१
असावपि महातेजा धुन्धुर्नाम महासुरः ।
दाता भोक्ता विभक्ता च दीक्षितो यज्ञकर्मणि ॥ ७२
इत्येवमुक्त्वा देवेशं वामनं भार्गवास्ततः ।
प्रोचुर्दैत्यपतिं सर्वे वामनार्थकरं वचः ॥ ७३
दीयतामस्य दैत्येन्द्र सर्वोपस्करसंयुतम् ।
श्रीमदावसथं दास्यो रत्नानि विविधानि च ॥ ७४
इति द्विजानां वचनं श्रुत्वा दैत्यपतिर्वचः ।
प्राह द्विजेन्द्र ते दद्मि यावदिच्छसि वै धनम् ॥ ७५
दास्ये गृहं हिरण्यं च वाजिनः स्यन्दनान् गजान् ।
प्रयच्छाम्यद्य भवतो व्रियतामीप्सितं विभो ॥ ७६
तद्वाक्यं दानवपतेः श्रुत्वा देवोऽथ वामनः ।
प्राहासुरपतिं धुन्धुं स्वार्थसिद्धिकरं वचः ॥ ७७
सोदरेणापि हि भ्रात्रा ह्रियन्ते यस्य संपदः ।
तस्याक्षमस्य यद्दत्तं किमन्यो न हरिष्यति ॥ ७८
दासीदासांश्च भृत्यांश्च गृहं रत्नं परिच्छदम् ।
समर्थेषु द्विजेन्द्रेषु प्रयच्छस्व महाभुज ॥ ७९

"These words being said by me, due to this reason my brother, highly enraged, having raised me up, threw me in this river (67)

"One year has passed since I am floating in the middle of this river Now you have brought me out (68)

"Who are you, who have come here with affection like a kinsman and who is this long-armed one, resembling Indra, who has been consecrated ? (69)

"O ascetics, tell me everything according to truth You are endowed with great prosperity and you are extremely compassionate to me." (70)

Hearing those words of the dwarf, Bhārgavas, foremost among the Brāhmanas, said, "O Brāhmaṇa, we are Brāhmaṇas and we are Bhārgava by lineage (71)

"This great demon, of great splendour, is Dhundhu by name. He is the giver, enjoyer, distributor and is consecrated in the sacrificial rite." (72)

Saying these words to the dwarf, the lord of gods, all the Bhārgavas said to the lord of demons the words accomplishing the object of the dwarf (73)

"O lord of demons, give for him a prosperous dwelling-place, endowed with all means of subsistence, female servants, and various riches" (74)

Hearing these words of the Brāhmaṇas, the lord of demons said, "O excellent Brāhmaṇa, I will give you as much wealth as you desire (75)

"I will give a house, gold, horses, chariots and elephants. O excellent one, choose your desired object, I will give you that to day" (76)

Hearing those words of the lord of demons, the god-dwarf said to Dhundhu, the lord of demons, these words leading to the success of his object. (77)

Will not another person snatch away articles given to an incapable person whose wealth is snatched even by his own brother ? (78)

"O long-armed one, give maid-servants,

मम प्रमाणमालोक्य मामकं च पदत्रयम् ।
संप्रयच्छस्व दैत्येन्द्र नाधिकं रक्षितुं क्षमः ॥ ८०

इत्येवमुक्ते वचने महात्मना
विहस्य दैत्याधिपतिः सऋत्विजः ।
प्रादाद् द्विजेन्द्राय पदत्रयं तदा
यदा स नान्यं प्रगृहाण किंचित् ॥ ८१

क्रमत्रयं तावदवेक्ष्य दत्तं
महासुरेन्द्रेण विभुर्यशस्वी ।
चक्रे ततो लङ्घयितुं त्रिलोकीं
त्रिविक्रमं रूपमनन्तशक्तिः ॥ ८२

कृत्वा च रूपं दितिजांश्च हत्वा
प्रणम्य चर्षीन् प्रथमक्रमेण ।
महीं महीध्रैः सहितां सहार्णवां
जहार रत्नाकरपत्तनैर्युताम् ॥ ८३

भुवं सनाकं त्रिदशाधिवासं
सोमार्कऋक्षैरभिमण्डितं नभः ।
देवो द्वितीयेन जहार वेगात्
क्रमेण देवप्रियमीप्सुरीश्वरः ॥ ८४

क्रमं तृतीयं न यदाऽस्य पूरितं
तदाऽतिकोपाद् दनुपुंगवस्य ।
पपात पृष्ठे भगवांस्त्रिविक्रमो
मेरुप्रमाणेन तु विग्रहेण ॥ ८५

पतता वासुदेवेन दानवोपरि नारद ।
त्रिंशद्योजनसाहस्री भूमेर्गर्ता दृढीकृता ॥ ८६
ततो दैत्यं समुत्पाट्य तस्यां प्रक्षिप्य वेगतः ।
अवर्षत् सिकतावृष्ट्या तां गर्तामपूरयत ॥ ८७
ततः स्वर्गं सहस्राक्षो वासुदेवप्रसादतः ।
सुराश्च सर्वे त्रैलोक्यमवापुर्निरुपद्रवाः ॥ ८८
भगवानपि दैत्येन्द्रं प्रक्षिप्य सिकतार्णवे ।
कालिन्द्या रूपमाधाय तत्रैवान्तरधीयत ॥ ८९

slaves, servants, house, wealth and *garments* to the capable excellent Brāhmaṇas" (79)

"Looking to my length, give me three steps, O lord of demons I am not capable of protecting more." (80)

These words being said by the high souled one, the lord of the demons along with the priest, having laughed, then gave three steps for the excellent Brahmaṇa as he would not take anything else (81)

Seeing that the three steps have been given by the great lord of demons, then the *illustrious all pervading god of endless power* assumed the form Trivikrama consisting of three steps to stride over the three worlds (82)

Having assumed that form and having killed the demons and having saluted the sages he robbed with his first step the earth endowed with jewel mines and cities, along with the mountains and oceans (83)

The lord, desirous to do good to the gods, *robbed speedily* with his *second step* the atmosphere along with heaven, the abode of gods, and the sky adorned with the moon, sun and stars (84)

When his third *step was not completed*, then the glorious one of three steps fell on the back of the excellent demon with his body measuring as much as the Meru *mountain* (85)

When Viṣṇu fell on the body of the demon, there was created on earth a hole of thirty thousand Yojanas (86)

Then having torn out the *demon* and having thrown him into that hole speedily, he rained a rain of sands wherewith he filled the hole (87)

Then by the favour of Viṣṇu, the thousand-eyed Indra got the heaven, and all the gods, free from troubles now, got the three worlds (88)

Then having thrown the demon into the

एवं पुरा विष्णुरभूच्च वामनो
धुन्धुं विजेतुं च त्रिविक्रमोऽभूत् ।
यस्मिन् स दैत्येन्द्रसुतो जगाम
महाश्रमे पुण्ययुतो महर्षे ॥ ९०

इति श्रीवामनपुराणे द्विपञ्चाशोऽध्यायः ॥५२॥

५३

पुलस्त्य उवाच ।
कालिन्दीसलिले स्नात्वा पूजयित्वा त्रिविक्रमम् ।
उपोष्य रजनीमेकां लिङ्गभेदं गिरिं ययौ ॥ १
तत्र स्नात्वा च विमले भवं दृष्ट्वा च भक्तितः ।
उपोष्य रजनीमेकां तीर्थं केदारमाव्रजत् ॥ २
तत्र स्नात्वाऽर्च्य चेशानं माधवं चाप्यभेदतः ।
उषित्वा वासरान् सप्त कुब्जाम्रं प्रजगाम ह ॥ ३
ततः सुतीर्थे स्नात्वा च सोपवासी जितेन्द्रियः ।
हृषीकेशं समभ्यर्च्य ययौ बदरिकाश्रमम् ॥ ४
तत्रोष्य नारायणमर्च्य भक्त्या
स्नात्वाऽथ विद्वान् स सरस्वतीजले ।
वराहतीर्थे गरुडासनं स
दृष्ट्वाऽथ संपूज्य शुभक्तिमांश्च ॥ ५
भद्रकर्णे ततो गत्वा जयेशं शशिशेखरम् ।

ocean of sand, the glorious one, having assumed the form of Yamunā, became invisible there. (89)

Thus in ancient days Viṣṇu had become a dwarf and to overcome Dhundhu he assumed the form consisting of three steps The son of the lord of demons, endowed with piety, went to that great hermitage (90)

Thus ends the Fifty-second Chapter in the Vāmana-Purāna—52.

53

Pulastya said Taking bath in the water of Yamunā, worshipping the three stepped Viṣṇu, observing fast for one night, he went to the Liṅgabheda mountain (1)

Taking bath in the clean water there and seeing Viṣṇu with devotion, observing fast for one night, he went to the holy place Kedāra. (2)

Taking bath there and worshipping Śiva and Viṣṇu without any distinction, observing fast for seven days he went to Kubjāmra. (3)

Taking bath in the good holy place, observing fast, controlling his sense-organs, worshipping Hṛṣīkeśa, he went to Badarikāśrama (4)

Staying there, worshipping Viṣṇu with devotion, taking bath in the water of Sarasvatī, seeing the Garuḍa-seated Viṣṇu in the Varāha Tīrtha and then worshipping him, then going thence to the Bhadrakarṇa and seeing and worshipping Śiva, the lord of victory, having the moon as diadem, the learned and well-devoted Prahlāda went

दृष्ट्वा संपूज्य च शिवं विपाशामभितो ययौ ॥ ६
तस्यां स्नात्वा समभ्यर्च्य देवदेवं द्विजप्रियम् ।
उपवासी इरावत्यां ददर्श परमेश्वरम् ॥ ७
यमाराध्य द्विजश्रेष्ठ शाकले वै पुरूरवाः ।
समवाप परं रूपमैश्वर्यं च सुदुर्लभम् ॥ ८
कुष्ठरोगाभिभूतश्च य समाराध्य वै भृगुः ।
आरोग्यमतुलं प्राप संतानमपि चाक्षयम् ॥ ९
नारद उवाच ।
कथं पुरूरवा विष्णुमाराध्य द्विजसत्तम ।
विरूपत्वं समुत्सृज्य रूपं प्राप श्रिया सह ॥ १०
पुलस्त्य उवाच ।
श्रूयतां कथयिष्यामि कथां पापप्रणाशिनीम् ।
पूर्वं त्रेतायुगस्यादौ यथावृत्तं तपोधन ॥ ११
मद्रदेश इति ख्यातो देशो वै ब्रह्मणः सुत ।
शाकलं नाम नगरं ख्यातं स्थानीयमुत्तमम् ॥ १२
तस्मिन् विपणिवृत्तिस्थः सुधर्माख्योऽभवद् वणिक् ।
धनाढ्यो गुणवान् भोगी नानाशास्त्रविशारदः ॥ १३
स त्वेकदा निजाद् राष्ट्रात् सुराष्ट्रं गन्तुमुद्यतः ।
सार्थेन महता युक्तो नानाविपणपण्यवान् ॥ १४
गच्छतः पथि तस्याथ मरुभूमौ कलिप्रिय ।
अभवद् दस्युतो रात्रौ अवस्कन्दोऽतिदुःसहः ॥ १५
ततः स हृतसर्वस्वो वणिग् दुःखसमन्वितः ।
असहायो मरौ तस्मिंश्चचारोन्मत्तवद् वशी ॥ १६
चरता तदरण्यं वै दुःखाक्रान्तेन नारद ।
आत्मा इव शमीवृक्षो मरावासादितः शुभः ॥ १७
तं मृगैः पक्षिभिश्चैव हीनं दृष्ट्वा शमीतरुम् ।

near the Vipāśā (5, 6)

Taking bath in that river, worshipping well the lord of gods, dear to Brāhmaṇas, observing fast, he saw the supreme lord in the Irāvatī, by propitiating whom Pururavas in Śākala city had attained extreme beauty and prosperity, extremely difficult to be obtained, O excellent Brāhmaṇa (7, 8)

By propitiating whom Bhṛgu, afflicted with leprosy, had attained unequalled health and imperishable progeny. (9)

Nārada said O excellent Brāhmana, how did Purūravas, having propitiated Viṣṇu, attain beauty along with prosperity after discarding his ugly form ? (10)

Pulastya said Listen, I will tell you the story, the destroyer of sin, as happened in the beginning of Treta period, O Ascetic. (11)

O son of Brahmā, there was a province, known as Madradeśa There was a well-known and excellent city Śākala by name situated in that province (12)

There was a merchant named Sudharmā, with trade as his profession He was rich, endowed with good qualities, devoted to enjoyments and well-versed in many sciences (13)

Once, he furnished with many commodities of various trades and endowed with a large property, got ready to go to Surāṣṭra from his province (14)

When he was going on his way in the desert, an extremely unbearable attack took place on him by the robbers in the night (15)

Then with all his property being taken away, the empty handed merchant, oppressed with sorrow, without a helper, roamed in that desert land like a mad person. (16)

O Nārada, while he, afflicted with sorrow, was roaming in the forest, he reached near a good Śamī tree like himself in the forest (17)

Seeing that Śamī tree devoid of animals

श्रान्तः क्षुत्तृट्परीतात्मा तस्याधः समुपाविशत् ॥ १८
सुप्तश्चापि सुविश्रान्तो मध्याह्ने पुनरुत्थितः ।
समपश्यदथायान्तं प्रेतं प्रेतशतैर्वृतम् ॥ १९
उह्यमानमथान्येन प्रेतेन प्रेतनायकम् ।
पिण्डाशिभिश्च पुरतो धावद्भी रूक्षविग्रहैः ॥ २०
अथाजगाम प्रेतोऽसौ पर्यटित्वा वनानि च ।
उपागम्य शमीमूले वणिक्पुत्रं ददर्श सः ॥ २१
स्वागतेनाभिवाद्यैनं समाभाष्य परस्परम् ।
सुखोपविष्टश्छायायां पृष्ट्वा कुशलमागतान् ॥ २२
ततः प्रेताधिपतिना पृष्टः स तु वणिक्सखः ।
कुत आगम्यते भद्र क्व साधो वा गमिष्यसि ॥ २३
कथं चेदं महारण्यं मृगपक्षिविवर्जितम् ।
समापन्नोऽसि भद्रं ते सर्वमाख्यातुमर्हसि ॥ २४

एवं प्रेताधिपतिना वणिक् पृष्टः समासतः ।
सर्वमाख्यातवान् भ्रश्यन् स्वदेशधनविच्युतिम् ॥ २५
तस्य श्रुत्वा स वृत्तान्तं तस्य दुःखेन दुःखितः ।
वणिक्पुत्रं ततः प्राह प्रेतपालः स्वबन्धुवत् ॥ २६
एवं गतेऽपि मा शोकं कर्तुमर्हसि सुव्रत ।
भूयोऽप्यर्थाः भविष्यन्ति यदि भाग्यबलं तव ॥ २७
भाग्यक्षयेऽर्थाः क्षीयन्ते भवन्त्यभ्युदये पुनः ।
क्षीणस्यास्य शरीरस्य चिन्तया नोदयो भवेत् ॥ २८
इत्युदार्य समाहूय स्वान् भृत्यान् वाक्यमब्रवीत् ।
अद्यातिथिरयं पूज्यः सदैव स्वजनो मम ॥ २९
अस्मिन् दृष्टे वणिक्पुत्रे यथा स्वजनदर्शनम् ।
अस्मिन् समागते प्रेताः प्रीतिर्जाता ममातुला ॥ ३०
एवं हि वदतस्तस्य भृत्यपात्रं सुदृढ नरम् ।

and birds, he, tired and seized by hunger and thirst, sat *under that tree* (18)

Extremely tired, he slept there and got up again at noon. Then he saw a ghost surrounded by hundreds of ghosts. (19)

The leader of the ghosts was being carried by another ghost and the rough-bodied ghosts, the eaters of morsels, were running in front (20)

Having roamed in the forests that ghost came there and having arrived, he saw the son of the merchant sitting at the root of the tree (21)

Seated in the shadow of the tree with comfort, he received the merchant by greeting him with welcome, by talking mutually and by asking the welfare (22)

Then the lord of ghost asked the merchant friend, "O good one, tell me where are you coming *from* and where will you go? How have you come to this great forest devoid of animals and birds Please explain everything Let you be happy." (23, 24)

Thus asked by the lord of ghosts, the merchant narrated everything *briefly how he* was deprived of his country and wealth. (25)

Hearing his incident, afflicted with sorrow by his sorrow, then the protector of ghosts said to the son of the merchant like his brother; (26)

"O virtuous one, you should not feel sorrow in spite of the loss of your wealth You will have wealth again if your luck is powerful (27)

'Wealth is lost at the destruction of fortune, it comes again at the rise of fortune When this body is weakened by anxiety, it does not grow again" (28)

Having said this and having called his servants, he said these words, "He is our adorable guest to-day and is always my own man (29)

"After seeing this son of the merchant it has seemed to me *as if I have seen my own* man. O ghosts, at his coming I have felt unequalled joy." (30)

When he was speaking in this way a

दध्योदनेन संपूर्णमाजगाम यथेप्सितम् ॥ ३१
तथा नवा च सुदृढा संपूर्णा परमाम्भसा ।
वारिधानी च संप्राप्ता प्रेतानामग्रतः स्थिता ॥ ३२
समागतं ससलिलमन्नं वीक्ष्य महामतिः ।
प्राहोत्तिष्ठ वणिक्पुत्र त्वमाह्निकमुपाचर ॥ ३३
ततस्तु वारिधान्यास्तौ सलिलेन विधानतः ।
कृताह्निकावुभौ जातौ वणिक् प्रेतपतिस्तथा ॥ ३४
ततो वणिक्सुतायादौ दध्योदनमथेच्छया ।
दत्त्वा तेभ्यश्च सर्वेभ्यः प्रेतेभ्यो व्यददात् ततः ॥ ३५
भुक्तवत्सु च सर्वेषु कामतोऽम्भसि सेविते ।
अनन्तरं स बुभुजे प्रेतपालो वराशनम् ॥ ३६
प्रकामतृप्ते प्रेते च वारिधान्योदन तथा ।
अन्तर्धानमगाद् ब्रह्मन् वणिक्पुत्रस्य पश्यतः ॥ ३७
ततस्तदद्भुततमं दृष्ट्वा स मतिमान् वणिक् ।
पप्रच्छ तं प्रेतपालं कौतूहलमना वशी ॥ ३८
अरण्ये निर्जने साधो कुतोऽन्नस्य समुद्भवः ।
कुतश्च वारिधानीयं संपूर्णा परमाम्भसा ॥ ३९
तथामी तव ये भृत्यास्त्वत्तस्ते वर्णतः कृशाः ।
भवानपि च तेजस्वी किंचित्पुष्टवपुः शुभः ॥ ४०
शुक्लवस्त्रपरीधानो बहूना परिपालकः ।
सर्वमेतन्ममाचक्ष्व को भवान् का शमी त्वियम् ॥ ४१
इत्थं वणिक्सुतवचः श्रुत्वाऽसौ प्रेतनायकः ।
शशंस सर्वमस्याद्य यथावृत्तं पुरातनम् ॥ ४२
अहमासं पुरा विप्रः शाकले नगरोत्तमे ।
सोमशर्मेति विख्यातो बहुलागर्भसंभवः ॥ ४३
ममास्ति च वणिक् श्रीमान् प्रातिवेश्यो महाधनः ।

strong and new earthen pot, filled with curd and boiled rice came there as desired (31)

In the same way a strong and new water-receptacle filled with excellent water came there and stayed in front of the ghosts (32)

Seeing that the food along with water had come, the high-minded one said, "Get up, O son of the merchant, perform the daily religious ceremony" (33)

Then the merchant and the lord of ghosts performed the daily religious ceremony by the water of the water-receptacle according to the precept (34)

Then after giving curd and boiled rice to the son of the merchant according to his fullest desire, he distributed the food to all those ghosts. (35)

When all the ghosts had taken their food and had drunk water according to their desire, then afterwards that lord of ghosts enjoyed the excellent food (36)

When the ghost was satisfied to his utmost, the water pot and boiled rice became *invisible, while the son of the* merchant was seeing all that (37)

Seeing that very great wonder, that powerful merchant, with his mind filled with curiosity, asked that lord of ghosts. (38)

"O good one, wherefrom has come this food and this water-receptacle filled with excellent water in the forest, devoid of mankind? (39)

"What about your servants who are weaker than you in outward appearance? and what about you, the illustrious, with your body slightly strong, putting on white clothes and protector of many? Tell all this to me, and what about this Śamī tree?" (40, 41)

Thus hearing the words of the son of the merchant, the lord of ghosts narrated all his early history as happened in old days (42)

"In old days I was a Brāhmana in the excellent city, Śākala I was well known by the name Somaśarmā, born from the womb of Bahulā" (43)

"A very glorious and illustrious merchant of great wealth was my neighbour.

स तु सोमश्रवा नाम विष्णुभक्तो महायशा. ॥ ४४
सोऽहं कदर्यो मूढात्मा धनेऽपि सति दुर्मतिः ।
न ददामि द्विजातिभ्यो न चाश्नाम्यन्नमुत्तमम् ॥ ४५
प्रमादाद् यदि भुञ्जामि दधिक्षीरघृतान्वितम् ।
ततो रात्रौ नृभिर् घोरैस्ताड्यते मम विग्रहः ॥ ४६
प्रातर्भवति मे घोरा मृत्युतुल्या विषूचिका ।
न च कश्चिन्ममाभ्यासे तत्र तिष्ठति बान्धव. ॥ ४७
कथं कथमपि प्राणा मया सप्रतिधारिता. ।
एवमेवादृश. पापी निवसाम्यतिनिर्घृण. ॥ ४८
सौवीरतिलपिण्याकसक्तुशाकादिभोजनैः ।
क्षपयामि कदन्नाद्यैरात्मान कालयापनै. ॥ ४९
एव तत्रासतो मम महान् कालोऽभ्यगादथ ।
श्रवणद्वादशी नाम मासि भाद्रपदेऽभवत् ॥ ५०

He, a devotee of Viṣṇu, was Somaśravā by name" (44)

"Being a miser, foolish and evil minded, I did not give to the Brāhmaṇas and did not eat good food myself in spite of my having much wealth (45)

"If I took good food together with curd, milk and ghee, then in the night my body was beaten by terrible men (46)

"In the morning I suffered from death like cholera No kinsman stayed there near me (47)

"With a very great difficulty my life was saved Thus I, being a sinner and shameless person, lived such a life (48)

'I chastised myself, by taking meals of such as sour gruel, oil cakes of sesamum groats of barley meal and vegetables, and bad corn, causing time to pass away (49)

"A very long time passed with me living there. Then the festival named Śravaṇadvādaśī took place in the month of Bhādrapada (50)

ततो नागरिको लोको गत. स्नातुं हि संगमम् ।
इरावत्या नड्वलाया ब्रह्मक्षत्रपुरस्सर. ॥ ५१
प्रातिवेश्यप्रसंगेन तत्राप्यनुगतोऽभ्यहम् ।
कृतोपवासः शुचिमानेकादश्या यतव्रतः ॥ ५२
तत. सगमतोयेन वारिधानीं दृढां नवाम् ।
संपूर्णां वस्तुसंवीतां छत्रोपानहसयुताम् ॥ ५३
मृत्पात्रमपि मिष्टस्य पूर्णं दध्योदनस्य ह ।
प्रदत्तं ब्राह्मणेन्द्राय शुचये ज्ञानधर्मिणे ॥ ५४
तदेव जीवता दत्तं मया दान वणिक्सुत ।
वर्षाणा सप्ततीनां वै नान्यद् दत्तं हि किंचन ॥ ५५
मृत. प्रेतत्वमापन्नो दत्वा प्रेतान्नमेव हि ।
अमी चादत्तदानास्तु मदन्नेनोपजीविन. ॥ ५६
एतत्ते कारणं प्रोक्त यत्तदन्न मयाम्भसा ।

'Then the people of the city—Brāhmaṇas, Kṣatriyas and others went to take bath in the confluence of Irāvatī and Naḍvalā (51)

"Connected with my neighbour, I also went there. Becoming pure and observing vows on Ekādaśī, I observed fast (52)

'Then I gave a strong and new water-receptacle, filled with the water of the confluence, covered with a cloth and endowed with an umbrella and a pair of shoes (53)

"I also gave an earthen pot filled with sweet curd and boiled rice for a pious wise, religious minded excellent Brāhmaṇa (54)

"In my life of seventy years, I gave only this gift and nothing else was given by me, O son of the merchant (55)

"After death I have become a ghost and food was given to me These ghosts who did not give gifts in their life-time live on my food (56)

'I have told you the reason that the food

दत्तं तदिदमायाति मध्याह्नेऽपि दिने दिने ॥ ५७
यावन्नाहं च भुञ्जामि न तावत् क्षयमेति वै ।
मयि भुक्ते च पीते च सर्वमन्तर्हितं भवेत् ॥ ५८
यच्चातपत्रमददं सोऽयं जातः शमीतरुः ।
उपानद्युगले दत्ते प्रेतो मे वाहनोऽभवत् ॥ ५९
इयं तवोक्ता धर्मज्ञ मया कीनाशतात्मनः ।
श्रवणद्वादशीपुण्यं तवोक्तं पुण्यवर्धनम् ॥ ६०
इत्येवमुक्ते वचने वणिक्पुत्रोऽब्रवीद् वचः ।
यन्मया तात कर्त्तव्यं तदनुज्ञातुमर्हसि ॥ ६१
तत् तस्य वचनं श्रुत्वा वणिक्पुत्रस्य नारद ।
प्रेतपालो वचः प्राह स्वार्थसिद्धिकरं ततः ॥ ६२
यत् त्वया तात कर्त्तव्यं मद्धितार्थं महामते ।
कथयिष्यामि तत् सम्यक् तव श्रेयस्करं मम ॥ ६३

गयायां तीर्थवृष्टायां स्नात्वा शौचसमन्वितः ।
मम नाम समुद्दिश्य पिण्डनिर्वपणं कुरु ॥ ६४
तत्र पिण्डप्रदानेन प्रेतभावादहं सखे ।
मुक्तस्तु सर्वदातॄणां यास्यामि सहलोकताम् ॥ ६५
यथेयं द्वादशी पुण्या मासि प्रौष्ठपदे सिता ।
बुधश्रवणसंयुक्ता साऽतिश्रेयस्करी स्मृता ॥ ६६
इत्येवमुक्त्वा वणिजं प्रेतराजोऽनुगैः सह ।
स्वनामानि यथान्यायं सम्यगाख्यातवाञ्छुचिः ॥ ६७
प्रेतस्कन्धे समारोप्य त्याजितो मरुमण्डलम् ।
रम्येऽथ शूरसेनाख्ये देशे प्राप्तः स वै वणिक् ॥ ६८
स्वकर्मधर्मयोगेन धनमुच्चावचं बहु ।
उपार्जयित्वा प्रययौ गयाशीर्षमनुत्तमम् ॥ ६९
पिण्डनिर्वपणं तत्र प्रेतानामनुपूर्वशः ।

with water which was given by me, comes to me at noon day by day (57)

'Till I do not eat, it does not perish When I have taken my meals and have drunk water, then everything vanishes. (58)

"The umbrella, which I had given, has become this Śamī tree As I have given the *pairs of shoes I got a ghost as a vehicle* (59)

"O knower of piety, I have spoken before you my niggardliness and I have spoken before you the merit of Śrāvaṇadvādaśī which is the increaser of piety." (60)

These words being said, the son of the *merchant spoke these words, 'O dear one,* give me permission for that which is to be done by me" (61)

Hearing the words of that son of the merchant, O Narada, the protector of ghosts spoke these words leading to the accomplishment of his object (62)

"O high minded one, I will completely tell you whatever is to be done by you for my benefit and this will lead to my welfare (63)

"Having taken your bath in the holy tirtha of Gayā, and having become pure, offer the Pinda (balls of rice) after mentioning my name properly. (64)

"By the offering of balls of rice to us there, I shall be released from the state of ghost, O friend, and I will attain the region *of the All givers* (65)

"As this white (Śukla) and pious Dvādaśī in the month of Bhādrapada is joined with Budha and Śrāvaṇa, therefore this is held to be the doer of very great welfare" (66)

Saying this, the pious lord of ghosts along with his followers spoke their names properly in order (67)

Having placed him on the shoulder of a ghost, the merchant was made to leave the desert and that merchant reached the beautiful province known as Śūrasena (68)

Having earned a lot of wealth of various types by his action and piety, he went to the most excellent Gayā (69)

He offered there the balls of rice to the

चकार स्वपितृणां च दायादानामनन्तरम् ॥ ७०
आत्मनश्च महाबुद्धिर्महामोऽप्यं विलतिना ।
पिण्डनिर्वपणं चक्रे तथान्यानपि गोत्रजान् ॥ ७१
एवं प्रदत्तेष्वथ वै पिण्डेषु प्रेतभावतः ।
निमुक्तास्ते द्विज प्रेता ब्रह्मलोकं ततो गताः ॥ ७२
स चापि हि वणिक्पुत्रो निजमालयमाव्रजत् ।
श्रवणद्वादशीं कृत्वा कालधर्ममुपेयिवान् ॥ ७३
गन्धर्वलोके सुचिरं भोगान् भुक्त्वा सुदुर्लभान् ।
मानुष्यं जन्ममासाद्य स बभौ शाकले विराट् ॥ ७४
स्वधर्मकर्मवृत्तिस्थ श्रवणद्वादशीरत ।
कालधर्ममवाप्यासौ गुह्यकावासमाश्रयत् ॥ ७५
तत्रोप्य सुचिर कालं भोगान् भुक्त्वाऽथ कामतः ।
मर्त्यलोकमनुप्राप्य राजन्यतनयोऽभवत् ॥ ७६
तत्रापि क्षत्रवृत्तिस्थो दानभोगरतो वशी ।
गोग्रहेऽरिगणाञ्जित्वा कालधर्ममुपेयिवान् ।
शक्रलोके स संप्राप्य देवैः सर्वैः सुपूजित' ॥ ७७
पुण्यक्षयात् परिभ्रष्टः शाकले सोऽभवद् द्विजः ।
ततो विकटरूपोऽसौ सर्वशास्त्रार्थपारगः ॥ ७८
विवाहयद् द्विजसुतां रूपेणानुपमां द्विज ।
सावमेने च भर्त्तारं सुशीलमपि भामिनी ॥ ७९
विरूपमिति मन्वाना ततस्मोऽभून् सुदु खितः ।
ततो निर्वेदसंयुक्तो गत्वाश्रमपदं महत् ॥ ८०
इरावत्यास्तटे श्रीमान् रूपधारिणमामदत् ।
समाराध्य जगन्नाथं नक्षत्रपुरुषेण हि ॥ ८१
सुरूपतामवाप्याग्र्यां तस्मिन्नेव च जन्मनि ।
ततः प्रियोऽभूद् भार्याया भोगवानभवद् वशी ।

ghosts in regular order and afterwards he offered the balls for his forefathers and kinsmen. (70)

The high minded one offered the balls without sesamum for himself and for others born in his lineage (71)

When the rice-balls had been given in this way, then those ghosts released from the state of ghosts, O Brahmana, went to the region of Brahmā. (72)

That son of the merchant also came to his home after celebrating that Śravaṇadvādaśī and later on met with death (the law of time) (73)

became the son of a king (76)

There also doing the profession of a Kṣatriya, being engaged in giving gifts and in enjoyments, conquering the enemies in the battle for cows, he got death Having attained the region of Indra, he was worshipped by all the gods (77)

At the destruction of piety, he fell down and became a Brāhmaṇa in Śākala He was of ugly form and was well-versed in the meaning of all scriptures (78)

O Brāhmaṇa, he married the daughter of a Brāhmaṇa She was unequalled in beauty.

श्रवणद्वादशीभक्तः पूर्वाभ्यासादजायत ॥ ८२
एवं पुराऽसौ द्विजपुंगवस्तु
कुरूपरूपो भगवत्प्रसादात् ।
अनङ्गरूपप्रतिमो बभूव
मृतश्च राजा स पुरूरवाऽभूत् ८३

इति श्रीवामनपुराणे त्रिपञ्चाशोऽध्याय ॥५३॥

५४

नारद उवाच ।
पुरूरवा द्विजश्रेष्ठ यथा देवं श्रियः पतिम् ।
नक्षत्रपुरुषाख्येन आराधयत तद् वद ॥ १
पुलस्त्य उवाच ।
श्रूयतां कथयिष्यामि नक्षत्रपुरुषव्रतम् ।
नक्षत्राङ्गानि देवस्य यानि यानीह नारद ॥ २
मूलर्क्षं चरणौ विष्णोर्जङ्घे द्वे रोहिणी स्मृते ।
द्वे जानुनी तथाश्विन्यौ संस्थिते रूपधारिणः ॥ ३
आषाढे द्वे द्वयं चोर्वोर्गुह्यस्थं फाल्गुनीद्वयम् ।
कटिस्थाः कृत्तिकाश्चैव वासुदेवस्य संस्थिताः ॥ ४
प्रौष्ठपदाद्वयं पार्श्वे कुक्षिभ्यां रेवती स्थिता ।
उरःसंस्था त्वनुराधा श्रविष्ठा पृष्ठसंस्थिता ॥ ५

then he had enjoyment He became devoted to Śravaṇadvādaśī due to his previous practice (81, 82)

In this way this excellent Brāhmaṇa, being ugly in the beginning became as beautiful as Cupid by the favour of glorious Viṣṇu and after death he became king Purūravas. (83)

Thus ends the Fifty-third Chapter in the Vāmana Purāṇa—53.

54

Nārada said O excellent Brāhmaṇa, be pleased to tell me the manner in which Purūravas propitiated Viṣṇu, the lord of Śrī by Nakṣatrapuruṣa Vrata (1)

Pulastya said : Listen, I will tell you the vow of Nakṣatrapuruṣa and I will tell you all the Nakṣatrāṅgas of god Viṣṇu (2)

The Mūla Nakṣatra exists in the two feet of Viṣṇu, the Rohiṇī in his two thighs, The Aśvinīs exist in the two knees of Viṣṇu, assuming form (3)

The two Āṣāḍhā Nakṣatras (lunar mansions) exist in his two hips, the two Phālgunīs exist in his anus, Kṛttikā exists in the loins of Viṣṇu. (4)

The two Bhādrapadas exist in his sides, Revatī exists in his belly. Anurādhā exists in his bosom, Śraviṣṭhā exists in his back (5)

विशाखा भुजयोर्हस्तः करद्वयमुदाहृतम् ।
पुनर्वसुरथाङ्गुल्यो नखाः सार्पं तथोच्यते ॥ ६
ग्रीवास्थिता तथा ज्येष्ठा श्रवणं कर्णयोः स्थितम् ।
मुखसंस्थस्तथा पुष्यः स्वातिर्दन्ताः प्रकीर्तिताः ॥ ७
हनू द्वे वारुणश्चोक्तो नासा पैत्र उदाहृतः ।
मृगशीर्षं नयनयो रूपधारिणि तिष्ठति ॥ ८
चित्रा चैव ललाटे तु भरणी तु तथा शिरः ।
शिरोरुहस्था चैवार्द्रा नक्षत्राङ्गमिदं हरेः ॥ ९
विधानं संप्रवक्ष्यामि यथायोगेन नारद ।
सपूजितो हरिः कामान् विदधाति यथेप्सितान् ॥ १०
चैत्रमासे सिताष्टम्यां यदा मूलगतः शशी ।
तदा तु भगवत्पादौ पूजयेत् तु विधानतः ॥
नक्षत्रसन्निधौ दद्याद् विप्रेन्द्राय च भोजनम् ॥ ११
जानुनी चाश्विनीयोगे पूजयेदथ भक्तितः ।
दोहदे च हविष्यान्नं पूर्ववद् द्विजभोजनम् ॥ १२
आषाढाभ्यां तथा द्वाभ्यां द्वावूरू पूजयेद् बुधः ।
सलिलं शिशिरं तत्र दोहदे च प्रकीर्तितम् ॥ १३
फाल्गुनीद्वितये गुह्यं पूजनीयं विचक्षणैः ।
दोहदे च पयो गव्यं देयं च द्विजभोजनम् ॥ १४
कृत्तिकासु कटिः पूज्या सोपवासो जितेन्द्रियः ।
देयश्च दोहदं विष्णोः सुगन्धकुसुमोदकम् ॥ १५
पार्श्वे भाद्रपदायुग्मे पूजयित्वा विधानतः ।
गुडं सलेहकं दद्याद् दोहदे देवकीर्तितम् ॥ १६
द्वे कुक्षी रेवतीयोगे दोहदे मुद्गमोदकाः ।

Viśākhā exists in his arms, Hasta in the two hands Punarvasu in his fingers Āśleṣā is spoken to exist in nails (6)

Jyeṣṭhā exists in his neck, Śravaṇa exists in his ears. Puṣya exists in his mouth, Svāti is said to exist in his teeth (7)

Vāruṇa (the Nakṣatra Śatabhiṣa presided over by Varuṇa) exsits in his chin, Maghā is said to exist in his nose Mṛgaśirṣa exists in the eyes of Viṣṇu, assuming shape (8)

Citrā exists in his forehead Bharaṇī in his head Ardrā exists in his hair. These are the Nakṣatrāṅgas of Viṣṇu (9)

I will relate the precept in due order, O Nārada Being worshipped properly in this form Viṣṇu fulfils the desires as wished for (10)

In the Śuklāṣṭamī of the month Caitra when the Moon is in the Mūla Nakṣatra, one should worship the feet of the glorious god according to the precept. When the Nakṣatra is in the vicinity, one should give food for an excellent Brāhmaṇa (11)

When the Moon is in Aśvini, one should worship the knees with devotion One should offer oblations for the satisfaction of the desire of good food to a Brāhmaṇa as before. (12)

When the Moon is in the two Āṣaḍhas, then the wise one should worship the two thighs of Viṣṇu Cold water is said to be offered there for the satisfaction of desire (13)

The wise person should worship the anus of Viṣṇu in the two Phālgunis. One should offer cow's milk for desire and food should be offered for a Brāhmaṇa. (14)

Observing fast and having overcome his sense organs, one should worship the loin of Viṣṇu in Kṛttikās and should offer fragrant flowers and water for desire (15)

Having worshipped according to precept the sides of Viṣṇu in the two Bhādrapadas, he should offer tasteful dry balls of sugar, mentioning the name of god, for desire (16)

In connection with Revatī one should worship the two bellies Round sweetmeats prepared by beans should be offered for

अनुराधासु जठरं षष्ठिकान्नं च दोहदे ॥ १७
श्रविष्ठायां तथा पृष्ठं शालिभक्तं च दोहदे ।
भुजयुग्म विशाखासु दोहदे परमोदनम् ॥ १८
हस्ते हस्तौ तथा पूज्यौ यावकं दोहदे स्मृतम् ।
पुनर्वसावङ्गुलीश्च पटोलस्तत्र दोहदे ॥ १९
आश्लेषासु नखान् पूज्य दोहदे तित्तिरामिषम् ।
ज्येष्ठायां पूजयेद् ग्रीवां दोहदे तिलमोदकम् ॥ २०
श्रवणे श्रवणौ पूज्यौ दधिभक्तं च दोहदे ।
पुष्ये मुखं पूजयेत दोहदे घृतपायसम् ॥ २१
स्वातियोगे च दशना दोहदे तिलशष्कुली ।
दातव्या केशवप्रीत्यै ब्राह्मणस्य च भोजनम् ॥ २२
हनू शतभिषायोगे पूजयेच्च प्रयत्नतः ।
प्रियङ्गुरक्तशाल्यन्नं दोहदं मधुविद्विषः ॥ २३
मघासु नासिका पूज्या मधु दद्याच्च दोहदे ।
मृगोत्तमाङ्गे नयने मृगमांसं च दोहदे ॥ २४
चित्रायोगे ललाटं च दोहदे चारुभोजनम् ।
भरणीषु शिरः पूज्यं चारु भक्तं च दोहदे ॥ २५
संपूजनीया विद्वद्भिरार्द्रायोगे शिरोरुहाः ।
विप्रांश्च भोजयेद् भक्त्या दोहदे च गुडार्द्रकम् ॥ २६
नक्षत्रयोगेष्वेतेषु सम्पूज्य जगत. पतिम् ।
पारिते दक्षिणां दद्यात् स्त्रीपुंसोश्चारुवाससी ॥ २७
छत्रोपानद्युगं श्वेतयुगं सप्तधान्यानि काञ्चनम् ।
घृतपात्रं च मतिमान् ब्राह्मणाय निवेदयेत् ॥ २८
प्रतिनक्षत्रयोगेन पूजनीया द्विजातयः ।

desire In Anurādhā one should worship stomach and should offer the quick growing rice corn for desire. (17)

In Sravisṭhā one should worship back, boiled rice for desire. In Viśākha the two arms, excellent rice for desire (18)

Hand should be worshipped in Hasta, barley-food is offered for desire. Fingers are to be worshipped in Punarvasu, cucumber for desire (19)

Having worshipped the nails in Aślesā, one should offer the meat *of partridge for* desire In Jyesṭha one should worship the neck and offer round sweetmeats prepared by sesamum. (20)

In Śravanā, ears should be worshipped and curd mixed with rice is to be offered for desire. One should worship the mouth in Puṣya and should offer ghee and milk-preparation for desire (21)

In connection with Svāti teeth are to be worshipped and the baked cakes prepared with sesamum should be offered for desire, and food should be given to a Brāhmana for pleasing Keśava (22)

One should worship with care the chins of Viṣnu in connection with Śatabhisā and should offer panic seeds and rice-corn for desire (23)

Nose should be worshipped in Maghās and honey should be given for desire. The head in the Mṛgaśirsa, his eyes and the meat of deer should be given for desire. (24)

In connection with Citrā one should worship the forehead and tasteful food is for desire. In Bharanis, head should be worshipped and tasteful rice is for desire (25)

In connection with Ardrā hair should be worshipped by the learned ones One should feed Brāhmanas with devotion and dry balls of sugar and ginger should be given for desire. (26)

Having worshipped the lord of the world in connection with these *lunar* mansions, after it is over, one should give gift to Brāhmana and beautiful garments to the Brāhmana and to his wife (27)

The wise one should present umbrella, a pair of shoes, a pair of white clothes, the *seven kinds of grain, gold, ghee-pot for the* Brāhmana (28)

The Brāhmanas *should be worshipped in*

नक्षत्रमय एवैष पुरुषः शाश्वतो मत. ॥ २९
नक्षत्रपुरुषाख्यं हि व्रतानामुत्तमं व्रतम् ।
पूर्वं कृतं हि भृगुणा सर्वपातकनाशनम् ॥ ३०
अङ्गोपाङ्गानि देवर्षे पूजयित्वा जगद्गुरोः ।
सुरूपाण्यभिजायन्ते प्रत्यङ्गाङ्गानि चैव हि ॥ ३१
सप्तजन्मकृतं पापं कुलसंगागतं च यत् ।
पितृमातृसमुत्थं च तत्सर्वं हन्ति केशवः ॥ ३२
सर्वाणि भद्राण्याप्नोति शरीरारोग्यमुत्तमम् ।
अनन्तां मनसः प्रीतिं रूपं चातीव शोभनम् ॥ ३३
वाङ्माधुर्यं तथा कान्तिं यच्चान्यदभिवाञ्छितम् ।
ददाति नक्षत्रपुमान् पूजितस्तु जनार्दन. ॥ ३४
उपोष्य सम्यगेतेषु क्रमेणर्क्षेषु नारद ।
अरुन्धती महाभागा ख्यातिमग्र्यां जगाम ह ॥ ३५
आदित्यस्तनयार्थाय नक्षत्राङ्गं जनार्दनम् ।
संपूजयित्वा गोविन्दं रेवन्त पुत्रमाप्तवान् ॥ ३६
रम्भारूपमवापाग्र्यं वाङ्माधुर्यं च मेनका ।
कान्तिं विधुरवापाग्र्यां राज्यं राजा पुरूरवाः ॥ ३७
एव विधानतो ब्रह्मन्नक्षत्राङ्गो जनार्दनः ।
पूजितो रूपधारी यैस्तैः प्राप्ता तु सुकामिता ॥ ३८
एतत् तवोक्तं परमं पवित्रं
धन्यं यशस्यं शुभरूपदायि ।
नक्षत्रपुंसः परमं विधानं
शृणुष्व पुण्यामिह तीर्थयात्राम् ॥ ३९

इति श्रीवामनपुराणे चतुष्पञ्चाशोऽध्याय ॥५४॥

connection with each lunar mansion This eternal Puruṣa is held to be consisted of lunar mansions (29)

This rite known as Nakṣatrapuruṣa is the best of all vows This rite, the destroyer of all sins, was performed by Bhrgu in former days. (30)

O divine sage, having worshipped the limbs and minor limbs of the lord of the world, the limbs and minor limbs of the worshipper become beautiful. (31)

By virtue of this rite, Keśava destroys, all the sins committed in seven births, those which continue with the family and those which are committed by father and mother (32)

A man attains all good things, gets excellent health of body, attains unlimited mental joy and very beautiful form (33)

The Nakṣatrapuruṣa Viṣṇu, being worshipped, gives sweetness of speech, splendour and the other desired objects (34)

Having observed fast and having worshipped Viṣṇu properly, in these lunar mansions in order, O Nārada, Arundhatī of great fortune, attained excellent fame (35)

Having worshipped the Nakṣatrāṅga for a son, Āditya got Govinda in the form of a beautiful son named Revanta (36)

Rambhā, attained excellent beauty and Menakā sweetness of speech Moon attained excellent lustre and king Purūravas his kingdom (37)

Thus, O Brahmana, whoever worshipped Nakṣatrānga Viṣṇu, assuming form, according to precept, they all got their desires fulfilled (38)

I have spoken before you this excellent rite of worshipping the Nakṣatrapuruṣa which is most prominent, sacred, auspicious, famous and bestower of beautiful form. Now listen to the visit to holy places (39)

Thus ends the Fifty-fourth Chapter in the Vāmana Purana—54.

५५

पुलस्त्य उवाच ।
इरावतीमनुप्राप्य पुण्यां तामृपिकन्यकाम् ।
स्नात्वा संपूजयामास चैत्राष्टम्यां जनार्दनम् ॥ १
नक्षत्रपुरुषं चीर्त्वा व्रतं पुण्यप्रदं शुचिः ।
जगाम स कुरुक्षेत्रं प्रह्लादो दानवेश्वरः ॥ २
ऐरावतेन मन्त्रेण चक्रतीर्थे सुदर्शनम् ।
उपामन्त्र्य ततः सस्नौ वेदोक्तविधिना मुने ॥ ३
उपोष्य क्षणदां भक्त्या पूजयित्वा कुरुध्वजम् ।
कृतशौचो जगामाथ द्रष्टुं पुरुषकेसरिम् ॥ ४
स्नात्वा तु देविकायां च नृसिंहं प्रतिपूज्य च ।
तत्रोष्य रजनीमेकां गोकर्णं दानवो ययौ ॥ ५
तस्मिन् स्नात्वा तथा प्राचीं पूज्येशं विश्वकर्मिणम् ।
प्राचीने चापरे दैत्यो द्रष्टुं कामेश्वरं ययौ ॥ ६
तत्र स्नात्वा च दृष्ट्वा च पूजयित्वा च शंकरम् ।
द्रष्टुं ययौ च प्रह्लादः पुण्डरीकं महाम्भसि ॥ ७
तत्र स्नात्वा च दृष्ट्वा च संतर्प्य पितृदेवताः ।
पुण्डरीकं च संपूज्य उवास दिवसत्रयम् ॥ ८
विशाखयूपे तदनु दृष्ट्वा देवं तथाजितम् ।
स्नात्वा तथा कृष्णतीर्थे त्रिरात्रं न्यवसच्छुचिः ॥ ९
ततो हंसपदे हंसं दृष्ट्वा संपूज्य चेश्वरम् ।
जगामासौ पयोष्णायामखण्डं द्रष्टुमीश्वरम् ॥ १०
स्नात्वा पयोष्ण्याः सलिले पूज्याखण्डं जगत्पतिम् ।

55

Pulastya said On reaching the holy Irāvatī, daughter of a sage, (he) bathed and worshipped the destroyer of Jana (Viṣṇu) on the eighth day of the moon in the month of Caitra (1)

Then having observed the merit giving holy vow of Nakṣatrapurusa Prahlāda, the king of demons, went to Kurukṣetra (2)

O sage, addressing the beautiful Cakratīrtha with Airavata Mantras, he bathed in accordance with the Vedic injunctions (3)

Having fasted a night and worshipped with devotion lord Kurudhavja (he) after usual purifications, went to visit the god Nṛsiṁha (man-lion) (4)

The demon, after bathing in (the river) Devikā, worshipping Nṛsiṁha, and observing a night-long fast went to Gokarṇa. (5)

Bathing there and worshipping Lord Viśvakarman in the east the demon went to visit Kāmeśvara in another (6)

Taking his bath there, Prahlāda sighted and worshipped Śaṅkara and went to visit Puṇḍarīka in a vast expanse of water. (7)

After bath and visit and propitiation of the Manes and the gods, (he) worshipped Pundarīka and stayed there for three days (8)

After this, visiting the god Ajita (unconquered) in the Viśākhayūpa and after bathing at Kṛṣṇa tīrtha (he) stayed for three nights with full purity. (9)

Then at Hamsapada—(he) sighted the Hamsa (swan) and worshipped Lord Śiva; then left to visit the full-fledged Lord in the Payoṣṇī (hot watered). (10)

Bathing in the water of Payoṣṇī and worshipping the full-fledged Lord of the

द्रष्टुं जगाम मतिमान् वितस्तायां कुमारिलम् ॥ ११
तत्र स्नात्वाऽर्च्य देवेशं बालखिल्यैर्मरीचिपैः ।
आराध्यमान यद्यत्र कृतं पापप्रणाशनम् ॥ १२
यत्र सा सुरभिर्देवी स्वसुतां कपिलां शुभाम् ।
देवप्रियार्थमसृजद्धितार्थं जगतस्तथा ॥ १३
तत्र देवहदे स्नात्वा शंभुं संपूज्य भक्तितः ।
विधिवद्धि च प्राश्य मणिमन्तं ततो ययौ ॥ १४
तत्र तीर्थवरे स्नात्वा प्राजापत्ये महामतिः ।
ददर्श शंभुं ब्रह्माणं देवेशं च प्रजापतिम् ॥ १५
विधानतस्तु तान् देवान् पूजयित्वा तपोधन ।
षड्रात्रं तत्र च स्थित्वा जगाम मधुनन्दिनीम् ॥ १६
मधुमत्सलिले स्नात्वा देवं चक्रधरं हरम् ।
शूलबाहुं च गोविन्दं ददर्श दनुपुंगवः ॥ १७

नारद उवाच ।
किमर्थं भगवान् शंभुर्दधाराथ सुदर्शनम् ।
शूलं तथा वासुदेवो ममैतद् ब्रूहि पृच्छतः ॥ १८
पुलस्त्य उवाच ।
श्रूयतां कथयिष्यामि कथामेतां पुरातनीम् ।
कथयामास यां विष्णुर्भविष्यमनवे पुरा ॥ १९
जलोद्भवो नाम महासुरेन्द्रो
घोरं स तप्त्वा तप उग्रवीर्यः ।
आराधयामास विरञ्चिमारात्
स तस्य तुष्टो वरदो बभूव ॥ २०
देवासुराणामजयो महाहवे
निजैश्च शस्त्रैरमरैरवध्यः ।
ब्रह्मर्षिशापैश्च निरीप्सितार्थो
जले च वह्नौ स्वगुणोपहर्त्ता ॥ २१

universe, the intelligent one went to visit Kumārila in the Vitastā (11)

By bathing there and worshipping the lord of gods, who is adored by the sun beam-absorbing Bālakhilyas, he had his sins destroyed, wherever they might have been committed (12)

There, where the goddess Surabhi gave birth to her auspicious daughter Kapilā for the pleasure of gods and the benefit of the world, he bathed in the Deva Hrada (gods' lake), worshipped Śambhu with devotion, took curd in the prescribed manner, and then went to Manimān. (13, 14)

After taking his bath in that best of holy places dedicated to Brahmā, he visited Śambhu, the lord of gods, and Brahmā, the lord of the people (15)

O penance wealthy one, (he) after worshipping those gods duly and staying there for six nights, went to Madhunandinī (16)

Bathing in the water of the Madhumat (Madhumatī), the valiant scion of Danu visited the god, Hara holding a discus, and Govinda holding a spear. (17)

Nārada said—Tell me, I ask you, why the mighty Śambhu carried the Sudarśana (discus), and Vāsudeva the trident (18)

Pulastya said—Listen, I will narrate this old story, which was told by Visnu to Manu of future age a great demon king named Jalodbhava (water-born), of terrible power, worshipped Brahmā with terrifie austerities. He being pleased with him granted the (following) boon (you will be) unconquerable by the gods or the demons in great battles; (you) cannot be killed by gods with their own weapons; curses of Brāhmana sages will fail to achieve their object (in your case); you will bestow their own qualities on water and fire. (19, 20, 21)

एवंप्रभावो दनुपुंगवोऽसौ
　　देवान् महर्षीन् नृपतीन् समग्रान्।
आबाधमानो विचचार भूम्यां
　　सर्वाः क्रिया नाशयदुग्रमूर्तिः ॥ २२
ततोऽमरा भूमिभवाः सभूपाः
　　जग्मुः शरण्यं हरिमीशितारम्।
तैश्चापि सार्द्धं भगवाञ्जगाम
　　हिमालयं यत्र हरस्त्रिनेत्रः ॥ २३
संमन्त्र्य देवर्षिहितं च कार्यं
　　मतिं च कृत्वा निधनाय शत्रोः।
निजायुधानां च विपर्ययं तौ
　　देवाधिपौ चक्रतुरुग्रकर्मिणौ ॥ २४
ततश्चासौ दानवो विष्णुशर्वौ
　　समायातौ तज्जिघांसू सुरेशौ।
मत्वाऽजेयौ शत्रुभिर्घोररूपौ
　　भयात्तोये निम्नगायां विवेश ॥ २५
ज्ञात्वा प्रनष्टं त्रिदिवेन्द्रशत्रुं
　　नदीं विशालां मधुमत्सुपुण्याम्।
द्वयोः सशस्त्रौ तटयोर्हरीशौ
　　प्रच्छन्नमूर्ती सहसा बभूवतुः ॥ २६
जलोद्भवश्चापि जलं विमुच्य
　　ज्ञात्वा गतौ शंकरवासुदेवौ।
दिशस्समीक्ष्य भयकातराक्षो
　　दुर्गं हिमाद्रिं च तदारुरोह ॥ २७
महीध्रशृङ्गोपरि विष्णुशम्भू
　　चञ्चूर्यमाणं स्वरिपुं च दृष्ट्वा।
वेगादुभौ दुद्रुवतुः सशस्त्रौ
　　विष्णुस्त्रिशूली गिरिशश्च चक्री ॥ २८
ताभ्यां स दृष्टस्त्रिदशोत्तमाभ्यां
　　चक्रेण शूलेन च भिन्नदेहः।

With these powers the valiant demon of a dreadful appearance wandered in the world troubling all the gods, great sages and kings, and destroying all religious rites. (22)

Then the gods (and) the earth born people along with kings went to the lordly Hari for protection, and with them the omnipotent one went to Himālaya where the three-eyed Hara was staying. (23)

The two lords of the gods conferred that the welfare of gods and sages was to be achieved, and making up their minds for the killing of the enemy exchanged their respective weapons, (and it was) a dreadful move. (24)

Thereafter the demon, understanding that the fierce looking Viṣṇu and Śiva, both lords of gods, and invincible by enemies, had come with the intention of killing him, got frightened and entered into the water of a river. (25)

Learning that the enemy of the king of heaven had disappeared into the delicious and highly sacred river Viśālā, Madhumat Hari and Hara, armed as they were, suddenly concealed themselves on the banks of the river. (26)

Jalodbhava, too, leaving the water and thinking that Śaṅkara and Vāsudeva had gone away, looked hither and thither with terror stricken eye, and then climbed the inaccessible Himālaya. (27)

Then both Viṣṇu and Śambhu, seeing their enemy, ceaselessly roaming on the mountain peak, quickly rushed forward with weapons, Viṣṇu holding the trident and Śiva the discus. (28)

He was espied by the two foremost of gods, and his body was pierced by (their) discus and javelin; then he, of gold com-

पपात शैलात् तपनीयवर्णो
यथान्तरिक्षाद् विमला च तारा ॥ २९
एवं त्रिशूलं च दधार विष्णु-
श्चक्रं त्रिनेत्रोऽप्यरिसूदनार्थम् ।
यत्राघहन्त्री ह्यभवद् वितस्ता
हराङ्घ्रिपाताच्छिशिराचलात्तु ॥ ३०
तत्प्राप्य तीर्थं त्रिदशाधिपाभ्या
पूजा च कृत्वा हरिशंकराभ्याम् ।
उपोष्य भक्त्या हिमवन्तमागाद्
द्रष्टुं गिरीश शिवविष्णुगुप्तम् ॥ ३१
त समभ्यर्च्य विधिवद् दत्त्वा दान द्विजातिषु ।
विस्तृते हिमवत्पादे भृगुतुङ्ग जगाम सः ॥ ३२
यत्रेश्वरो देववरस्य विष्णोः
प्रादाद्रथाङ्गप्रवरायुधं वै ।
येन प्रचिच्छेद त्रिधेन शंकर
जिज्ञासमानोऽस्त्रबलं महात्मा ॥ ३३

इति श्रीवामनपुराणे पञ्चपञ्चाशोऽध्याय ॥५५॥

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नारद उवाच ।
भगवॅल्लोकनाथाय विष्णवे विषमेक्षणः ।
किमर्थमायुधं चक्रं दत्तवॉल्लोकपूजितम् ॥ १

पुलस्त्य उवाच ।
शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम् ।
चक्रप्रदानसबद्धां शिवमाहात्म्यवर्धिनीम् ॥ २

plexion, fell from the mountain like a bright star from the sky (29)

Then Visnu carried the trident, and the three eyed god the discus, for the destruction of the enemy, where the Vitasta came out, because of the foot-fall of Hara on the Himālaya (30)

Arriving at that place (he) paid his respects to Hari and Śankara, the two lords, and observed a fast with devotion and left for Himalaya to have a sight of that lord of mountains, protected by Śiva and Visnu (31)

Worshipping him duly and making gifts to Brāhmaṇas he went to Bhṛgu tuṅga at the wide *foot of Himālaya, where Lord Śiva* bestowed on Viṣnu, the best of gods, the weapon discus with which the great-souled (Visnu), while trying to ascertain the power of the weapon, had cut Śiṅkara into three. (32 33)

Thus ends the Fifty-fifth Chapter, in the Vāmana-Purana—55

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Nārada said—

O lord, why is it that the god with an odd number of eyes (Śiva) bestowed the weapon discus, which is held in high estimation of the world, on Viṣṇu, the lord of the world (1)

Pulastya said—

Listen, with attention, to this old story relating to the bestowal of the discus, and enhancing the glory of Śiva (2)

आसीद् द्विजातिप्रवरो वेदवेदाङ्गपारगः ।
गृहाश्रमी महाभागो वीतमन्युरिति स्मृतः ॥ ३
तस्यात्रेयी महाभागा भार्यासीच्छीलसंमता ।
पतिव्रता पतिप्राणा धर्मशीलेति विश्रुता ॥ ४
तस्यामस्य महर्षेस्तु ऋतुकालाभिगामिनः ।
संबभूव सुतः श्रीमान् उपमन्युरिति स्मृतः ॥ ५
तं माता मुनिशार्दूल शालिपिष्टरसेन वै ।
पोषयामास वदती क्षीरमेतत् सुदुर्गता ॥ ६
सोऽजानानोऽथ क्षीरस्य स्वादुतां पय इत्यथ ।
संभावनामप्यकरोच्छालिपिष्टरसेऽपि हि ॥ ७
स त्वेकदा सम पित्रा कुत्रचिद् द्विजवेश्मनि ।
क्षीरौदनं च बुभुजे सुस्वादु प्राणपुष्टिदम् ॥ ८
स लब्ध्वानुपमं स्वाद क्षीरस्य ऋषिदारकः ।
मात्रा दत्तं द्वितीयेऽह्नि नादत्ते पिष्टवारि वत् ॥ ९
रुरोदाथ ततो बाल्यात् पयोऽर्थी चातको यथा ।
तं माता रुदती प्राह बाष्पगद्गदया गिरा ॥ १०
उमापतौ पशुपतौ शूलधारिणि शंकरे ।
अप्रसन्ने विरूपाक्षे कुतः क्षीरेण भोजनम् ॥ ११
यदीच्छसि पयो भोक्तुं सद्यः पुष्टिकरं सुत ।
तदाराधय देवेशं विरूपाक्षं त्रिशूलिनम् ॥ १२
तस्मिंस्तुष्टे जगद्धाम्नि सर्वकल्याणदायिनि ।
प्राप्यतेऽमृतपायित्वं किं पुनः क्षीरभोजनम् ॥ १३
तन्मातुर्वचनं श्रुत्वा वीतमन्युसुतोऽब्रवीत् ।
कोऽयं विरूपाक्ष इति त्वयाराध्यस्तु कीर्तितः ॥ १४
ततः सुतं धर्मशीला धर्माढ्यं वाक्यमब्रवीत् ।
योऽयं विरूपाक्ष इति श्रूयतां कथयामि ते ॥ १५

There was once a great Brāhmana, deeply read in Veda and Vedic studies, who was a house-holder, of great fortune, and known as Vītamanyu (devoid of anger) by name (3)

His wife, Ātreyī was highly fortunate, of approved conduct, devoted to her husband, regarding the husband as her life, and known as Dharmaśīla (religious minded). (4)

By her the great sage, who, met his wife sexually only during her monthly courses, had a glorious boy named Upamanyu (5)

O best among sages, his mother, who was in great distress, nourished him with water mixed with Śāli (rice) paste telling him that it was milk. (6)

He not knowing the savouriness of milk had the idea of milk even in the liquid of Śāli paste. (7)

Once he, along with his father, ate, in the house of a Brahmana somewhere, rice mixed with milk, which was very tasteful and invigorating (8)

The sage's son, having felt incomparable taste of milk, did not accept the paste-water given by his mother next day (9)

Then owing to his childhood he cried asking for milk, as a lark does for water. To him his weeping mother said with voice interrupted by sobs (10)

'Wherefrom will eating with milk (be possible), when the trident bearing Śankara, the lord of Umā and of all animals, who has odd (number of) eyes, is displeased? (11)

'O son, if you want to take milk which gives immediate nutrition, then worship the Lord of gods having odd eyes and a trident (12)

'When he, the source of the world, and the giver of all sorts of welfare, is pleased, the status of the nectar-drinkers is attained, what to speak of milk-drinking ?' (13)

Hearing this speech of his mother, the son of Vītamanyu said—'Who is this odd eyed god who, as you have said, is to be worshipped ?' (14)

Then Dharmaśīlā made a religious speech to her son Listen, I tell you who this odd-eyed god is. (15)

आसीन्महासुरपतिः श्रीदाम इति विश्रुतः ।
तेनाक्रम्य जगत्सर्वं श्रीर्नीता स्ववशं पुरा ॥ १६
निःश्रीकास्तु त्रयो लोकाः कृतास्तेन दुरात्मना ।
श्रीवत्सं वासुदेवस्य हर्तुमैच्छन्महानलः ॥ १७
तमस्य दुष्टं भगवानभिप्रायं जनार्दनः ।
ज्ञात्वा तस्य वधाकाङ्क्षी महेश्वरमुपागमत् ॥ १८
एतस्मिन्नन्तरे शंभुर्योगमूर्तिधरोऽव्ययः ।
तस्थौ हिमाचलप्रस्थमाश्रित्य श्लक्ष्णभूतलम् ॥ १९
अथाभ्येत्य जगन्नाथं सहस्रशिरसं विभुम् ।
आराधयामास हरिः स्वयमात्मानमात्मना ॥ २०
साग्रं वर्षसहस्रं तु पादाङ्गुष्ठेन तस्थिवान् ।
गृणंस्तत्परमं ब्रह्म योगिज्ञेयमलक्षणम् ॥ २१
ततः प्रीतः प्रभुः प्रादाद् विष्णवे परमं वरम् ।

Long long ago there was a great demon king, known as Śrīdāma, who invaded the whole world and took away the goddess of Fortune under his sway. (16)

The three worlds were rendered Fortuneless by that wicked fellow. The mighty (demon) (then) wanted to take away the Śrīvatsa of Vāsudeva (17)

Knowing his wicked intention the almighty Viṣṇu, being desirous of killing him, went to Maheśvara (Śiva). (18)

At that time the imperishable Śambhu (Śiva), assuming his Yoga form, was staying on a Himālayan plateau of smooth surface (19)

Then approaching the omnipresent, thousand headed Lord of the world, Hari worshipped himself by himself (He) stayed a thousand year on his great toe, extolling that supreme Brahman who is undefinable (and) knowable by the Yogins). (20, 21)

प्रत्यक्षं तैजसं श्रीमान् दिव्य चक्रं सुदर्शनम् ॥ २२
तद् दत्त्वा देवदेवाय सर्वभूतभयप्रदम् ।
कालचक्रनिभं चक्रं शंकरो विष्णुमब्रवीत् ॥ २३
वरायुधोऽयं देवेश सर्वायुधनिबर्हणः ।
सुदर्शनो द्वादशारः षण्णाभिर्द्वियुगो जवी ॥ २४
आरासंस्थास्त्वमी चास्य देवा मासाश्च राशयः ।
शिष्टानां रक्षणार्थाय संस्थिता ऋतवश्च षट् ॥ २५
अग्निः सोमस्तथा मित्रो वरुणोऽथ शचीपतिः ।
इन्द्राग्नी चाप्यथो विश्वे प्रजापतय एव च ॥ २६
हनूमांश्चाथ बलवान् देवो धन्वन्तरिस्तथा ।
तपश्चैव तपस्यश्च द्वादशैते प्रतिष्ठिताः ।
चैत्राद्याः फाल्गुनान्ताश्च मासास्तत्र प्रतिष्ठिताः ॥ २७
त्वमेवमाधाय विभो वरायुधं

Then being pleased, the glorious Lord Śiva gave to Viṣṇu a boon par excellence—the visibly luminous divine Discus, Sudarśana (22)

After giving the discus which was an object of terror to all creatures, and which resembled the wheel of Death to the god of gods, Śaṅkara said to Viṣṇu (23)

'O lord of gods, this swift Sudarśana having twelve spokes, six naves and two axles, is the best of weapons and destroyer of all other weapons. (24)

'In its spokes reside gods, months, signs of the zodiac and the six seasons for the protection of the cultured Agni, Soma, Mitra, Varuṇa, Lord of Śacī, Indrāgni, Viśvadevāḥ, Prajāpatis, the mighty Hanumān, the god Dhanvantari, Tapas and Tapasya—these twelve are established (there), also established there are the months beginning with Caitra and ending with Phālguna. (25, 26, 27)

'O all pervading one, you take this best

शत्रुं सुराणां जहि मा विशङ्किथाः ।
अमोघ एषोऽमरराजपूजितो
धृतो मया नेत्रगतस्तपोबलात् ॥ २८
इत्युक्तः शंभुना विष्णुः भव वचनमब्रवीत् ।
कथं शंभो विजानीयाममोघो मोघ एव वा ॥ २९
यद्यमोघो विभो चक्रः सर्वत्राप्रतिघस्तव ।
जिज्ञासार्थं तवैवेह प्रक्षेप्स्यामि प्रतीच्छ भोः ॥ ३०
तद्वाक्यं वासुदेवस्य निशम्याह पिनाकधृक् ।
यद्येवं प्रक्षिपस्वेति निर्विशङ्केन चेतसा ॥ ३१
तन्महेशानवचनं श्रुत्वा विष्णुः सुदर्शनम् ।
मुमोच तेजोजिज्ञासुः शंकरं प्रति वेगवान् ॥ ३२
मुरारिकरविभ्रष्टं चक्रमभ्येत्य शूलिनम् ।
त्रिधा चकार विश्वेशं यज्ञेशं यज्ञयाजकम् ॥ ३३

हरं हरिस्त्रिधाभूतं दृष्ट्वा कृत्तं महाभुजः ।
व्रीडोपप्लुतदेहस्तु प्रणिपातपरोऽभवत् ॥ ३४
पादप्रणामावनतं वीक्ष्य दामोदरं भवः ।
प्राह प्रीतिपरः श्रीमानुत्तिष्ठेति पुनः पुनः ॥ ३५
प्राकृतोऽयं महाबाहो विकारश्चक्रनेमिना ।
निकृत्तो न स्वभावो मे सोऽच्छेद्योऽदाह्य एव च ॥ ३६
यदेतानि चक्रेण त्रीणि भागानि केशव ।
कृतानि तानि पुण्यानि भविष्यन्ति न संशयः ॥ ३७
हिरण्याक्षः स्मृतो ह्येकः सुवर्णाक्षस्तथा परः ।
तृतीयश्च विरूपाक्षस्त्रयोऽमी पुण्यदा नृणाम् ॥ ३८
उत्तिष्ठ गच्छस्व विभो निहन्तुममरार्दनम् ।
श्रीदाम्नि निहते विष्णो नन्दयिष्यन्ति देवताः ॥ ३९
इत्येवमुक्तो भगवान् हरेण गरुडध्वजः ।

weapon and slay the enemy of the gods, don't hesitate This is unfailing, respected by the king of gods, and held by me in the eyes by the power of penance' (28)

Thus addressed by Śambhu, Viṣṇu said to him-'O Śambhu, how shall I know whether it is unfailing or failing? If, O all-pervading one, the discus is unfailing and irresistible everywhere, I, by way of knowing it, will hurl it at you, you receive it (29, 30)

Hearing these words of Vāsudeva, the holder of the Pinaka bow (Śiva) said-'If so, you hurl it without the least hesitation in your mind' (31)

Hearing the words of the Great Lord, Viṣṇu hurled the Sudarśana with speed at Śaṅkara by way of knowing its power (32)

The discus thrown from Murāri's hands reached the trident holder and cut the lord of the world, lord of sacrifices, and performer of sacrifices into three. (33)

Finding Hara cut into three, (Viṣṇu) possessing corpulent arms had his body filled with shame, and he bowed down (34)

Seeing Dāmodara (Viṣṇu) bending in obeisance to his feet, the glorious Bhava (Śiva) became glad, and said, again and again, "Arise" (35)

(He also said) 'O large armed one, this change relates to the physical appearance; my real form is not cut up by the edge of the discus It is not possible to cut or burn it. (36)

'So, O Keśava, the three pieces made by the discus just now will turn auspicious, and there is no room for doubt (in it) One (piece) is (to be) known as Hiraṇyākṣa, another as Suvarṇākṣa and the third as Virūpakṣa, These will give religious merit to men (37, 38)

'O Omnipotent one, rise up and go to kill the shatterer of the gods. O Viṣṇu, when Śrīdāman is slain, the gods will rejoice.' (39)

Thus addressed by Hara, the mighty

गत्वा सुरगिरिप्रस्थं श्रीदामानं ददर्श ह ॥ ४०
तं दृष्ट्वा देवदर्पघ्नं दैत्यं देववरो हरिः ।
मुमोच चक्रं वेगाढ्यं हतोऽसीति मुहुर्मुहुः ॥ ४१
ततस्तु तेनाप्रतिपौरुषेण
चक्रेण दैत्यस्य शिरो निकृत्तम् ।
संछिन्नशीर्षो निपपात शैलाद्
वज्राहतं शैलशिरो यथैव ॥ ४२
तस्मिन् हते देवरिपौ मुरारि-
रीशं समाराध्य विरूपनेत्रम् ।
लब्ध्वा च चक्रं प्रवरं महायुधं
जगाम देवो निलयं पयोनिधिम् ॥ ४३
सोऽयं पुत्र विरूपाक्षो देवदेवो महेश्वरः ।
तमाराधय चेत् साधो क्षीरेणेच्छसि भोजनम् ॥ ४४
तन्मातुर्वचनं श्रुत्वा वीतमन्युसुतो बली ।
तमाराध्य विरूपाक्षं प्राप्तः क्षीरेण भोजनम् ॥ ४५
एवं तवोक्तं परमं पवित्रं
संछेदनं शर्वतनोः पुरा वै ।
तत्तीर्थवर्यं स महासुरो वै
समाससादाथ सुपुण्यहेतोः ॥ ४६

इति श्रीवामनपुराणे षट्पञ्चाशोऽध्याय ॥५६॥

५७

पुलस्त्य उवाच ।
तस्मिंस्तीर्थवरे स्नात्वा दृष्ट्वा देवं त्रिलोचनम् ।
पूजयित्वा सुवर्णाक्षं नैमिषं प्रययौ ततः ॥ १
तत्र तीर्थसहस्राणि त्रिंशत्पापहराणि च ।

Garuda bannered god (Visnu) went to the plateau of the mountain of gods and found Śrīdāman (40)

Seeing that demon who had shattered the pride of gods, Hari, the best of gods, hurled his discus of high velocity saying repeatedly 'You are killed.' (41)

Then by that discus of matchless power, the demon's head was cut off. Beheaded, he fell down from the hill like a hill top struck by lightning (42)

That enemy of gods having been killed, god Murari (Visnu) worshipped the Lord possessing an odd number of eyes and receiving (from him) the very best weapon the discus, he went to his oceanic abode (43)

'He, O my son, is Virūpākṣa, the god of gods, the great lord O pious one, you worship him, if you want food with milk' (44)

Hearing those words of his mother, the mighty son of Vītamanyu worshipped Virūpakṣa and obtained food with milk (thereby) (45)

Thus the highly sacred ancient (story of) cutting of Śiva's body is related to you. The great demon reached that foremost of holy places with a view to acquire great virtue. (46)

Thus ends the Fifty sixth Chapter in the Vamana Purāṇa—56

57

Pulastya said Bathing in that great Tīrtha, seeing the Lord Śaṅkara and worshipping Suvarnākṣa, he proceeded to Naimiṣa (1)

There he visited thirty thousand sin-destroying Tīrthas situated in the Gomatī,

गोमत्याः काञ्चनाक्ष्याश्च गुरुदायाश्च मध्यतः ॥ २
तेषु स्नात्वार्च्य देवेशं पीतवाससमच्युतम् ।
ऋषीनपि च संपूज्य नैमिषारण्यवासिनः ॥ ३
देवदेवं तथेशानं संपूज्य विधिना ततः ।
गयायां गोपतिं द्रष्टुं जगाम स महासुरः ॥ ४
तत्र ब्रह्मध्वजे स्नात्वा कृत्वा चास्य प्रदक्षिणाम् ।
पिण्डनिर्वपणं पुण्यं पितॄणा स चकार ह ॥ ५
उदपाने तथा स्नात्वा तत्राभ्यर्च्य पितॄन् वशी ।
गदापाणिं समभ्यर्च्य गोपतिं चापि शंकरम् ॥ ६
इन्द्रतीर्थे तथा स्नात्वा संतर्प्य पितृदेवताः ।
महानदीजले स्नात्वा सरयूमाजगाम सः ॥ ७
तस्यां स्नात्वा समभ्यर्च्य गोप्रतारे कुशेशयम् ।
उपोष्य रजनीमेकां विरजां नगरीं ययौ ॥ ८
स्नात्वा विरजसे तीर्थे दत्वा पिण्डं पितॄंस्तथा ।
दर्शनार्थं ययौ श्रीमान् अजितं पुरुषोत्तमम् ॥ ९
तं दृष्ट्वा पुण्डरीकाक्षमक्षरं परमं शुचिः ।
षड्रात्रमुष्य तत्रैव महेन्द्रं दक्षिणं ययौ ॥ १०
तत्र देववरं शंभुमर्द्धनारीश्वरं हरम् ।
दृष्ट्वार्च्य सपूज्य पितॄन् महेन्द्रं चोत्तरं गतः ॥ ११
तत्र देववरं शंभुं गोपालं सोमपायिनम् ।
दृष्ट्वा स्नात्वा सोमतीर्थे सह्याचलमुपागतः ॥ १२
तत्र स्नात्वा महोदक्यां वैकुण्ठं चार्च्य भक्तितः ।
सुरान् पितॄन् समभ्यर्च्य पारियात्रं गिरिं गतः ॥ १३
तत्र स्नात्वा लाङ्गलिन्यां पूजयित्वाऽपराजितम् ।
कशेरुदेशं चाभ्येत्य विश्वरूपं ददर्श सः ॥ १४
यत्र देववरः शंभुर्गणानां तु सुपूजितम् ।

Kāñcanākṣī and Guruḍā (2)

Bathing in them, worshipping the Lord of the gods, the Yellow-robed Imperishable Nārāyaṇa and adoring the Ṛṣis residing within Naimiṣāraṇya, propitiating Śaṅkara the Highest god in the prescribed manner, the great Asura went to Gayā to see Gopati (3, 4)

Bathing at Brahmadhvaja and circumambulating it, he performed the sacred Śrāddha ceremony of his ancestors. (5)

And bathing in the Udapāna and adoring the ancestors, the club-bearing Nārāyaṇa and Gopati Śaṅkara, similarly bathing at Indra Tīrtha and propitiating the Manes and gods and bathing in the water of the Mahānadī, he arrived at the Sarayū (6, 7)

Bathing in it, and worshipping Kuśeśaya at Gopratāra and staying there for one night, he went to the city Virajā. (8)

Bathing at Virajas Tīrtha and performing the Śrāddha ceremony of his ancestors, the fortunate one went to see the Supreme Lord Puruṣottama (9)

The virtuous one seeing the Imperishable and Most excellent Lotus-eyed Nārāyaṇa and residing there for six nights, went to Mahendra in the south (10)

Then seeing the Great god Śaṅkara in his half male and half-female form and worshipping the Manes, he proceeded to the North Mahendra. (11)

There seeing the Great god Śambhu, *Gopāla, Somapāyin and bathing at the* Somatīrtha, he arrived at the Sahya Mountain (12)

Bathing in the Mahodakī, worshipping Nārāyaṇa with devotion, and adoring other gods and the Manes, he went to the Pāriyātra Mountain (13)

There bathing in the Lāṅgalinī and worshipping lord Aparājita, he arrived at the Kaśeru country and saw Viśvarūpa (14)

There the great god Śambhu, the worshipped of

निधरूपमथात्मानं दर्शयामास योगवित् ॥ १५
तत्र मङ्कुणिकातोये स्नात्वाभ्यर्च्य महेश्वरम् ।
जगामाद्रिं स सौगन्धि प्रह्लादो मलयाचलम् ॥ १६
महाह्रदे ततः स्नात्वा पूजयित्वा च शंकरम् ।
ततो जगाम योगात्मा द्रष्टुं विन्ध्ये सदाशिवम् ॥ १७
ततो विपाशासलिले स्नात्वाभ्यर्च्य सदाशिवम् ।
त्रिरात्रं समुपोष्याथ अवन्तीं नगरीं ययौ ॥ १८
तत्र शिप्राजले स्नात्वा विष्णुं संपूज्य भक्तितः ।
श्मशानस्थं ददर्शाथ महाकालवपुर्धरम् ॥ १९
तस्मिन् हि सर्वसत्त्वानां तेन रूपेण शंकरः ।
तामसं रूपमास्थाय संहारं कुरुते वशी ॥ २०
तत्रस्थेन सुरेशेन श्वेतकिर्नाम भूपतिः ।
रक्षितस्त्वन्तकं दग्ध्वा सर्वभूतापहारिणम् ॥ २१

तत्राविष्टो वसति नित्यं शर्वः सहोमया ।
वृतः प्रमथकोटीभिर्बहुभिस्त्रिदशार्चितः ॥ २२
तं दृष्ट्वाथ महाकालं कालकालान्तकान्तकम् ।
यमयमनं मृत्योर्मृत्युं चित्रविचित्रकम् ॥ २३
श्मशाननिलयं शंभुं भूतनाथं जगत्पतिम् ।
पूजयित्वा शूलधरं जगाम निषधान् प्रति ॥ २४
तत्रामरेश्वरं देवं दृष्ट्वा संपूज्य भक्तितः ।
महोदयं समभ्येत्य हयग्रीवं ददर्श सः ॥ २५
अश्वतीर्थे ततः स्नात्वा दृष्ट्वा च तुरगाननम् ।
श्रीधरं चैव संपूज्य पञ्चालविषयं ययौ ॥ २६
तत्रेश्वरगुणैर्युक्तं पुत्रमर्थपतेरथ ।
पाञ्चालिकं वशी दृष्ट्वा प्रयागं परतो ययौ ॥ २७
स्नात्वा सन्निहिते तीर्थे यामुने लोकविश्रुते ।

the Ganas, who was conversant with Yoga, exhibited himself in the universal form. (15)

There bathing in the water of the Mañkunikā and worshipping Maheśvara, Prahlāda went to the sweet-smelling mountain Malayācala. (16)

Afterwards bathing in the great lake and adoring Śaṅkara, the devoted demon then went to see Sadāśiva in the Vindhyas (17)

Bathing in the water of the Vitasta (Beas) and worshipping Sadāśiva, he resided there for three nights and then went to the city of Ujjayini. (18)

Bathing in the water of the Śiprā and worshipping Viṣṇu with devotion, he saw Śaṅkara in the form of Mahākāla in the burning Ghāṭa (19)

There in that manner assuming the Tāmasa form, the self controlled Śaṅkara annihilated all beings (20)

Established there, the Great God saved the king Śvetaki by burning Antaka, the destroyer of all beings to ashes (21)

Worshipped by gods and surrounded by several crores of Pramathas, the exceedingly pleased Śaṅkara dwells there (22)

And seeing Mahākala, the Destroyer of the dreadful god of death, the Multiformed, Death of death, the Restrainer of Yama, the Resident of the cemetery, Lord of all creatures, Master of the universe, Source of all auspicousness, Trident-holder Śaṅkara and worshipping him, he proceeded towards the Niṣadha country (23,24)

There seeing the god Amareśvara, worshipping him with devotion, and reaching Mahodaya, he saw Hayagrīva (25)

Then bathing in Aśva Tīrtha, seeing Hayagrīva and worshipping Śrīdhara, he went to the Pāñcāla country (26)

There seeing Pāñcālika, the son of Kubera, who was endowed with qualities of lords, the self-controlled one subsequently went to Prayāga (27)

Bathing in the well known Sannihita Tīrtha of the Yamunā region and seeing

दृष्ट्वा वटेश्वरं रुद्रं माधवं योगशायिनम् ॥ २८
द्वावेव भक्तितः पूज्यौ पूजयित्वा महासुरः ।
माघमासमथोपोष्य ततो वाराणसीं गतः ॥ २९
ततोऽस्यां वरणायां च तीर्थेषु च पृथक् पृथक् ।
सर्वपापहराद्येषु स्नात्वाऽर्च्य पितृदेवताः ॥ ३०
प्रदक्षिणीकृत्य पुरीं पूज्याविमुक्तकेशवौ ।
लोलं दिवाकरं दृष्ट्वा ततो मधुवनं ययौ ॥ ३१
तत्र स्वयंभुवं देवं ददर्शासुरसत्तमः ।
तमभ्यर्च्य महातेजाः पुष्करारण्यमागमत् ॥ ३२
तेषु त्रिष्वपि तीर्थेषु स्नात्वाऽर्च्य पितृदेवताः ।
पुष्कराक्षमयोगन्धिं ब्रह्माणं चाप्यपूजयत् ॥ ३३
ततो भूयः सरस्वत्यास्तीर्थे त्रैलोक्यविश्रुते ।
कोटितीर्थे रुद्रकोटिं ददर्श वृषभध्वजम् ॥ ३४
नैमिषेया द्विजवरा मागधेयाः ससैन्धवाः ।
धर्मारण्याः पौष्करेया दण्डकारण्यकास्तथा ॥ ३५
चाम्पेया भारुकच्छेया देविकातीरगाश्च ये ।
ते तत्र शंकरं द्रष्टुं समायाता द्विजातयः ॥ ३६
कोटिसंख्यास्तपःसिद्धा हरदर्शनलालसाः ।
अहं पूर्वमहं पूर्वमित्येवं वादिनो मुने ॥ ३७
तान् संक्षुब्धान् हरो दृष्ट्वा महर्षीन् दग्धकिल्बिषान् ।
तेषामेवानुकम्पार्थं कोटिमूर्त्तिरभूद् भवः ॥ ३८
ततस्ते मुनयः प्रीताः सर्व एव महेश्वरम् ।
संपूजयन्तस्तस्थुर्वै तीर्थे कृत्वा पृथक् पृथक् ।
इत्येवं रुद्रकोटीति नाम्ना शंभुरजायत ॥ ३९
तं ददर्श महातेजाः प्रह्लादो भक्तिमान् वशी ।
कोटितीर्थे ततः स्नात्वा तर्पयित्वा वसून् पितॄन् ।
रुद्रकोटिं समभ्यर्च्य जगाम कुरुजाङ्गलम् ॥ ४०

Vaṭeśvara Rudra, and Mādhava lying in meditation, worshipping both the venerable ones with devotion, and remaining there for the month of Māgha, the great Asura went to Varāṇasī from thence. (28,29)

Then bathing in the Asi and the Varaṇā and in Tīrthas, Sarvapāpahara and other, worshipping the Manes and gods, circumambulating the city, adoring Avimukta and Keśava and seeing Lola Divakara, he went thence to Madhuvana (30,31)

The great Asura saw Lord Svayambhu there Having adored him, the mighty one went to Puṣkarāraṇya. (32)

In all the three Tīrthas, he bathed and worshipped the Manes and the gods and the Puṣkarākṣa, Ayogandhi and Brahman. (33)

Then again in the Koṭi Tīrtha and the Sarasvatī Tīrtha, well known in the three worlds, he saw the bull-bannered Rudrakoṭi (34)

The great Brāhmaṇas of Naimiṣa, Magadha, Sindhu, Dharmāraṇya, Puṣkara and Daṇḍakāraṇya, and the Brāhmaṇas of Campā, Bhārukaccha and of the bank of the Devikā, congregated there to have a vision of Śaṅkara (35,36)

O sages, a crore in number, all sanctified by penance, endowed with supernatural powers acquired by penance, anxious to see Śaṅkara, vied with one another in a spirit of rivalry, saying, "I first, I first". (37)

Seeing the holy Ṛsis, who were purged of sins, the agitated Śaṅkara, out of compassion for them, assumed a crore of forms (38)

Then the happy sages worshipped Śaṅkara and established them, founding separate Tīrthas Thus Śaṅkara came to be known as Rudrakoṭi (39)

The mighty, devout and self-controlled Prahlāda saw him and bathing in the Koṭi-tīrtha, offering Tarpaṇa to the Vasus and the Manes and worshipping Rudrakoṭi, proceeded to Kurujāṅgala. (40)

तत्र देववरं स्थाणुं शंकरं पार्वतीप्रियम् ।
सरस्वतीजले मग्नं ददर्श सुरपूजितम् ॥ ४१
सारस्वतेऽम्भसि स्नात्वा स्थाणुं संपूज्य भक्तितः ।
स्नात्वा दशाश्वमेधे च संपूज्य च सुरान् पितॄन् ॥ ४२
सहस्रलिङ्गं संपूज्य स्नात्वा कन्याह्रदे शुचिः ।
अभिवाद्य गुरुं शुक्रं सोमतीर्थं जगाम ह ॥ ४३
तत्र स्नात्वाऽर्च्य च पितॄन् सोमं संपूज्य भक्तितः ।
क्षीरिकावासमभ्येत्य स्नानं चक्रे महायशाः ॥ ४४
प्रदक्षिणीकृत्य तरुं वरुणं चार्च्य बुद्धिमान् ।
भूयः कुरुध्वजं दृष्ट्वा पद्माख्यां नगरीं गतः ॥ ४५
तत्रार्च्य मित्रावरुणौ भास्करौ लोकपूजितौ ।
कुमारधारामभ्येत्य ददर्श स्वामिनं वशी ॥ ४६
स्नात्वा कपिलधारायां संतर्प्यार्च्य पितॄन् सुरान् ।
दृष्ट्वा स्कन्दं समभ्यर्च्य नर्मदायां जगाम ह ॥ ४७
तस्यां स्नात्वा समभ्यर्च्य वासुदेवं श्रियः पतिम् ।
जगाम भूधरं द्रष्टुं वाराहं चक्रधारिणम् ॥ ४८
स्नात्वा कोकामुखे तीर्थे सपूज्य धरणीधरम् ।
त्रिसौवर्णं महादेवमर्बुदेशं जगाम ह ॥ ४९
तत्र नारीह्रदे स्नात्वा पूजयित्वा च शंकरम् ।
कालिञ्जरं समभ्येत्य नीलकण्ठं ददर्श सः ॥ ५०
नीलतीर्थजले स्नात्वा पूजयित्वा ततः शिवम् ।
जगाम सागरानूपे प्रभासे द्रष्टुमीश्वरम् ॥ ५१
स्नात्वा च संगमे नद्याः सरस्वत्यार्णवस्य च ।
सोमेश्वरं लोकपतिं ददर्श स कपर्दिनम् ॥ ५२
यो दक्षशापनिर्दग्धः क्षयी ताराधिपः शशी ।
आप्यायितः शंकरेण विष्णुना सकपर्दिना ॥ ५३

There he saw the Great God Śaṅkara, the consort of Pārvatī and the worshipped of the gods, immersed in the water of the Sarasvatī (41)

Bathing in the water of the Sarasvatī and adoring Sthāṇu with devotion, bathing at Daśāśvamedha and worshipping the gods and Manes and adoring Sahasraliṅga, bathing in the Kanyāhrada and saluting the preceptor Śukra, the holy one went to the Soma Tīrtha. (42, 43)

Bathing there and worshipping the Manes and adoring Soma (Moon) devoutly the highly reputed one took his bath Kṣīrikāvāsa (44)

Circumambulating the tree, worshipping the Varuṇa and visiting Kurudhvaja again the wise one went to the city known as Padmā (45)

There worshipping the Ādityas, Mitra and Varuṇa, the adored of the people, and reaching Kumāradhārā, the self-controlled one saw Kārtikeya (46)

Bathing in the Kapiladhārā, offering Tarpaṇa obtations to the Manes, worshipping gods and seeing and worshipping Skanda, he went to the Narmadā (47)

Bathing in it and worshipping Vāsudeva, the Lord of Lakṣmī, he went to see Varāha the Discus holder, the Sustainer of the earth. (48)

Bathing in the Kokāmukha Tīrtha and woshipping the sustainer of the earth he went to Trisauvarṇa, Śiva, the Lord of Arbuda. (49)

Bathing in the Nārīhrada lake, worshipping Śaṅkara and reaching Kāliñjara he saw Nīlakaṇṭha (50)

Bathing in the water of the Nīla Tīrtha and adoring Śiva he went to see Śaṅkara in Prabhāsa, in the country near the sea. (51)

And bathing at the confluence of the river Sarasvatī and the ocean, he saw the Lord of the universe, Someśvara Mahādeva. (52)

The lord of the stars, the waning moon who was consumed by the curse of Dakṣa was felicitated by Śaṅkara, the Wearer of braided and knotted hair, and Viṣṇu. (53)

तावर्च्य देवप्रवरौ प्रजगाम महालयम् ।
तत्र रुद्रं समभ्यर्च्य प्रजगामोत्तरान् कुरून् ॥ ५४
पद्मनाभं स तत्रार्च्य सप्तगोदावरं ययौ ।
तत्र स्नात्वाऽर्च्य विश्वेशं भीमं त्रैलोक्यवन्दितम् ॥ ५५
गत्वा दारुवने श्रीमान् लिङ्गं स ददर्श ह ।
तमर्च्य ब्राह्मणीं गत्वा स्नात्वाऽर्च्य त्रिदशेश्वरम् ॥५६
प्लक्षावतरणं गत्वा श्रीनिवासमपूजयत् ।
ततश्च कुण्डिनं गत्वा संपूज्य प्राणतृप्तिदम् ॥ ५७
शूर्पारके चतुर्बाहुं पूजयित्वा विधानतः ।
मागधारण्यमासाद्य ददर्श वसुधाधिपम् ॥ ५८
तमर्चयित्वा विश्वेशं स जगाम प्रजामुखम् ।
महातीर्थे ततः स्नात्वा वासुदेवं प्रणम्य च ॥ ५९
शोणं संप्राप्य संपूज्य रुक्मवर्माणमीश्वरम् ।
महाकोश्यां महादेवं हंसाख्यं भक्तिमानथ ॥ ६०
पूजयित्वा जगामाथ सैन्धवारण्यमुत्तमम् ।
तत्रेश्वरं सुनेत्राख्यं शङ्खशूलधरं गुरुम् ॥
पूजयित्वा महाबाहुः प्रजगाम त्रिविष्टपम् ॥ ६१
तत्र देवं महेशानं जटाधरमिति श्रुतम् ।
तं दृष्ट्वाऽर्च्य हरिं चासौ तीर्थं कनखलं ययौ ॥ ६२
तत्रार्च्य भद्रकालीशं वीरभद्रं च दानवः ।
धनाधिपं च मेघाङ्कं ययावथ गिरिव्रजम् ॥ ६३
तत्र देवं पशुपतिं लोकनाथं महेश्वरम् ।
संपूजयित्वा विधिवत्कामरूपं जगाम ह ॥ ६४
　　शशिप्रभं देववरं त्रिनेत्रं
　　　　संपूजयित्वा सह वै मृडान्या ।
　　जगाम तीर्थप्रवरं महाख्यं
　　　　तस्मिन् महादेवमपूजयत् सः ॥ ६५
　　ततस्त्रिकूटं गिरिमत्रिपुत्रं
　　　　जगाम द्रष्टुं स हि चक्रपाणिनम् ।
　　तमीड्य भक्त्या तु गजेन्द्रमोक्षणं

Worshipping the two great gods, he went to Mahālaya and adoring Rudra there, he went to Uttarakurus (54)

There worshipping Padmanābha, he went to Saptagodāvara There bathing, he worshipped the terrible Lord of the universe and the Adored of the three worlds (55)

The fortunate one saw the Liṅga at Daruvana and worshipped him Going to the Brāhmanī and bathing there he worshipped the Lord of gods, and going to Plakṣāvataraṇa he worshipped Śrīnivāsa. Afterwards going to Kundin and worshipping the soul consoling one, adoring Caturbāhu in Śurpāraka, in accordance with the right procedure, and reaching Magadhāranya, he saw the Lord of the universe (56, 57, 58)

Worshipping the Lord of the universe, he went to Prajāmukha Then bathing at the Mahā Tīrtha and making obeisance to Vāsudeva, he reached Śona, and adoring Rukmavarman Śiva, worshipping Haṁsa Mahādeva at Mahākośi with devotion, he went to the excellent Saindhavāraṇya. There adoring the Conch-and Trident holding Master known as Sunetra Mahādeva, the mighty one proceeded to Triviṣṭapa (59, 60, 61)

There Lord Mahādeva was known as Jaṭādhara. Seeing and adoring him and Hari, he went to the Kanakhala Tīrtha (62)

Then worshipping the Lord of Bhadrakālī and Vīrabhadra, Kubera and Meghāṅka, he went to Girivraja. (63)

There worshipping in the proper manner the Lord Paśupati Mahādeva, the Master of the world, he went to Kāmarūpa then. (64)

Worshipping the great God Śaṅkara shining like the moon together with Parvatī, he went to the great Tīrtha, known as Mahā, and there he worshipped Mahādeva. (65)

Then he went to the three-peaked mountain Atriputra to see Nārāyaṇa. And propitiating Him with devotion, he recited

जजाप जप्यं परम पवित्रम् ॥ ६६
तत्रोष्य दैत्येश्वरसूनुरादरा-
न्मासत्रयं मूलफलाम्बुभक्षी ।
निवेद्य विप्रप्रवरेषु काञ्चनं
जगाम घोरं स हि दण्डकं वनम् ॥ ६७
तत्र दिव्यं महाशाखं वनस्पतिनपुधरम् ।
ददर्श पुण्डरीकाक्षं महाश्वापदवारणम् ॥ ६८
तस्याधस्तात् त्रिरात्रं स महाभागवतोऽसुरः ।
स्थित. स्थण्डिलशायी तु पठन् सारस्वतं स्तवम् ॥ ६९
तस्मात् तीर्थवरं विद्वान् सर्वपापप्रमोचनम् ।
जगाम दानवो द्रष्टुं सर्वपापहरं हरिम् ॥ ७०

तस्याग्रतो जजापासौ स्तवौ पापप्रणाशनौ ।
यौ पुरा भगवान् प्राह क्रोडरूपी जनार्दनः ॥ ७१
तस्मादथागाद् दैत्येन्द्रः शालग्रामं महाफलम् ।
यत्र संनिहितो विष्णुश्चरेषु स्थावरेषु च ॥ ७२
तत्र सर्वगत विष्णु मत्वा चक्रे रतिं बली ।
पूजयन् भगवत्पादौ महाभागवतो मुने ॥ ७३
इयं तवोक्ता मुनिसंघजुष्टा
प्रह्लादतीर्थानुगतिः सुपुण्या ।
यत्कीर्त्तनाच्छ्रवणात् स्पर्शनाच
विमुक्तपापा मनुजा भवन्ति त ॥ ७४

इति श्रीवामनपुराणे सप्तपञ्चाशोऽध्याय ॥५७॥

the extremely holy hymn, the Gajendra-moksana. (66)

Dwelling there reverentially for three months, subsisting on fruits, roots and water, the son of the Lord of the Daityas bestowed gold on venerable Brāhmaṇas, and entered the fearful Daṇḍaka forest (67)

There he saw Nārayana who had assumed the form of a fine and large tree which repulsed big beasts of prey (68)

The devout Asura remained under it for three nights sleeping on the bare ground and reciting the Sārasvata Stava (69)

From here the wise Danava proceeded to the great Tirtha, Sarvapapa pramocana (the remover of all sins), to see Hari, the Destroyer of sins. (70)

He repeated the two sin-destroying hymns revealed in days of yore by Lord Nārāyaṇa in his Kroda-form (71)

Then from that place the great Daitya went to the highly meritorious Śalagrāma where Visnu is present among the moving and stationary. (72)

The most devout and powerful Prahlāda knowing Viṣnu then as omnipresent, became attached to Him and worshipped the feet of the Lord O sage. (73)

I have narrated to you the meritorious pilgrimage of Prahlāda by reciting and hearing which and making a gift of which men become free from sins. (74)

Thus ends the Fifty-seventh Chapter in the Vāmana Puraṇa—57

५८

नारद उवाच ।
यान् जप्यान् भगवद्भक्त्या प्रह्लादो दानवोऽजपत् ।
गजेन्द्रमोक्षणादींस्तु चतुरस्तान् वदस्व मे ॥ १
पुलस्त्य उवाच ।
शृणुष्व कथयिष्यामि जप्यानेतांस्तपोधन ।
दुःस्वप्ननाशो भवति यैरुक्तैः संश्रुतैः स्मृतैः ॥ २
गजेन्द्रमोक्षणं त्वादौ शृणुष्व तदनन्तरम् ।
सारस्वत ततः पुण्यौ पापप्रशमनौ स्तवौ ॥ ३
सर्वरत्नमय. श्रीमास्त्रिकूटो नाम पर्वतः ।
सुतः पर्वतराजस्य सुमेरोर्भास्करद्युतेः ॥ ४
क्षीरोदजलवीच्यग्रैर्धौतामलशिलातलः ।
उत्थितः सागरं भित्त्वा देवर्षिगणसेवितः ॥ ५
अप्सरोभिः परिवृतः श्रीमान् प्रस्रवणाकुलः ।
गन्धर्वैः किन्नरैर्यक्षै. सिद्धचारणपन्नगैः ॥ ६
विद्याधरैः सपत्नीकै. संयतैश्च तपस्विभिः ।
वृकद्वीपिगजेन्द्रैश्च वृतगात्रो विराजते ॥ ७
पुन्नागैः कर्णिकारैश्च बिल्वामलकपाटलैः ।
चूतनीपकदम्बैश्च चन्दनागुरुचम्पकैः ॥ ८
शालैस्तालैस्तमालैश्च सरलार्जुनपर्पटैः ।
तथान्यैर्विविधैर्वृक्षैः सर्वत. समलंकृतः ॥ ९
नानाधात्वङ्कितैः शृङ्गै. प्रस्रवद्भिः समन्ततः ।
शोभितो रुचिरप्रख्यैस्त्रिभिर्विस्तीर्णसानुभिः ॥ १०

58

Nārada said Please tell me the Gajendramokṣana and other hymns which the wise demon Prahlāda recited with devotion to the Lord (1)

Pulastya said O ascetic, listen, I shall tell you the hymns, by reciting, hearing and remembering which one gets rid of evil dreams (2)

Listen at first the Gajendramoksana hymn Afterwards you shall hear the Sārasvata and the two holy Pāpapraśamana hymns recited (3)

The beautiful mountain named Trikūṭa son of the king of mountains Sumeru, equalling the Sun in brilliance and getting the spotless stones washed by the huge waves of the Kṣīroda Ocean, and sprung up by breaking through the Ocean It was served by gods and Ṛṣis, and was surrounded by Apsarases, was pleasing and abounding in water falls, was crowded on its surface by Gandharvas, Kinnaras, Yakṣas, Siddhas, Cāraṇas, Pannagas, and Vidyadharas accompanied by their consorts, and was resorted to by self-controlled ascetics, adorned everywhere with Punnāga, Karṇikāra, Bilva, Āmalaka, Pāṭala, Cūta, Nīpa, Kadamba, Candana, Aguru, Campaka, Śāla, Tāla, Tamāla, Sarala, Arjuna, Parpaṭa and various other trees The mineral stained peaks of it discharged water on all sides It was rendered beautiful by bright-looking and spacious three peaks; was full of deer, monkeys and lions Of them the ever rutting elephants, full of the sound of Cakoras, partridges and peacocks, one of the golden peaks of which is inhabited by the Sun Strewn with various flowers, and scented with many kinds of perfumes,

मृगैः शाखामृगैः सिंहैर्मातङ्गैश्च सदामदैः ।
जीवंजीवकसंघुष्टैश्चकोरशिखिनादितैः ॥ ११
तस्यैकं काञ्चनं शृङ्गं सेवते यं दिवाकरः ।
नानापुष्पसमाकीर्णं नानागन्धाधिवासितम् ॥ १२
द्वितीयं राजतं शृङ्गं सेवते यं निशाकरः ।
पाण्डुराम्बुदसंकाशं तुषारचयसंनिभम् ॥ १३
वज्रेन्द्रनीलवैडूर्यतेजोभिर्भासयन् दिशः ।
तृतीयं ब्रह्मसदनं प्रकृष्टं शृङ्गमुत्तमम् ॥ १४
न तत्कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः ।
नातप्ततपसो लोके ये च पापकृतो जनाः ॥ १५
तस्य सानुमतः पृष्ठे सरः काञ्चनपङ्कजम् ।
कारण्डवसमाकीर्णं राजहंसोपशोभितम् ॥ १६
कुमुदोत्पलकह्लारैः पुण्डरीकैश्च मण्डितम् ।
कमलैः शतपत्रैश्च काञ्चनैः समलङ्कृतम् ॥ १७
पत्रैर्मरकतप्रख्यैः पुष्पैः काञ्चनसंनिभैः ।
गुल्मैः कीचकवेणूनां समन्तात् परिवेष्टितम् ॥ १८
तस्मिन् सरसि दुष्टात्मा विरूपोऽन्तर्जलेशयः ।
आसीद् ग्राहो गजेन्द्राणां रिपुराकेकरेक्षणः ॥ १९
अथ दन्तोज्ज्वलमुखः कदाचिद् गजयूथपः ।
मदस्रावी जलाकाङ्क्षी पादचारीव पर्वतः ॥ २०
वासयन्मदगन्धेन गिरिमैरावतोपमः ।
गजो ह्यञ्जनसंकाशो मदाचलितलोचनः ॥ २१
तृषितः पातुकामोऽसौ अवतीर्णश्च तज्जलम् ।
सलीलः पङ्कजवने यूथमध्यगतश्चरन् ॥ २२
गृहीतस्तेन रौद्रेण ग्राहेणाव्यक्तमूर्तिना ।
पश्यन्तीनां करेणूनां क्रोशन्तीनां च दारुणम् ॥ २३
ह्रियते पङ्कजवने ग्राहेणातिबलीयसा ।
वारुणैः संयतः पाशैर्निष्प्रयत्नगतिः कृतः ॥ २४
वेष्ट्यमानः सुघोरैस्तु पाशैर्नागो दृढैस्तथा ।
विस्फूर्य च यथाशक्ति विक्रोशंश्च महारवान् ॥ २५

the second, the silver peak is resorted to by Moon, resembling whitish clouds, and similar to a heap of snow, brightening the quarters with the lustre of diamond, sapphire and Lapis Larzuli is the third, the mansion of Brahman, the best of the peaks. (4-14)

The ungrateful, the wicked, the atheist, those who have not practised austerity and those that are sinful in this world cannot see it. (15)

On the surface of the mountain is the lake containing gold lotuses, crowded by Kārandavas, flamingos, adorned with red and blue lotuses, white water lily, white lotuses, Kamala and gold Śatapatra lotuses, surrounded on all sides by leaves of the hue of emerald, flowers of the colour of gold and clumps of bamboos rattling in the wind. (16-18)

Reclining within the water in that lake, there was a wicked and ugly crocodile with half-shut eyes which was the enemy of the elephants (19)

It so happened that the chief of the elephants whose face was splendid due to the tusks was emitting rut and was desirous of water was, like a walking mountain resembling Airāvata, making the mountain fragrant with the scent of ichor, was an elephant, like the guardian elephant Añjana, with eyes moving on account of rut, being thirsty and desiring to drink, descended into water, grazing amidst other elephants in the lotus forest, in a sportive frame of the mind He was caught by that terrible crocodile, whose appearance was not manifest, the on-looking she-elephants bewailing piteously. (20-23)

The very powerful crocodile began to drag the mighty elephant into the lotus forest who being tied up by the nooses of Varuṇa was rendered effortless and motionless. (24)

Encompassed by the very horrible and

व्यथितः स निरुत्साहो गृहीतो घोरकर्मणा ।
परमापदमापन्नो मनसाऽचिन्तयद्धरिम् ॥ २६
स तु नागवरः श्रीमान् नारायणपरायणः ।
तमेव शरणं देवं गतः सर्वात्मना तदा ॥ २७
एकात्मा निगृहीतात्मा विशुद्धेनान्तरात्मना ।
जन्मजन्मान्तराभ्यासात् भक्तिमान् गरुडध्वजे ॥ २८
नान्यं देवं महादेवात् पूजयामास केशवात् ।
मथितामृतफेनाभं शंखचक्रगदाधरम् ॥ २९
सहस्रशुभनामानमादिदेवमजं विभुम् ।
प्रगृह्य पुष्कराग्रेण काञ्चनं कमलोत्तमम् ।
आपद्विमोक्षमन्विच्छन् गजः स्तोत्रमुदीरयत् ॥ ३०

गजेन्द्र उवाच ।

ॐ नमो मूलप्रकृतये अजिताय महात्मने ।
अनाश्रिताय देवाय निःस्पृहाय नमोऽस्तु ते ॥ ३१
नम आद्याय बीजाय आर्षेयाय प्रवर्तिने ।
अनन्तराय चैकाय अव्यक्ताय नमो नमः ॥ ३२
नमो गुह्याय गूढाय गुणाय गुणवर्तिने ।
अप्रतर्क्याप्रमेयाय अतुलाय नमो नमः ॥ ३३
नमः शिवाय शान्ताय निश्चिन्ताय यशस्विने ।
सनातनाय पूर्वाय पुराणाय नमो नमः ॥ ३४
नमो देवाधिदेवाय स्वभावाय नमो नमः ।
नमो जगत्प्रतिष्ठाय गोविन्दाय नमो नमः ॥ ३५
नमोऽस्तु पद्मनाभाय नमो योगोद्भवाय च ।
विश्वेश्वराय देवाय शिवाय हरये नमः ॥ ३६
नमोऽस्तु तस्मै देवाय निर्गुणाय गुणात्मने ।
नारायणाय विश्वाय देवानां परमात्मने ॥ ३७

strong nooses, the elephant roared to the best of its power and yelled loudly, afflicted and spiritless, and caught by the terrific crocodile and fallen into a great calamity, he called Hari to mind. (25,26)

The prosperous, glorious, and eminent elephant who was extremely devoted to Nārāyana, then completely took refuge with the Lord. (27)

Closely attentive, self controlled, pure in mind, devoted to Nārāyaṇa due to repeated practice in other births, he, never worshipped any god other than the great god Keśava Desiring deliverance from the calamity, the elephant held an excellent gold lotus by the tip of his trunk and began to propitiate Narayana, lustrous as the foam of churned nectar, holding conch, discus and club, the first of the Deities mentioned among thousand auspicious names, the birthless Lord who pervades everything (28 30)

The great elephant said Om Salutation to the Mūlaprakṛti, Unconquerable, Noble-souled, Independent, Desireless, Deity. Salutation be to you (31)

Salutation to the Primitive Cause, Venerable, Founder, Limitless, One, Not clearly perceptible to the senses Salutation again and again. (32)

Salutation again and again to the Mysterious, the Concealed, Virtue, Abiding in Virtue, Inconceivable, Immeasurable and Incomparable. (33)

Salutation to the Ever Pure, Tranquil, Unconcerned, Glorious, Ancient, Primeval One. Repeated salutations. (34)

Salutations to the Highest God and to His Nature, salutation to the Support of the Universe and to the cow-keeper (35)

Salutation be to Him who has a lotus like navel and is the source of Yoga Salutation to the Lord of the universe, who shines as the self in all beings, to the Ever-Pure One and to Hari who removes rebirth and its cause (36)

Salutation be to Him who shines in all beings as the Attributeless Self and is the Embodiment of Sattva, Rajas and Tamas,

नमो नमः कारणवामनाय
नारायणायामितविक्रमाय ।
श्रीशार्ङ्गचक्रासिगदाधराय
नमोऽस्तु तस्मै पुरुषोत्तमाय ॥ ३८
गुह्याय वेदनिलयाय महोदराय
सिंहाय दैत्यनिधनाय चतुर्भुजाय ।
ब्रह्मेन्द्ररुद्रमुनिचारणसंस्तुताय
देवोत्तमाय वरदाय नमोऽच्युताय ॥ ३९
नागेन्द्रदेहशयनासनसुप्रियाय
गोक्षीरहेमशुकनीलघनोपमाय ।
पीताम्बराय मधुकैटभनाशनाय
विश्वाय चारुमुकुटाय नमोऽजराय ॥ ४०
नाभिप्रजातकमलस्थचतुर्मुखाय
क्षीरोदकार्णवनिकेतयशोधराय ।
नानाविचित्रमुकुटाङ्गदभूषणाय
सर्वेश्वराय वरदाय नमो वराय ॥ ४१
भक्तिप्रियाय वरदीप्तसुदर्शनाय
फुल्लारविन्दविपुलायतलोचनाय ।
देवेन्द्रविघ्नशमनोद्यतपौरुषाय
योगेश्वराय विरजाय नमो वराय ॥४२
ब्रह्मायनाय त्रिदशायनाय
लोकाधिनाथाय भवापनाय ।
नारायणायात्महितायनाय
महावराहाय नमस्करोमि ॥ ४३
कूटस्थमव्यक्तमचिन्त्यरूपं
नारायणं कारणमादिदेवम् ।
युगान्तशेषं पुरुषं पुराणं
तं देवदेवं शरणं प्रपद्ये ॥ ४४

to Narāyana, the Universe, the Supreme spirit of the gods. (37)

Salutations to the Conditional Vāmana, Narāyana of immeasurable valour Salutation to the Supreme Being, the Holder of the Śārṅga bow, discus, sword, and club (38)

Salutation to Him who is concealed and who resides in the Vedas, the Big bellied, Lion-like in majesty and powers, Slayer of the demons, Four-armed, is propitiated by Brahman, Indra, Śiva, the sages and Cāranas, the Most Eminent of gods, the Boon-Granting Nārāyaṇa. (39)

Salutation to Him who is fond of the bed and seat of the body of the Chief of the Serpents, is comparable to cow-milk, gold, parrot and black cloud, is clad in yellow garment, is the Slayer of Madhu and Kaiṭabha, the Universe, Beautifully crestested and Undecaying. (40)

Salutation to him who is the Boon, Boon-granter, Lord of all lords, from whose navel lotus Brahman was born, Renowned as abiding in the Milk Ocean, is Adorned with various wonderful crowns and armlets. (41)

Salutation to the Most Excellent, Passionless, Master of Yoga, Fond of devotion, Handsome due to excellent glow, Having eyes as large as the petals of a full blown lotus, Intent on making exertion to remove the impediments of Indra (42)

I bow down to the Excellent boar, the Abode of Brahman, of the gods, the supreme Lord of the universe, the destroyer of worldly existence, Way to the good of the self, Nārāyaṇa. (43)

I take refuge with Nārāyaṇa, the God of gods, the Primeval, Supreme Being, the Termination of the destruction of the world, Inconceivable of form, Imperceptible to the senses, and Unchangeable, the First god, the Creator. (44)

योगेश्वरं चारुविचित्रमौलि-
मज्ञेयमग्र्यं प्रकृतेः परस्थम् ।
क्षेत्रज्ञमात्मप्रभवं वरेण्यं
तं वासुदेवं शरणं प्रपद्ये ॥ ४५
अदृश्यमव्यक्तमचिन्त्यमव्ययं
महर्षयो ब्रह्ममयं सनातनम् ।
वदन्ति यं वै पुरुषं सनातनं
तं देवगुह्यं शरणं प्रपद्ये ॥ ४६
यदक्षरं ब्रह्म वदन्ति सर्वगं
निशम्य यं मृत्युमुखात् प्रमुच्यते ।
तमीश्वरं तृप्तमनुत्तमैर्गुणैः
परायणं विष्णुमुपैमि शाश्वतम् ॥ ४७
कार्यं क्रिया कारणमप्रमेयं
हिरण्यबाहुं वरपद्मनाभम् ।
महाबलं वेदनिधिं सुरेशं
व्रजामि विष्णुं शरणं जनार्दनम् ॥ ४८
किरीटकेयूरमहार्हनिष्कै-
र्मण्युत्तमालंकृतसर्वगात्रम् ।
पीताम्बरं काञ्चनभक्तिचित्रं
मालाधरं केशवमभ्युपैमि ॥ ४९
भवोद्भवं वेदविदां वरिष्ठं
योगात्मनां सांख्यविदां वरिष्ठम् ।
आदित्यरुद्राश्विवसुप्रभावं
प्रभुं प्रपद्येऽच्युतमात्मवन्तम् ॥ ५०
श्रीवत्साङ्कं महादेवं देवगुह्यमनौपमम् ।
प्रपद्ये सूक्ष्ममचलं वरेण्यमभयप्रदम् ॥ ५१
प्रभवं सर्वभूतानां निर्गुणं परमेश्वरम् ।
प्रपद्ये मुक्तसङ्गानां यतीनां परमां गतिम् ॥ ५२

I take refuge with Vāsudeva, the Supreme Soul, the Master of Yoga, Having a beautiful and wondrous diadem, Unknowable, the Highest, is Beyond Nature, Kṣetrajña Self born (45)

I take refuge with the Invisible, Imperceptible, Inconceivable, Imperishable, Primeval, Supreme Being, Mysterious God whom the great Ṛṣis characterise as Eternal and Comprising the Vedas (46)

I approach him who is called the Imperishable, *Omnipresent*, Brahman, the Absolute Reality, becoming aware of whom one is saved from the jaws of death, the Omni potent Lord, Propitiated by excellent qualities, the Last Resort, the Eternal Viṣṇu (47)

I take refuge with Great god Viṣṇu Janārdana who is at once the Effect, Action and Cause, who is Immeasurable, Gold armed, Great Lotus-navelled, Very strong and the Receptacle of the Veda. (48)

I take refuge with Keśava whose body is completely adorned with the diadem, armlet, the very costly Niṣkas, the best of jewels, yellow garmented, brilliant by the *gold known as ornaments Bhakti* and Wearing a garland. (49)

To Lord Nārāyaṇa, the Origin of worldly existence, Most distinguished of the knowers of the mysteries of the Veda, Most excellent of the Yoga-souled and Sāṁkhya knowers, Possessing the majestic lustre of the Ādityas, Rudras, the Aśvinīkumāras and the Vasus, and established in his own majesty. I betake myself (50)

I resort to the great god who has the Śrīvatsa mark on His chest, the Mysterious god, Peerless, Subtle, Immovable, the Most distinguished, the Guarantee of safety. (51)

The Origin of all beings, the Attributeless, the Supreme Ruler, the Final Goal of ascetics

भगवन्तं गुणाध्यक्षमक्षरं पुष्करेक्षणम् ।
शरण्यं शरणं भक्त्या प्रपद्ये भक्तवत्सलम् ॥ ५३
त्रिविक्रमं त्रिलोकेशं सर्वेषां प्रपितामहम् ।
योगात्मानं महात्मानं प्रपद्येऽहं जनार्दनम् ॥ ५४
आदिदेवमजं शंभुं व्यक्ताव्यक्त सनातनम् ।
नारायणमणीयासं प्रपद्ये ब्राह्मणप्रियम् ॥ ५५
नमो वराय देवाय नम. सर्वसहाय च ।
प्रपद्ये देवदेवेशमणीयांसमणोः सदा ॥ ५६
एकाय लोकतत्त्वाय परतः परमात्मने ।
नमः सहस्रशिरसे अनन्ताय महात्मने ॥ ५७
त्वामेव परमं देवमृषयो वेदपारगाः ।
कीर्तयन्ति च यं सर्वे ब्रह्मादीना परायणम् ॥ ५८
नमस्ते पुण्डरीकाक्ष भक्तानामभयप्रद ।
सुब्रह्मण्य नमस्तेऽस्तु त्राहि मां शरणागतम् ॥ ५९

पुलस्त्य उवाच ।

भक्तिं तस्यानुसचिन्त्य नागस्यामोघसंभवः ।
प्रीतिमानभवद् विष्णुः शङ्खचक्रगदाधरः ॥ ६०
सान्निध्यं कल्पयामास तस्मिन् सरसि केशवः ।
गरुडस्थो जगत्स्वामी लोकाधारस्तपोधनः ॥ ६१
ग्राहग्रस्तं गजेन्द्रं तं तं च ग्राहं जलाशयात् ।
उज्जहाराप्रमेयात्मा तरसा मधुसूदनः ॥ ६२
स्थलस्थ दारयामास ग्राह चक्रेण माधवः ।
मोक्षयामास नागेन्द्रं पाशेभ्यः शरणागतम् ॥ ६३
स हि देवलशापेन हूहूर्गन्धर्वसत्तमः ।

who have renounced all worldly attachments. (52)

I seek with devotion the protection of the Glorious, Meritorious, Imperishable Lotus-eyed, Narāyana who affords shelter to and removes the distress of them who have taken refuge in Him and is Fond of His devotees (53)

I take refuge with the Lord of the three worlds Grandfather of all, the Great Narāyana whose essence is Yoga and who strided over the three worlds in three steps (54)

I throw myself at the feet of Nārāyana the First Divine Cause, the Birthless, Source of all auspiciousness, Manifest and Unmanifest, Eternal, Minutest, Friend of the Brahmanas (55)

Salutation to the great God and salutation to the All enduring I resort permanently to the Lord of the chief of the gods, who is Minuter than the minutest. (56)

Salutation to the One, World truth, the Higher than the Highest, the Thousand-headed, Endless, and Noble souled (57)

The Ṛṣis who are conversant with the Veda praise you as the Highest Deity, the Last Resort of Brahman and others (58)

Salutation to the Lotus-eyed Nārāyaṇa, who guarantees safety to His devotees Salutation be to you, O Subrahmanya, save me, who has come to you for succour (59)

Pulastya said Considering the devotion of the elephant, the Holder of the conch, discus, and club, Visnu, whose birth was not in vain, became pleased (60)

The Lord of the Universe, the support of the world, the eminently Pious, Keśava, mounted on Garuda, established His presence in the Lake (61)

Madhusūdana, of unascertainable nature, took the mighty elephant who was in the grip of the crocodile and the crocodile, out of the lake (62)

Mādhava rent the crocodile brought to the land with His discus, and released from his noose the most excellent elephant, who had come to his rescue. (63)

The great Gandharva Hūhū who was transformed into a crocodile by the curse of Devala, meeting with death at the hand

ग्राहत्वमगमत् कृष्णाद् वधं प्राप्य दिवं गतः ॥ ६४
गजोऽपि विष्णुना स्पृष्टो जातो दिव्यवपुः पुमान् ।
आपद्विमुक्तौ युगपद् गजगन्धर्वसत्तमौ ॥ ६५
प्रीतिमान् पुण्डरीकाक्षः शरणागतवत्सलः ।
अभवत् त्वथ देवेशस्ताभ्यां चैव प्रपूजितः ॥ ६६
इदं च भगवान् योगी गजेन्द्रं शरणागतम् ।
प्रोवाच मुनिशार्दूल मधुरं मधुसूदनः ॥ ६७

श्रीभगवानुवाच ।

यो मां त्वाञ्च सरश्चैव ग्राहस्य च विदारणम् ।
गुल्मकीचकरेणूनां रूपं मेरोः सुतस्य च ॥ ६८
अश्वत्थं भास्करं गङ्गां नैमिषारण्यमेव च ।
संस्मरिष्यन्ति मनुजाः प्रयताः स्थिरबुद्धयः ॥ ६९
कीर्तयिष्यन्ति भक्त्या च श्रोष्यन्ति च शुचिव्रताः ।
दुःस्वप्नो नश्यते तेषां सुस्वप्नश्च भविष्यति ॥ ७०
मात्स्यं कौर्मञ्च वाराहं वामनं तार्क्ष्यमेव च ।
नारसिंहं च नागेन्द्रं सृष्टिप्रलयकारकम् ॥ ७१
एतानि प्रातरुत्थाय संस्मरिष्यन्ति ये नराः ।
सर्वपापैः प्रमुच्यन्ते पुण्यं लोकमवाप्नुयुः ॥ ७२

पुलस्त्य उवाच ।

एवमुक्त्वा हृषीकेशो गजेन्द्रं गरुडध्वजः ।
स्पर्शयामास हस्तेन गजं गन्धर्वमेव च ॥ ७३
ततो दिव्यवपुर्भूत्वा गजेन्द्रो मधुसूदनम् ।
जगाम शरणं विप्र नारायणपरायणः ॥ ७४
ततो नारायणः श्रीमान् मोक्षयित्वा गजोत्तमम् ।
पापबन्धाच्च शापाच्च ग्राहं चाद्भुतकर्मकृत् ॥ ७५
ऋषिभिः स्तूयमानश्च देवगुह्यपरायणैः ।
गतः स भगवान् विष्णुर्दुर्विज्ञेयगतिः प्रभुः ॥ ७६
गजेन्द्रमोक्षणं दृष्ट्वा देवाः शक्रपुरोगमाः ।

of Kṛṣṇa, went to heaven (64)

By the touch of *Viṣṇu the elephant too* assumed the divine appearance. The elephant and the pre-eminent Gandharva were simultaneously delivered from calamity (65)

Worshipped by them, Nārāyaṇa, the Chief of the gods, affectionate towards those who take refuge with Him, became pleased (66)

O great sage, to the excellent elephant who had taken refuge with Him, the Glorious Lord Madhusūdana, the Yogin, lovingly said the following. (67)

The Lord said "Of the pious and steady-minded men who shall bear in mind me, you, and the lake and the rending of the crocodile, the images of Gulma, Kīcaka, Reṇu and the son of Meru, the Peepal teee, the Sun, the Gaṅgā, and Naimiṣāraṇya, and sing with devotion in praise thereof and hear about them, lead a virtuous life, bad dream of them is destroyed. They dream lucky dreams (68, 69, 70)

Men who call to mind Matsya, Kūrma, Varāha, Vāmana, Garuḍa, Narasiṁha and the great elephant, who cause creation and destruction, after rising from bed in the *morning, are freed from sins, and attain the* holy Loka. (71, 72)

Pulastya said: Speaking thus to the great *elephant*, Garuḍa-bannered *Nārāyaṇa* touched the elephant and the Gandharva with his own hand. (73)

O Brāhmaṇa, then assuming a *celestial* body, the great elephant, who was solely devoted to Nārāyaṇa, took refuge with Madhusūdana (74)

Then the Wonder-working, Glorious Nārāyaṇa, having released the most excellent elephant and the crocodile from the bondage of sin and curse, and being glorified by the *Ṛṣis, devoted to the Great God, Lord* Viṣṇu, of unknown possibilities, departed (75, 76)

Seeing the release of the great elephant,

ववन्दिरे महात्मानं प्रभुं नारायणं हरिम् ॥ ७७
महर्षयश्चारणाश्च दृष्ट्वा गजविमोक्षणम् ।
विस्मयोत्फुल्लनयनाः संस्तुवन्ति जनार्दनम् ॥ ७८
प्रजापतिपतिर्ब्रह्मा चक्रपाणिविचेष्टितम् ॥
गजेन्द्रमोक्षणं दृष्ट्वा इदं वचनमब्रवीत् ॥ ७९
य इदं शृणुयान्नित्यं प्रातरुत्थाय मानवः ।
प्राप्नुयात् परमां सिद्धिं दुःस्वप्नस्तस्य नश्यति ॥ ८०
गजेन्द्रमोक्षणं पुण्यं सर्वपापप्रणाशनम् ।
कथितेन स्मृतेनाथ श्रुतेन च तपोधन ॥
गजेन्द्रमोक्षणेनेह सद्यः पापात् प्रमुच्यते ॥ ८१
एतत्पवित्रं परमं सुपुण्यं
संकीर्तनीयं चरितं मुरारेः ।
यस्मिन् किलोक्ते बहुपापबन्धनात्
लभ्येत मोक्षो द्विरदेन यद्वत् ॥ ८२

अजं वरेण्यं वरपद्मनाभं
नारायणं ब्रह्मनिधिं सुरेशम् ।
तं देवगुह्यं पुरुषं पुराणं
वन्दाम्यहं लोकपतिं वरेण्यम् ॥ ८३

पुलस्त्य उवाच ।

एतत् तवोक्तं प्रवरं स्तवानां
स्तवं मुरारेर्वरनागकीर्तनम् ।
यं कीर्त्य संश्रुत्य तथा विचिन्त्य
पापापनोदं पुरुषो लभेत ॥ ८४

इति श्रीवामनपुराणे अष्टपञ्चाशोऽध्यायः ॥५८॥

Indra and other gods made obeisance to the worshipful mighty Lord Nārāyana. (77)

Seeing the deliverance of the elephant, the great Ṛṣis and Cāranas began to sing the praise of Nārāyana, with eyes dilated with wonder (78)

Witnessing the emancipation of the most excellent elephant granted by Nārāyana, Brahman, the chief of the Prajāpatis said as follows: (79)

"The man who listens to it daily rising early in the morning, attains the highest perfection His bad dream is destroyed (80)

"Gajendramokṣana is holy, sin-destroying O ascetic, by reciting, calling to mind and hearing Gajendramokṣaṇa, one is instantly relieved from sin (81)

This highly purifying and extremely holy account of the deeds of Nārāyana is worthy of being sung By reciting it one certainly achieves freedom from sins, as did the elephant (82)

I bow down to Nārāyana—the Birthless, most Excellent, Great Lotus-navelled, the Abode of all sacred knowledge, the Lord of gods, the Mysterious god, the Primeval *Being, the Lord of the world* (83)

Pulastya said· I have communicated to you the best of the panegyric hymns of Nārāyaṇa, the recital of the excellent elephant, by repeating, hearing and meditating upon which a man obtains freedom from sin (84)

Thus ends the Fifty-eighth Chapter, in the *Vamana-Purāṇa*—58.

५९

पुलस्त्य उवाच ।
कश्चिदासीद् द्विजद्रोग्धा पिशुनः क्षत्रियाधमः ।
परपीडारुचिः क्षुद्रः स्वभावादपि निर्घृणः ॥ १
पर्यासिताः सदा तेन पितृदेवद्विजातयः ।
स त्वायुषि परिक्षीणे जज्ञे घोरो निशाचरः ॥ २
तेनैव कर्मदोषेण स्वेन पापकृतां वरः ।
क्रूरैश्चक्रे ततो वृत्तिं राक्षसत्वाद् विशेषतः ॥ ३
तस्य पापरतस्यैवं जग्मुर्वर्षशतानि तु ।
तेनैव कर्मदोषेण नान्यां वृत्तिमरोचयत् ॥ ४
यं यं पश्यति सत्त्वं स तं तमादाय राक्षसः ।
चखाद रौद्रकर्माऽसौ बाहुगोचरमागतम् ॥ ५
एवं तस्यातिदुष्टस्य कुर्वतः प्राणिनां वधम् ।
जगाम च महान् कालः परिणामं तथा वयः ॥ ६
स कदाचित् तपस्यन्त ददर्श सरितस्तटे ।
महाभागमूर्ध्वभुजं यथावत्संयतेन्द्रियम् ॥ ७
अनया रक्षया ब्रह्मन् कृतरक्ष तपोनिधिम् ।
योगाचार्यं शुचिं दक्षं वासुदेवपरायणम् ॥ ८
विष्णुः प्राच्यां स्थितश्चक्री विष्णुर्दक्षिणतो गदी ।
प्रतीच्यां शार्ङ्गधृग्विष्णुर्विष्णुः खड्गी ममोत्तरे ॥ ९
हृषीकेशो विकोणेषु तच्छिद्रेषु जनार्दनः ।
क्रोडरूपी हरिर्भूमौ नारसिंहोऽम्बरे मम ॥ १०
क्षुरान्तममलं चक्रं भ्रमत्येतत् सुदर्शनम् ।

59

Pulastya said: There was a very vile Ksatriya, oppressor of Brāhmanas, backbiter, fond of tormenting others, mean and very cruel by nature also (1)

The forefathers, gods and Brāhmaṇas were always annihilated by him At the end of his life he was born as a terrible Rākṣasa (2)

By that very sinful work of his, that foremost among the sinful ones began to live by cruel ways, particularly by demoniacal way (3)

Thus one hundred years passed of him engaged in sinful deeds with that very sinful work He did not like any other livelihood (4)

That Rakṣasa of dreadful acts took and devoured that very living being whomever he saw and whoever came within the range of his arms (5)

A very long time passed with that very wicked one killing the living beings, and his age declined (6)

Once he saw on the bank of a river one illustrious ascetic, performing penance, with his arms raised upwards, his sense organs properly controlled, protected, O Brāhmana, by the following protection, a teacher of the Yoga system of philosophy, pious, dexterous and devoted to Viṣnu (7, 8)

(This was the protection) Let the discus-bearer Visṇu stay in the east and the club-holding Viṣnu in the south, the bow-wielder Visnu in the west and the sword holding Visnu to my north. (9)

Let Hṛṣīkeśa (Viṣnu), the lord of sense *organs, stay in the corners* and Janārdana (Viṣṇu) in the holes, the boar-formed Viṣṇu on the earth and the man-lion Viṣnu in the sky (10)

The pious discus, Sudarśana, with its

अस्यांशुमाला दुष्प्रेक्ष्या हन्तुं प्रेतनिशाचरान् ॥ ११
गदा चेयं सहस्रार्चिरुद्वमन् पावको यथा ।
रक्षोभूतपिशाचानां डाकिनीनां च शातनी ॥ १२
शार्ङ्गं विस्फूर्जितं चैव वासुदेवस्य मद्रिपून् ।
तिर्यङ्मनुष्यकूष्माण्डप्रेतादीन् हन्त्वशेषतः ॥ १३
खड्गधाराज्वलज्ज्योत्स्नानिर्धूता ये ममाहिताः ।
ते यान्तु सौम्यतां सद्यो गरुडेनेव पन्नगाः ॥ १४
ये कूष्माण्डास्तथा यक्षा दैत्या ये च निशाचराः ।
प्रेता विनायकाः क्रूरा मनुष्या जृम्भकाः खगाः ॥ १५
सिंहादयो ये पशवो दन्दशूकाश्च पन्नगाः ।
सर्वे भवन्तु मे सौम्याविष्णुचक्ररवाहताः ॥ १६
चित्तवृत्तिहरा ये च ये जनाः स्मृतिहारकाः ।
बलौजसां च हर्तारश्छायाविध्वंसकाश्च ये ॥ १७
ये चोपभोगहर्तारो ये च लक्षणनाशकाः ।
कूष्माण्डास्ते प्रणश्यन्तु विष्णुचक्ररवाहताः ॥ १८
बुद्धिस्वास्थ्यं मनःस्वास्थ्यं स्वास्थ्यमैन्द्रियकं तथा ।
ममास्तु देवदेवस्य वासुदेवस्य कीर्तनात् ॥ १९

पृष्ठे पुरस्तादथ दक्षिणोत्तरे
विकोणतश्चास्तु जनार्दनो हरिः ।
तमीड्यमीशानमनन्तमच्युतं
जनार्दनं प्रणिपतितो न सीदति ॥ २०
यथा परं ब्रह्म हरिस्तथा परं
जगत्स्वरूपश्च स एव केशवः ।
ऋतेन तेनाच्युतनामकीर्तना-
त्प्रणाशमेतु त्रिविधं ममाशुभम् ॥ २१

इत्यसावात्मरक्षार्थं कृत्वा वै विष्णुपञ्जरम् ।

ends as sharp as a razor, with its circle of light (halo) difficult to be looked at, is revolving to kill the evil-spirits and the Rākṣasas. (11)

And this mace, emitting thousands of rays like fire, is the destroyer of Rakṣasas, Bhūtas, Piśācas and Dākinīs (female imps). (12)

Let the resounding bow of Viṣṇu kill my enemies, birds, men, goblins, ghosts and others completely (13)

Let my enemies, being shaken by the burning light of sword-blade, become gentle immediately like snakes by Garuda (14)

Goblins, Yakṣas, demons, Rākṣasas, ghosts, Vināyakas, cruel men, yawners (a sort of demons), birds, animals like lion and others and the biting snakes—let all these become gentle after being struck by the sound of the discus of Viṣṇu. (15, 16)

The persons who are destroyers of thinking and destroyers of memory and are the destroyers of might and energy and those who are the destroyers of shadow ; and the goblins who are the destroyers of enjoyment and destroyers of lucky mark—let all these be destroyed being struck by the sound of the discus of Viṣṇu. (17, 18)

Let me have the sound state of intellect, sound state of mind and sound state of sense-organs by praising Viṣṇu, the god of gods (19)

Let Viṣṇu stay behind me, in front of me, in my right, in my left and in the corners. A person does not suffer if he has bowed down in reverence before Viṣṇu, the praiseworthy, the lord, the endless and the imperishable (20)

As Viṣṇu is the highest Brahma, in the same way Viṣṇu has the world as his own form With the help of that eternal truth and by mentioning the name of the imperishable Viṣṇu, let my sin of three types go to destruction (21)

Thus after reciting these prayers of Viṣṇu (Viṣṇupañjara) for his protection he sat at ease and the powerful Rākṣasa

संस्थितोऽसावपि बली राक्षसः समुपाद्रवत् ॥ २२
ततो द्विजनियुक्तायां रक्षायां रजनीचरः ।
निर्धूतवेगः सहसा तस्थौ मासचतुष्टयम् ॥ २३
यावद् द्विजस्य देवर्षे समाप्तिर्वै समाधितः ।
जाते जप्यावसानेऽसौ तं ददर्श निशाचरम् ॥ २४
दीनं हतप्रलोत्साहं कान्दिशीकं हतौजसम् ।
तं दृष्ट्वा कृपयाविष्टः समाश्वास्य निशाचरम् ॥ २५
पप्रच्छागमने हेतुं स चाचष्ट यथातथम् ।
स्वभावमात्मनो द्रष्टुं रक्षया तेजसः क्षितिम् ॥ २६
कथयित्वा च तद्रक्षः कारणं विविध ततः ।
प्रसीदेत्यब्रवीद् विप्रं निर्विण्णः स्वेन कर्मणा ॥ २७
बहूनि पापानि मया कृतानि बहवो हताः ।
कृताः स्त्रियो मया बह्व्यो विधवाः पुत्रवर्जिताः ।
अनागसां च सत्त्वानामल्पकानां क्षयः कृतः ॥ २८
तस्मात् पापादहं मोक्षमिच्छामि त्वत्प्रसादतः ।
पापप्रशमनायालं कुरु मे धर्मदेशनम् ॥ २९
पापस्यास्य क्षयकरमुपदेशं प्रयच्छ मे ।
तस्य तद् वचनं श्रुत्वा राक्षसस्य द्विजोत्तमः ॥ ३०
वचनं प्राह धर्मात्मा हेतुमच्च सुभाषितम् ।
कथं क्रूरस्वभावस्य सतस्तव निशाचर ।
सहसैव समायाता जिज्ञासा धर्मवर्त्मनि ॥ ३१

राक्षस उवाच ।

त्वां वै समागतोऽस्म्यद्य क्षिप्तोऽहं रक्षया बलात् ।
तव संसर्गतो ब्रह्मन् जातो निर्वेद उत्तमः ॥ ३२
का सा रक्षा न तां वेद्मि वेद्मि नास्याः परायणम् ।
यस्याः संसर्गमासाद्य निर्वेदं प्रापितं परम् ॥ ३३

then ran at him (22)

But due to the protective prayers by the Brāhmaṇa, the Rākṣasa, deprived of his speed all of a sudden, stayed there for four months (23)

O Divine sage, when the meditation of the sage came to an end and when the muttering of prayers were over, then he saw the Rākṣasa, miserable, destitute of energy and zeal, terrified and bereft of might Seeing him in pitiable condition, he after consoling the Rākṣasa asked him the reason of his coming and he told accurately his nature and the loss of his power when he had come to see him (24, 25, 26)

After telling various reasons that Rakṣasa, disgusted with his own action said to the Brāhmana, "Be pleased" (27)

"I have committed many sins, I have killed many persons. Many ladies were rendered widows and devoid of sons by me Many very little and sinless living beings were destroyed by me (28)

"I want to be released from that sin by your favour Give me sufficient instruction about piety for putting my sin to an end (29)

"Give me the instruction which can destroy this sin" Hearing those words of him the high souled excellent Brāhmana spoke these eloquent words accompanied with arguments

'O Rākṣasa, how has the curiosity of yours, having a wicked nature, come in the path of piety all of a sudden?' (30, 31)

Rākṣasa said, "I have come to you today but I was reviled by the force of your protective prayers By your association, O Brāhmaṇa, an excellent and complete disregard of worldly objects, has occurred in me (32)

"I don't know what that protective prayer is and I don't know how to read it by getting the association of which I have attained such excellent disregard of worldly objects (23)

त्वं कृपां कुरु धर्मज्ञ मय्यनुक्रोशमावह ।
यथा पापपनोदो मे भवत्यार्य तथा कुरु ॥ ३४
पुलस्त्य उवाच ।
इत्येवमुक्तः स मुनिस्तदा वै तेन रक्षसा ।
प्रत्युवाच महाभागो विमृश्य सुचिरं मुनिः ॥ ३५
ऋषिरुवाच ।
यन्ममाहोपदेशार्थं निर्विण्णः स्वेन कर्मणा ।
युक्तमेतद्धि पापानां निवृत्तिरुपकारिका ॥ ३६
करिष्ये यातुधानानां नत्वहं धर्मदेशनम् ।
तान् संपृच्छ द्विजान् सौम्य ये वै प्रवचने रताः ॥ ३७
एवमुक्त्वा ययौ विप्रश्चिन्तामाप स राक्षसः ।
कथं पापपनोदः स्यादिति चिन्ताकुलेन्द्रियः ॥ ३८
न चखाद स सत्त्वानि क्षुधा संबाधितोऽपि सन् ।
षष्ठे षष्ठे तदा काले जन्तुमेकमभक्षयत् ॥ ३९
स कदाचित्क्षुधाविष्टः पर्यटन् विपुले वने ।
ददर्शाथ फलाहारमागतं ब्रह्मचारिणम् ॥ ४०
गृहीतो रक्षसा तेन स तदा मुनिदारकः ।
निराशो जीविते प्राह सामपूर्वं निशाचरम् ॥ ४१
ब्राह्मण उवाच ।
भो भद्र ब्रूहि यत् कार्यं गृहीतो येन हेतुना ।
तदनुब्रूहि भद्रं ते अयमस्म्यनुशाधि माम् ॥ ४२
राक्षस उवाच ।
षष्ठे काले त्वमाहारः क्षुधितस्य समागतः ।
निःश्रीकस्यातिपापस्य निर्घृणस्य द्विजद्रुहः ॥ ४३
ब्राह्मण उवाच ।
यद्यवश्यं त्वया चाहं भक्षितव्यो निशाचर ।
आयास्यामि तवाद्यैव निवेद्य गुरवे फलम् ॥ ४४
गुर्वर्थमेतदागत्य यत्फलग्रहणं कृतम् ।
ममात्र निष्ठाप्राप्तस्य फलानि विनिवेदितुम् ॥ ४५
स त्वं मुहूर्तमात्रं मामत्रैवं प्रतिपालय ।

"O knower of piety, show compassion and have sympathy for me Be pleased to act in that way, O respectable one, by which my sins are removed" (34)

Pulastya said Being thus addressed by that Rākṣasa, the illustrious sage replied after thinking for a long time. (35)

"Your request for the instruction of piety, after being disgusted with your own action, is quite proper as ceasing from sins is beneficial. But I will not give instruction to Rākṣasas about piety Ask those Brāhmaṇas, O gentle one, who are engaged in giving instructions." (36, 37)

Saying thus the Brāhmaṇa departed and the Rākṣasa, with his organs afflicted with anxiety, began to think, 'How can my sin be removed" (38)

He did not eat any living being even after being oppressed with hunger. He ate only one creature after six times. (39)

Once when he, being oppressed with hunger, was roaming in the vast forest, he saw a religious student came to bring the fruits (40)

Caught by that Rākṣasa, the son of sage, having no hope for his life, said calmly to the Rākṣasa (41)

'O Good one, what is your purpose, what for have you caught me? Tell me that and order me for that May you have welfare. (42)

Rākṣasa said After six times, you have come as food for me, the hungry, devoid of lustre, very sinful, cruel and enemy of Brāhmaṇas (43)

Brāhmaṇa said, "O Rākṣasa, if I am to be eaten necessarily by you, I shall come to you after offering fruits to my preceptor. (44)

It is my foremost duty to offer the fruits to my preceptor the fruits which I collected for my preceptor after coming here. (45)

"Be pleased to wait for me here for a

निवेद्य गुरवे यावदिहागच्छाम्यहं फलम् ॥ ४६

राक्षस उवाच ।

षष्ठे काले न मे ब्रह्मन् कश्चिद् ग्रहणमागतः ।
प्रतिमुच्येत देवोऽपि इति मे पापजीविका ॥ ४७
एक एवात्र मोक्षस्य तव हेतुः शृणुष्व तत् ।
मुञ्चाम्यहमसंदिग्धं यदि तत्कुरुते भवान् ॥ ४८

ब्राह्मण उवाच ।

गुरोर्यन्न विरोधाय यन्न धर्मोपरोधकम् ।
तत्करिष्याम्यहं रक्षो यन्न व्रतहरं मम ॥ ४९

राक्षस उवाच ।

मया निसर्गतो ब्रह्मन् जातिदोषाद् विशेषतः ।
निर्विवेकेन चित्तेन पापकर्म सदा कृतम् ॥ ५०
आबाल्यान्मम पापेषु न धर्मेषु रतं मनः ।
तत्पापसंक्षयान्मोक्षं प्राप्नुयां येन तद् वद ॥ ५१
यानि पापानि कर्माणि बालत्वाचरितानि च ।
दुष्टां योनिमिमां प्राप्य तन्मुक्तिं कथय द्विज ॥ ५२
यद्येतद् द्विजपुत्र त्वं समाख्यास्यस्यशेषतः ।
ततः क्षुधार्तान्मत्तस्त्वं नियतं मोक्षमाप्स्यसि ॥ ५३
न चेत् तत्पापशीलोऽहमत्यर्थं क्षुत्पिपासितः ।
षष्ठे काले नृशंसात्मा भक्षयिष्यामि निर्घृणः ॥ ५४

पुलस्त्य उवाच ।

एवमुक्तो मुनिसुतस्तेन घोरेण रक्षसा ।
चिन्तामवाप महतीमशक्तस्तदुदीरणे ॥ ५५
स विमृश्य चिरं विप्रः शरणं जातवेदसम् ।
जगाम ज्ञानदानाय संशयं परमं गतः ॥ ५६
यदि शुश्रूषितो वह्निर्गुरुशुश्रूषणादनु ।
व्रतानि वा सुचीर्णानि सप्तार्चिः पातु मां ततः ॥ ५७
न मातरं न पितरं गौरवेण यथा गुरुम् ।

moment till I come back after offering fruits to my preceptor." (46)

Rākṣasa said, "O Brahmana, no one, even a god, can be released by me who has come at the sixth time This is my sinful livelihood (47)

"There is only one way for your release; listen to that I will release you undoubtedly if you do that" (48)

Brāhmana said, "I will do that which is not against my preceptor, which is not an obstruction to piety and which is not the destroyer of my vow." (49)

Rākṣasa said, "I have always committed sinful deeds with my foolish mind by nature and particularly by the defect of race. (50)

"From the very childhood my mind is engaged in sinful deeds and not in pious deeds. Tell me that by which I may get freedom from that destroying sin (51)

O Brāhmana, tell me how to get freedom from those sins which I have committed due to my ignorance after getting this wicked form of existence. (52)

"O son of Brāhmana, if you will explain it completely, then you will attain freedom certainly from me although I am afflicted with hunger. (53)

"If you don't tell, then I will eat you at this sixth time as I am a great sinner, afflicted with hunger and thirst extremely, cruel and merciless." (54)

Pulastya said : Being thus addressed by that terrible Rakṣasa, the son of sage, incapable of telling that, got great anxiety (55)

Thinking for a long time, the Brahmana, fallen into a danger, went into the refuge of Agni for receiving the gift of wisdom. (56)

"If I have served Agni after serving my preceptor or if I have observed vows, then let the seven-flamed Agni protect me. (57)

"As I have always respected my pre-

सर्वदैवाचगच्छामि तथा मां पातु पावकः ॥ ५८
यथा गुरुं न मनसा कर्मणा वचसाऽपि वा ।
अवजानाम्यहं तेन पातु सत्येन पावकः ॥ ५९
इत्येवं मनसा सत्यान् कुर्वतः शपथान् पुनः ।
सप्तार्चिषा समादिष्टा प्रादुरासीत् सरस्वती ॥ ६०
सा प्रोवाच द्विजसुतं राक्षसग्रहणाकुलम् ।
मा भैर्द्विजसुताहं त्वां मोक्षयिष्यामि संकटात् ॥ ६१
यदस्य रक्षसः श्रेयो जिह्वाग्रे संस्थिता तव ।
तत् सर्वं कथयिष्यामि ततो मोक्षमवाप्स्यसि ॥ ६२
अदृश्या रक्षसा तेन प्रोक्त्वेत्थं सा सरस्वती ।
अदर्शनं गता सोऽपि द्विजः प्राह निशाचरम् ॥ ६३
ब्राह्मण उवाच ।
श्रूयतां तव यच्छ्रेयस्तथाऽन्येषां च पापिनाम् ।
समस्तपापशुद्ध्यर्थं पुण्योपचयदं च यत् ॥ ६४
प्रातरुत्थाय जप्तव्यं मध्याह्नेऽह्नःक्षयेऽपि वा ।
असंशयं सदा जप्यो जपतां पुष्टिशान्तिदः ॥ ६५
ॐ हरिं कृष्णं हृषीकेशं वासुदेवं जनार्दनम् ।
प्रणतोऽस्मि जगन्नाथं स मे पापं व्यपोहतु ॥ ६६
चराचरगुरुं नाथं गोविन्दं शेषशायिनम् ।
प्रणतोऽस्मि परं देवं स मे पापं व्यपोहतु ॥ ६७
शङ्खिनं चक्रिणं शार्ङ्गधारिणं स्रग्धरं परम् ।
प्रणतोऽस्मि पतिं लक्ष्म्याः स मे पापं व्यपोहतु ॥ ६८
दामोदरमुदाराक्षं पुण्डरीकाक्षमच्युतम् ।
प्रणतोऽस्मि स्तुतं स्तुत्यैः स मे पापं व्यपोहतु ॥ ६९
नारायणं नरं शौरिं माधवं मधुसूदनम् ।
प्रणतोऽस्मि धराधारं स मे पापं व्यपोहतु ॥ ७०

ceptor in a better way than my mother and my father, so let Agni protect me. (58)

"As I have not disrespected my preceptor with mind, action and speech, therefore, let Agni protect me due to that truth" (59)

While he was making these true oaths, then Sarasvati, the goddess of learning appeared, being ordered by the seven-flamed Agni. (60)

She spoke to the son of Brāhmana afflicted due to being caught by the Rākṣasa, "O son of Brahmana, don't fear. I will release you from this calamity." (61)

"Staying on the tip of your tongue I will tell all for the welfare of this Rākṣasa and then you will attain freedom from him" (62)

Remaining invisible for that Rākṣasa, Sarasvatī, saying thus, disappeared. That Brāhmaṇa also said to the Rākṣasa (63)

Brāhmaṇa said, "Listen to that which is for your welfare and for the welfare of other sinners This is for purifying all the sins and is the bestower of heap of good fortune. (64)

"One should mutter it in the morning after rising, at noon and at the end of day also Being muttered always, it gives prosperity and peace undoubtedly to those who mutter it." (65)

(This is the prayer to be muttered): Om, I bow down to Hari, Kṛsna. Hṛsikeśa, Vāsudeva, Janārdana, the lord of the world. May He destroy my sin (66)

I bow down to the great god Visnu, the master of moving and non-moving ones, the lord, lying on Śeṣanāga Let him destroy my sin (67)

I bow down to the great Visnu, the conch-bearer, the discus-wielder, the bow-holding, the garland-bearer and the husband of Lakṣmī Let him destroy my sin (68)

I bow down to the Dāmodara having large eyes, the lotus-eyed one and praised by eulogies Let him destroy my sin (69)

I bow down to Nārāyaṇa, the primeval Man, Śauri, the consort of Lakṣmī, the

केशवं चन्द्रसूर्याक्षं कंसकेशिनिषूदनम् ।
प्रणतोऽस्मि महाबाहुं स मे पापं व्यपोहतु ॥ ७१
श्रीवत्सवक्षसं श्रीशं श्रीधरं श्रीनिकेतनम् ।
प्रणतोऽस्मि श्रियः कान्तं स मे पापं व्यपोहतु ॥ ७२
यमीशं सर्वभूतानां ध्यायन्ति यतयोऽक्षरम् ।
वासुदेवमनिर्देश्यं तमस्मि शरणं गतः ॥ ७३
समस्तालम्बनेभ्यो यं व्यावृत्त्य मनसो गतिम् ।
ध्यायन्ति वासुदेवाख्यं तमस्मि शरणं गतः ॥ ७४
सर्वगं सर्वभूतं च सर्वस्याधारमीश्वरम् ।
वासुदेवं परं ब्रह्म तमस्मि शरणं गतः ॥ ७५
परमात्मानमव्यक्तं यं प्रयान्ति सुमेधसः ।
कर्मक्षयेऽक्षयं देवं तमस्मि शरणं गतः ॥ ७६
पुण्यपापविनिर्मुक्ता यं प्रविश्य पुनर्भवम् ।
न योगिनः प्राप्नुवन्ति तमस्मि शरणं गतः ॥ ७७
ब्रह्मा भूत्वा जगत् सर्वं सदेवासुरमानुषम् ।
यः सृजत्यच्युतो देवस्तमस्मि शरणं गतः ॥ ७८
ब्रह्मत्वे यस्य वक्त्रेभ्यश्चतुर्वेदमयं वपुः ।
प्रभुः पुरातनो जज्ञे तमस्मि शरणं गतः ॥ ७९
ब्रह्मरूपधरं देवं जगद्योनिं जनार्दनम् ।
स्रष्टृत्वे संस्थितं सृष्टौ प्रणतोऽस्मि सनातनम् ॥ ८०
स्रष्टा भूत्वा स्थितो योगी स्थित्यामसुरसूदनः ।
तमादिपुरुषं विष्णुं प्रणतोऽस्मि जनार्दनम् ॥ ८१
धृता मही हता दैत्याः परित्रातास्तथा सुराः ।
येन तं विष्णुमाद्येशं प्रणतोऽस्मि जनार्दनम् ॥ ८२
यज्ञैर्यजन्ति यं विप्रा यज्ञेशं यज्ञभावनम् ।
तं यज्ञपुरुषं विष्णुं प्रणतोऽस्मि सनातम् ॥ ८३

killer of Madhu, the supporter of earth. Let him destroy my sin (70)

I bow down to the large-armed Kaśava having the moon and sun as his eyes, the killer of Kaṁsa and Keśi Let him destroy my sin (71)

I bow down to Visnu, having a curl of hair on his breast, lord of Śri, possessor of Śri, dwelling with Śri, and the beloved of Śri Let him destroy my sin (72)

I seek shelter of the undefinable and imperishable Viṣnu, the lord of all beings on whom the Yogins meditate (73)

I seek shelter of that Vasudeva on whom the ascetics meditate after diverging the movement of the minds from all supports (74)

I seek shelter of Visnu, who is all-pervading, exists in all *beings, the support* of all, the lord and the highest Brahma (75)

I seek shelter of the god Viṣnu, the highest soul, unmanifested, imperishable, whom the wise ones approach at the destruction of their action (76)

I seek that shelter after entering which the Yogins, *released from sin and piety,* do not get birth again (77)

I seek shelter of that imperishable Visnu who, becoming Brahmā, creates this world along with gods, demons and men. (78)

I seek shelter of that Viṣṇu from whose mouths, while he was Brahmā, was born the powerful and ancient figure consisting of four Vedas (79)

I bow down to the ancient god Viṣnu, bearing the form of Brahma, the birth place of the world and existing as a creator in the world. (80)

I bow down to the original man Viṣṇu who, the killer of demons, exists as a Yogin after becoming creator in the world (81)

I bow down to the first lord Visṇu by whom the earth was supported, demons were killed and similarly the gods were protected (82)

I bow down to Viṣṇu, the ancient, the soul of sacrifice, the lord of sacrifice, the creator of sacrifice, whom the Brāhmanas worship with sacrifices. (83)

पातालवीथीभूतानि तथा लोकान् निहन्ति यः ।
तमन्त्यपुरुषं रुद्रं प्रणतोऽस्मि सनातनम् ॥ ८४
संभक्षयित्वा सकलं यथासृष्टमिदं जगत् ।
यो वै नृत्यति रुद्रात्मा प्रणतोऽस्मि जनार्दनम् ॥ ८५
सुरासुराः पितृगणाः यक्षगन्धर्वराक्षसाः ।
संभूता यस्य देवस्य सर्वगं तं नमाम्यहम् ॥ ८६
समस्तदेवाः सकला मनुष्याणां च जातयः ।
यस्यांशभूता देवस्य सर्वगं तं नतोऽस्म्यहम् ॥ ८७
वृक्षगुल्मादयो यस्य तथा पशुमृगादयः ।
एकांशभूता देवस्य सर्वगं तं नमाम्यहम् ॥ ८८
यस्मान्नान्यत् परं किंचिद् यस्मिन् सर्वं महात्मनि ।
यः सर्वमध्यगोऽनन्तः सर्वगं तं नमाम्यहम् ॥ ८९
यथा सर्वेषु भूतेषु गूढोऽग्निरिव दारुषु ।
विष्णुरेवं तथा पापं ममाशेषं प्रणश्यतु ॥ ९०
यथा विष्णुमयं सर्वं ब्रह्मादि सचराचरम् ।
यच्च ज्ञानपरिच्छेद्यं पापं नश्यतु मे तथा ॥ ९१
शुभाशुभानि कर्माणि रजःसत्त्वतमांसि च ।
अनेकजन्मकर्मोत्थं पापं नश्यतु मे तथा ॥ ९२
यन्निशायां च यत्प्रातर्यन्मध्याह्नापराह्णयोः ।
संध्ययोश्च कृतं पापं कर्मणा मनसा गिरा ॥ ९३
यत् तिष्ठता यद् व्रजता यच्च शय्यागतेन मे ।
कृतं यदशुभं कर्म कायेन मनसा गिरा ॥ ९४
अज्ञानतो ज्ञानतो वा मदाच्चलितमानसैः ।
तत् क्षिप्रं विलयं यातु वासुदेवस्य कीर्तनात् ॥ ९५
परदारपरद्रव्यवाञ्छाद्रोहोद्भवं च यत् ।
परपीडोद्भवां निन्दां कुर्वता यन्महात्मनाम् ॥ ९६

I bow down to the ancient Rudra, the destroyer who destroys the nether world, roads, living beings and similarly the worlds. (84)

I bow down to Visnu who, after having devoured the whole of the world as created, dances in the form of Rudra. (85)

I bow down to the all-pervading Visnu from whom were born the gods, demons, forefathers, Gandharvas and Raksasas. (86)

I bow down to the all-pervading god Viṣṇu whose portions are all the gods and the races of men. (87)

I bow down to the all-pervading god Visnu whose portions are the trees, thickets and similarly the beasts, animals and others. (88)

I bow down to the all-pervading Viṣṇu who has no one greater than himself and in whom, the high-souled one, everything exists, who is in the *interior of* all and who is endless (89)

As Viṣṇu is concealed in all the beings like fire in the woods, so let Visnu destroy all my sins (90)

As everything moving or non moving-beginning from Brahma and everything *which is estimated by wisdom, consists of* Visnu, so let Viṣṇu destroy my sin. (91)

All my actions, good and bad, Rajas-quality, Sattva quality and Tamas-quality and the sin produced in many lives, let all this go to destruction (92)

The sin which I committed with action, mind or speech in the night, in the morning, at noon, in the after noon or at the junctures, the evil action which I committed with body, mind or speech while standing, going or while lying or the bed either ignorantly or knowingly with my mental powers deviated due to pride, let all this sin *go to destruction by reciting the praise of* Viṣṇu (93, 94, 95)

The sin which is produced from the desire of another's wife or others' wealth and from enmity and the sin which is produced from tormenting others and from blaming

यच्च भोज्ये तथा पेये भक्ष्ये चोष्ये विलेहने ।
तद् यातु विलयं तोये यथा लवणभाजनम् ॥ ९७
यद् बाल्ये यच्च कौमारे यत् पापं यौवने मम ।
वयःपरिणतो यच्च यच्च जन्मान्तरे कृतम् ॥ ९८
तन्नारायण गोविन्द हरिकृष्णेश कीर्तनात् ।
प्रयातु विलयं तोये यथा लवणभाजनम् ॥ ९९
विष्णवे वासुदेवाय हरये केशवाय च ।
जनार्दनाय कृष्णाय नमो भूयो नमो नम ॥ १००
भविष्यन्नरकघ्नाय नमः कंसविघातिने ।
अरिष्टकेशिचाणूरदेवारिक्षयिणे नमः ॥ १०१
कोऽन्यो बलेर्वञ्चयिता त्वामृते वै भविष्यति ।
कोऽन्यो नाशयति बलाद् दर्पं हैहयभूपतेः ॥ १०२
कः करिष्यत्यथाऽन्यो वै सागरे सेतुबन्धनम् ।
वधिष्यति दशग्रीवं कः सामात्यपुरःसरम् ॥ १०३
कस्त्वामृतेऽन्यो नन्दस्य गोकुले रतिमेष्यति ।
प्रलम्बपूतनादीनां त्वामृते मधुसूदन ।
निहन्ताऽप्यथवा शास्ता देवदेव भविष्यति ॥ १०४
जपन्नेवं नरः पुण्यं वैष्णवं धर्ममुत्तमम् ।
इष्टानिष्टप्रसंगेभ्यो ज्ञानतोऽज्ञानतोऽपि वा ॥ १०५
कृतं तेन तु तत् पापं सप्तजन्मान्तराणि वै ।
महापातकसंज्ञं वा तथा चैवोपपातकम् ॥ १०६
यज्ञादीनि च पुण्यानि जपहोमव्रतानि च ।
नाशयेद् योगिनां सर्वमामपात्रमिवाम्भसि ॥ १०७
नरः संवत्सरं पूर्णं तिलपात्राणि षोडश ।
अहन्यहनि यो दद्यात् पठत्येतच्च तत्समम् ॥ १०८
अविलुप्तब्रह्मचर्यं संप्राप्य स्मरणं हरेः ।

the high souled persons and the sin coming from enjoyment, drink, food, sucking and licking—all this sin may disappear like salt vessel in water. (96, 97)

The sin which has been committed in childhood, in youth, in manhood, at the decline of age and which is committed in another life—all this sin may disappear like a salt vessel in water by reciting the praise of Viṣṇu, Nārāyaṇa, Govinda, Hari, Kṛṣṇa, Īśa. (98, 99)

Obeisance again and again to Viṣṇu, Vāsudeva, Hari, Keśava, Janārdana and Kṛṣṇa. (100)

Obeisance to the killer of coming Naraka and the killer of Kaṃsa. Obeisance to the destroyer of Ariṣṭa, Keśī, Cāṇūra and the demons (101)

Who excepting you will be the deceiver of Bali? Who excepting you can destroy by power the pride of the king Haihaya? (102)

Who other than you will effect the construction of a bridge over the sea? Who will kill the ten-necked Rāvaṇa along with his ministers and others? (103)

Who other than you will cause pleasure in the Gokula of Nanda? O god of gods, O killer of Madhu, who excepting you will be the killer or punisher of Pralamba, Pūtanā and others? (104)

If a man mutters these excellent and pious qualities of Viṣṇu in connection with the desired and the undesired, either knowingly or unknowingly, then all his sins committed in seven different births as well as the great sins and the minor sins are destroyed (105, 106)

The contemplative saints destroy their sins as well as the fruits of such pious observances such as sacrifice, muttering, burnt offering and vows like an unannealed vessel in water. (107)

If a person offers sixteen full pots of sesamum daily for one year and reads this prayer, both are equal. (108)

If a person remembers Viṣṇu without

विष्णुलोकमवाप्नोति सत्यमेतन्मयोदितम् ॥ १०९
यथैतत् सत्यमुक्तं मे न ह्यल्पमपि मे मृषा ।
राक्षसत्रस्तसर्वाङ्गं तथा मामेष मुञ्चतु ॥ ११०

पुलस्त्य उवाच ।

एवमुच्चारिते तेन मुक्तो विप्रस्तु रक्षसा ।
अकामेन द्विजो भूयस्तमाह रजनीचरम् ॥ १११

ब्राह्मण उवाच ।

एतद् भद्र मया ख्यातं तव पातकनाशनम् ।
विष्णोः सारस्वतं स्तोत्रं यज्जगाद सरस्वती ॥ ११२
हुताशनेन प्रहिता मम जिह्वाग्रसंस्थिता ।
जगादेनं स्तवं विष्णोः सर्वेषां चोपशान्तिदम् ॥ ११३
अनेनैव जगन्नाथं त्वमाराधय केशवम् ।
ततः शापापनोदं तु स्तुते लप्स्यसि केशवे ॥ ११४
अहर्निशं हृषीकेशं स्तवेनानेन राक्षस ।
स्तुहि भक्तिं दृढां कृत्वा ततः पापाद् विमोक्ष्यसे ॥११५
स्तुतो हि सर्वपापानि नाशयिष्यत्यसंशयम् ।
स्तुतो हि भक्त्या नृणां वै सर्वपापहरो हरिः ॥११६

पुलस्त्य उवाच ।

ततः प्रणम्य त विप्रं प्रसाद्य स निशाचरः ।
तदैव तपसे श्रीमान् शालग्राममगाद् वशी ॥ ११७
अहर्निशं स एवैनं जपन् सारस्वत स्तवम् ।
देवक्रियारतिर्भूत्वा तपस्तेपे निशाचरः ॥ ११८
समाराध्य जगन्नाथं स तत्र पुरुषोत्तमम् ।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्तवान् ॥ ११९

damaging his chastity, he attains the region of Viṣṇu I have told this truly (109)

As I have told this thing truly and as there is no falsehood in this, so let the Rākṣasa *release me*, *trembling* with all limbs" (110)

After this was uttered in this way, the Brāhmaṇa was released by the Rākṣasa The Brāhmaṇa said to the Rākṣasa again without any desire. (111)

Brāhmaṇa said, "O good one, I have uttered this sin-destroying Sārasvata eulogy of Viṣṇu which Sarasvatī had spoken (112)

"Sarasvatī, sent by Agni and staying on the tip of my tongue, had spoken this eulogy of Viṣṇu, the giver of peace to all (113)

"You should worship Viṣṇu, the lord of the world, with this, and when Viṣṇu is praised, then you will get *the removal of* your curse (114)

"O Rākṣasa, *praise* Viṣṇu, the master of sense organs, day and night with this eulogy after making your devotion quite firm Then you will be released from sin (115)

"Being praised, Viṣṇu will destroy your sins undoubtedly because when Viṣṇu is praised with devotion, he removes all the sins of people." (116)

Pulastya said: Then after saluting and pleasing the Brāhmaṇa, the illustrious and powerful Rākṣasa went immediately to Śālagrāma for penance. (117)

Muttering this Sārasvata eulogy day and night, the Rākṣasa, finding pleasure in the worship of god, performed the penance (118)

Having propitiated Viṣṇu, the lord of the world, the highest soul, he was released from all sins and then he attained the region of Viṣṇu (119)

एतत् ते कथितं ब्रह्मन् विष्णोः सारस्वतं स्तवम् ।
विप्रवक्त्रस्थया सम्यक्सरस्वत्या समीरितम् ॥ १२०

य एतत् परमं स्तोत्रं वासुदेवस्य मानवः ।
पठिष्यति स सर्वेभ्यः पापेभ्यो मोक्षमाप्स्यति ॥ १२१

इति श्रीवामनपुराणे एकोनषष्टितमोऽध्याय ॥५९॥

६०

पुलस्त्य उवाच ।
नमस्तेऽस्तु जगन्नाथ देवदेव नमोऽस्तु ते ।
वासुदेव नमस्तेऽस्तु बहुरूप नमोऽस्तु ते ॥ १
एकशृङ्ग नमस्तुभ्यं नमस्तुभ्यं वृषाकपे ।
श्रीनिवास नमस्तेऽस्तु नमस्ते भूतभावन ॥ २
विष्वक्सेन नमस्तुभ्यं नारायण नमोऽस्तु ते ।
ध्रुवध्वज नमस्तेऽस्तु सत्यध्वज नमोऽस्तु ते ॥ ३
यज्ञध्वज नमस्तुभ्यं धर्मध्वज नमोऽस्तु ते ।
तालध्वज नमस्तेऽस्तु नमस्ते गरुडध्वज ॥ ४
वरेण्य विष्णो वैकुण्ठ नमस्ते पुरुषोत्तम ।
नमो जयन्त विजय जयानन्त पराजित ॥ ५
कृतावर्त महावर्त महादेव नमोऽस्तु ते ।

I have spoken to you, O Brāhmaṇa, this Sārasvata eulogy of Viṣṇu which was uttered well by Sarasvatī, staying in the mouth of the Brāhmana. (120)

The man who will read this most excellent eulogy of Viṣṇu, he will attain freedom from all sins (121)

Thus end the Fifty-ninth Chapter, in the Vāmana Purāna—59

60

Pulastya said Obeisance be to you, O Jagannātha (the Lord of the universe) O Devadeva (Great God), salutation be to you My salutation to you, O Vāsudeva (the Self luminous Deity) Obeisance to you, O Bahurūpa (Multiform) (1)

Obeisance to you Ekaśrṅga (Having only one form) Salutation to you Vṛṣākapi (Man ape) O Śrīnivāsa (In whom Lakṣmī always remains), salutation be to you O Bhūtabhāvana (Who causes the growth of beings), salutation be to you (2)

O Visvakśena, salutation be to you O Nārāyaṇa salutation be to you O Dhruva dhvaja (Pole-star-bannered), salutation be to you O Satyadhvaja (Truth bannered), salutation be to you (3)

O Yajnadhvaja (Sacrifice-bannerd), salutation be to you O Dharmadhvaja (Whose banner is law), salutation be to you O Tāladhvaja (Palm-bannered), salutation be to you Salutation to you, O Garuḍadhvaja (Garuḍa bannered). (4)

O Vareṇya (Excellent), Viṣṇu (All-pervading), Vaikuṇṭha (Viṣṇu-kṛṣṇa), salutation be to you Salutation, O Jayanta (Who is the cause of all success) O Vijaya (Who excels the world), O Jaya (Who is victorious over all), Ananta (Who has no end), Parājita (Conquered) (5)

O Kṛtāvarta (Revolving), O Mahāvarta-

अनाद्याद्यन्त मध्यान्त नमस्ते पद्मजप्रिय ॥ ६
पुरंजय नमस्तुभ्यं शत्रुंजय नमोऽस्तु ते ।
शुभंजय नमस्तेऽस्तु नमस्तेऽस्तु धनंजय ॥ ७
सृष्टिगर्भ नमस्तुभ्यं शुचिश्रवः पृथुश्रवः ।
नमो हिरण्यगर्भाय पद्मगर्भाय ते नमः ॥ ८
नमः कमलनेत्राय कालनेत्राय ते नमः ।
कालनाभ नमस्तुभ्यं महानाभ नमो नमः ॥ ९
वृष्टिमूल महामूल मूलावास नमोऽस्तु ते ।
धर्मावास जलावास श्रीनिवास नमोऽस्तु ते ॥ १०

धर्माध्यक्ष प्रजाध्यक्ष लोकाध्यक्ष नमो नमः ।
सेनाध्यक्ष नमस्तुभ्यं कालाध्यक्ष नमोऽस्तु ते ॥ ११
गदाधर श्रुतिधर चक्रधारिन् श्रियो धर ।
वनमालाधर हरे नमस्ते धरणीधर ॥ १२
आर्चिषेण महासेन नमस्तेऽस्तु पुरुष्टुत ।
बहुकल्प महाकल्प नमस्ते कल्पनामुख ॥ १३
सर्वात्मन् सर्वग विभो विरिञ्चे श्वेत केशव ।
नील रक्त महानील अनिरुद्ध नमोऽस्तु ते ॥ १४
द्वादशात्मक कालात्मन् सामात्मन् परमात्मक ।

(the Great whirlpool), O Mahādeva (Great God), salutation be to you Anādya (Having no beginning), Ādyanta (Beginning and end) O Madhyānta (Middle and end), Padmajapriya (Dear to Brahman), salutation be to you (6)

O Purañjaya (City-conqueror), salutation be to you. O Śatruñjaya (Foe-conqueror), salutation be to you O Śubhañjaya (Prosperity-conqueror), salutation be to you O Dhanañjaya (wealth conqueror), salutation be to you. (7)

O Sṛṣṭigarbha (the Embryo *of creation*) salutation be to you O Śuciśravas (Whose name is holy), O Pṛthuśravas (Far-famed), salutation be to you O Hiraṇyagarbha (Who is the cause of Brahman), O Padmagarbha (Worshipped inside the lotus of the heart), salutation to you. (8)

Salutation to Kamalanetra (Lotus-eyed) Salutation to you, O Kālanetra (the Black eyed). O Kālanābha (*Time-navelled*), salutation to you, O Mahānābha (Large navelled), salutation again and again (9)

O Vṛṣṭimūla (*foundation of rain*), O Mahāmūla (the Great Root), O Mūlāvāsa (the Original Residence), salutation be to you. O Dharmāvāsa (Resident in Virtue), O Jalavāsa (*Resident in water*), O Śrīnivāsa (the Abode of Lakṣmī), salutation be to you (10)

O Dharmādhyakṣa (Overseer of the merits and demerits of all), O Prajādhyakṣa (Surveyor of creatures), O Lokādhyakṣa (Overseer of the universe), salutation again again O Senādhyakṣa (Exerciser of supervision over time), Salutation be to you. O Kālādhyakṣa, salutation be to you (11)

O Gadadhara (Wielder of the club), O Śrutidhara (Receptacle of the wisdom of the Vedas) O Cakradhārin (Holder of the discus), O Śrīdhara (Receptacle of Lakṣmī), O Vanamālādhara (Wearer of the garland of wood-flowers), O Hari (Remover of rebirth and its cause), O Dharaṇīdhara (Upholder of the world), salutation be to you (12)

O Arcisena, O Mahāsena (Kārtikeya), O Puruṣṭuta (Highly Lauded), Salutation be to you, O Bahukalpa (Manifold), O Mahākalpa (Great cycle of time), O Kalpanāmukha (Source of invention) Salutation to you. (13)

O Sarvātman (*the Universal Soul*), O Sarvaga (Omnipresent), O Vibhu (Mighty), O Viriñci (Brahman), O Śveta (White), O Keśava (*Lovely haired*), O Nīla (*Dark-blue*), O Rakta (Red), O Mahānīla (Deep Blue), O Aniruddha (Not restrained by anyone), salutation be to you (14)

O Dvādaśātmaka (Appearing in Twelve

व्योमकात्मक सुब्रह्मन् भूतात्मक नमोऽस्तु ते ॥ १५
हरिकेश महाकेश गुडाकेश नमोऽस्तु ते ।
मुञ्जकेश हृषीकेश सर्वनाथ नमोऽस्तु ते ॥ १६
सूक्ष्म स्थूल महास्थूल महासूक्ष्म शुभंकर ।
श्वेतपीताम्बरधर नीलवास नमोऽस्तु ते ॥ १७
कुशेशय नमस्तेऽस्तु पद्मेशय जलेशय ।
गोविन्द प्रीतिकर्ता च हंस पीताम्बरप्रिय ॥ १८
अधोक्षज नमस्तुभ्यं सीरध्वज जनार्दन ।
वामनाय नमस्तेऽस्तु नमस्ते मधुसूदन ॥ १९
सहस्रशीर्षाय नमो ब्रह्मशीर्षाय ते नमः ।
नमः सहस्रनेत्राय सोमसूर्यानलेक्षण ॥ २०
नमश्चाथर्वशिरसे महाशीर्षाय ते नमः ।
नमस्ते धर्मनेत्राय महानेत्राय ते नमः ॥ २१
नमः सहस्रपादाय सहस्रभुजमन्यवे ।
नमो यज्ञवराहाय महारूपाय ते नमः ॥ २२
नमस्ते विश्वदेवाय विश्वात्मन् विश्वसंभव ।
विश्वरूप नमस्तेऽस्तु त्वत्तो विश्वमभूदिदम् ॥ २३
न्यग्रोधस्त्वं महाशाखस्त्वं मूलकुसुमार्चितः ।

forms) O Kālātman (Composed of Kala), O Sāmātmam (Composed of the Sāmans), O Paramātmaka (the Supreme Self), O Vyomakātmaka (the Sky in essence), O Subrahman (Supreme Being), O Bhutātmaka (Who includes all creatures in His self) salutation be to you (15)

O Harikeśa (Tawny-haired), O Mahākeśa (Long-haired), O Guḍakeśa (Thick haired), O Muñjakeśa (Muñja haired), O Hṛṣikeśa (Ruler of the sense-organs), O Sarvanātha (Lord of every thing), Salutation be to you. (16)

O Sūkṣma (Subtle), O Sthūla (Gross) O Mahāsthula (Very Gross), O Mahasukṣma (Very Subtle), O Śubhaṅkara (Promoter of welfare), O Svetapītāmbaradhara (Wearer of white and yellow garments), O Nīlavāsa (Dressed in dark blue clothes), salutation be to you (17)

O Kuśeśaya (Reclining on the Kuśa grass), O Padmeśaya (Recliner on lotus), O Jaleśay (Reclining on Water) O Govinda (Restorer of the submerged earth from the floods) Pritikartṛ (Producer of love towards Him), O Haṁsa (Saviour of created beings from the round of rebirth), O Pītambarapriya (Fond of yellow garments), salutation be to you (18)

O Adhokṣaja (whose senses are directed downwards), O Sīradhvaja (Plough-bannered), O Janārdana (Whom seekers pray for the fulfilment of their wishes), O Vamana (Dwarf), O Madhusūdana (Slayer of the demon Madhu), salutation to you. (19)

To Sahasraśīrṣa (who has innumberable heads), Brahmaśīrṣa (Brahman's head), Sahasranetra (Who has innumerable eyes), Somasūryānalekṣaṇa (Whose eyes are the Moon, the Sun and Fire), salutation (20)

And Salutation to you, Atharvaśiras. Salutation to you Mahaśirṣa (Large headed), Salutation to you, Dharmanetra (Whose eyes are virtue), Salutation to you Mahānetra (Large-eyed) (21)

Salutation to you Sahasrapāda (who has innumerable feet), and Sahasrabhujamanyu (Enemy of Bāṇa, the demon), Salutation to you Yajñavarāha (Boar incarnation), Salutation to you, Mahārūpa (Mighty in form) (22)

Salutation to you Viśvadeva (All Divine), O Viśvātman (the inner Essence of the universe), O Viśvasaṁbhava (the Source of the universe), O Viśvarūpa (Whose concrete form is the universe), Salutation to you From you has this universe come into being (23)

You are Nyagrodha (the Banyan tree).

स्कन्धपत्राङ्कुरलतापल्लवाय नमोऽस्तु ते ॥ २४
मूलं ते ब्राह्मणा ब्रह्मन् स्कन्धस्ते क्षत्रियाः प्रभो ।
वैश्याः शाखा दलं शूद्रा वनस्पते नमोऽस्तु ते ॥ २५
ब्राह्मणाः साग्नयो वक्त्राः दोर्दण्डाः सायुधा नृपाः ।
पार्श्वाद् विशश्चोरुयुगाज्जाताः शूद्राश्च पादतः ॥ २६
नेत्राद् भानुरभूत् तुभ्यं पद्भ्यां भूः श्रोत्रयोर्दिशः ।
नाभ्या ह्यभूदन्तरिक्षं शशाङ्को मनसस्तव ॥ २७
प्राणाद् वायुः समभवत् कामाद् ब्रह्मा पितामहः ।
क्रोधात् त्रिनयनो रुद्रः शीर्ष्णो द्यौः समवर्तत ॥ २८
इन्द्राग्नी वदनात् तुभ्यं पशवो मलसंभवाः ।
ओषध्यो रोमसंभूता विराजस्त्वं नमोऽस्तु ते ॥ २९

Mahāśākha (Mighty-branched), Mūlakusumārcita (Worshipped with roots and flowers), Salutation be to you, Skandhapatrāṅkuralatāpallava (who comprises the trunk, leaves, sprouts, creepers and blossoms) (24)

O Brahman, Brāhmaṇas are your root, O Lord, Kṣatriyas are your trunk, Vaiśyas are your branches, and the Śūdras are the leaves. O King of the wood, I bow to you. (25)

The Brāhmaṇas maintaining the Sacred Fire are the mouths, the weapon-holding Kṣatriyas the arms, the Vaiśyas are born of the sides and thighs, and the Śūdras from the feet (26)

From your eye was born the Sun, from the feet the earth, from the ears the quarters, from the navel the sky and from your mind, the moon, was produced. (27)

From the vital air came into being wind, from desire Brahman, the grandfather, from the anger the Three-eyed Śiva, and from the head was produced heaven. (28)

Indra and Agni sprang from your mouth, animals were born of the refuse, plants came into being from the hair of your body, you are Virāja, salutation be to you. (29)

पुष्पहास नमस्तेऽस्तु महाहास नमोऽस्तु ते ।
ॐकारस्त्वं वषट्कारो वौषट् त्वं च स्वधा सुधा ॥३०
स्वाहाकार नमस्तुभ्यं हन्तकार नमोऽस्तु ते ।
सर्वाकार निराकार वेदाकार नमोऽस्तु ते ॥ ३१
त्वं हि वेदमयो देवः सर्वदेवमयस्तथा ।
सर्वतीर्थमयश्चैव सर्वयज्ञमयस्तथा ॥ ३२
नमस्ते यज्ञपुरुष यज्ञभागभुजे नमः ।
नमः सहस्रधाराय शतधाराय ते नमः ॥ ३३
भूर्भुवःस्वःस्वरूपाय गोदायामृतदायिने ।
सुवर्णब्रह्मदात्रे च सर्वदात्रे च ते नमः ॥ ३४
ब्रह्मेशाय नमस्तुभ्यं ब्रह्मादे ब्रह्मरूपधृक् ।

O Puṣpahāsa (Smiling with flowers), salutation be to you. O Mahāhāsa (Loud laughter), Salutation be to you. You are the Om exclamation, Vaṣaṭ, Vauṣaṭ, Svadhā and Sudhā (30)

O Svāhākāra, salutatation to you ; O Hantakāra O Nirākāra (Formless), O Vedākāra (Veda formed), I bow to you. (31)

You contain the Vedic knowledge and you comprise all gods, all holy places and all sacrifices. (32)

Salutation to you, O Yajñapuruṣa (Soul of sacrifices) Salutation to Yajñabhāgabhuk (Enjoyer of sacrifice), Salutation to you Sahasradhāra Śatadhara (Having a hundred-edge thunder-bolt). (33)

Salutation to you Bhūr-Bhuvaḥ-Svaḥ Svarūpa (True self of Bhūḥ Bhuvaḥ Svaḥ), Goda (Presenting with Kine), Amṛtadāyin (Amṛta-giver) Suvarṇabrahmadātṛ (Giver of wealth *and religious knowledge*) *and* Sarvadātṛ (Bestower of every thing). (34)

Salutation to you O Brahmeśa (God Brahman), O Brahmādi (Beginning with Brahman), O Brahmarūpadhṛk (Having the form of Brahman), *O Parabrahman (Supreme*

परब्रह्म नमस्तेऽस्तु शब्दब्रह्म नमोऽस्तु ते ॥ ३५
विद्यास्त्वं वेद्यरूपस्त्वं वेदनीयस्त्वमेव च ।
बुद्धिस्त्वमपि बोध्यश्च बोधस्त्वं च नमोऽस्तु ते ॥ ३६
होता होमश्च हव्यं च हूयमानश्च हव्यवाट् ।
पाता पोता च पूतश्च पावनीयश्च ॐ नमः ॥ ३७
हन्ता च हन्यमानश्च ह्रियमाणस्त्वमेव च ।
हर्त्ता नेता च नीतिश्च पूज्योऽग्र्यो विश्वधार्यसि ॥ ३८
स्रुक्स्रुवौ परधामासि कपालोलूखलोऽरणिः ।
यज्ञपात्रारणेयस्त्वमेकधा बहुधा त्रिधा ॥ ३९
यज्ञस्त्वं यजमानस्त्वमीड्यस्त्वमसि याजकः ।
ज्ञाता ज्ञेयस्तथा ज्ञानं ध्येयो ध्याताऽसि चेश्वर ॥ ४०
ध्यानयोगश्च योगी च गतिर्मोक्षो धृतिः सुखम् ।
योगाङ्गानि त्वमीशानः सर्वगस्त्वं नमोऽस्तु ते ॥ ४१
ब्रह्मा होता तथोद्गाता साम यूपोऽथ दक्षिणा ।
दीक्षा त्वं त्वं पुरोडाशस्त्वं पशुः पशुवाह्यसि ॥ ४२
गुह्यो धाता च परमः शिवो नारायणस्तथा ।
महाजनो निरयनः सहस्रार्केन्दुरूपवान् ॥ ४३

Being), salutation be to you O Śabda Brahman (Word Brahman), salutation be to you (35)

You are Vidyā (Knowledge) you are Vedyarūpa (of the form of Knowledge), you are Vedanīya (To be made known) You are Buddhi (Intelligence), Bodhya (Object to be communicated) and Bodha (Awakening), Salutation be to you. (36)

You are Hotā (Sacrificer), Homa (Sacrifice), Havya (Oblation to the gods), Hūyamāna (Being offered as an oblation) Havyavāṭ (Fire), Pātṛ (Defender), Potṛ (Purified), Pūta (Purified) and Pavanīya (To be purified), Om salutation (37)

Surely you are Hantṛ (Slayer) and Hanyamāna (Being slain) You are Hartṛ (Seizer), Neti (Leader), Nīti (Policy), Pujya (Respectable) Agrya (Foremost) Viśvadhārī (All-maintaining) (38)

You are Sruk Suvau (Sruk and Sruva ladles), Paradhāma (Highest plane), Kapāla (Dish for the Puroḍāśa offering) Ulukhala (Wooden mortar), Araṇi (Piece of wood for kindling sacrificial fire) You are Yajñapātrāraṇeya (the Sacrificial Vessel known as the Araṇeya (box for Araṇi) You are of one form, two forms and three (many forms) (39)

You are Yajna (Sacrifice), you are Yajamāna (Performer of a sacrifice), you are Idya (To be invoked), You are Yājaka (Sacrificer) You are Jnāta (Knower), Jñeya (Knowledge) Dhyeya (To be meditated on) Dhyatṛ (Meditator) and Īśvara (Master) (40)

You are Dhyānayoga (Profound Meditation), Yogin (Contemplative Saint), Gati (Refuge), Mokṣa (Emancipation), Dhṛti *(Fortitude), Sukha (Pleasure), Yogāṅga* (Means of Attaining Yoga), Iśāna (Master of All created beings), Sarvaga (Who is in every thing) To you be salutation (41)

You are Brahman (Brahman priest), Hotṛ (Hotṛ priest), Udgatṛ (Udgatṛ priest), Sāmayūpa (Having the Sāmaveda as the sacrificial post), Dakṣiṇā (Donation to the priest), Dikṣā (Consecration for a Religious ceremony), Puroḍāśa (Puroḍāśa Oblation) Paśu (Sacrificial Animal), Paśuvahin (Carrier of Animals) (42)

You are Guhya (Mysterious) Dhatṛ (Creator), Parama (the Highest), Śiva, Nārāyaṇa (Viṣṇu), Mahājana (the Populace), Nirayana (Egression from earthly life), Sahasrārkendurūpavat (Having a form as resplendent as thousand Suns and Moons, put together) (43)

द्वादशारोऽथ षण्णाभिस्त्रिव्यूहो द्वियुगस्तथा ।
कालचक्रो भवानीशो नमस्ते पुरुषोत्तमः ॥ ४४
पराक्रमो विक्रमस्त्वं हयग्रीवो हरीश्वरः ।
नरेश्वरोऽथ ब्रह्मेशः सूर्येशस्त्वं नमोऽस्तु ते ॥ ४५
अश्ववक्त्रो महामेधाः शंभुः शक्रः प्रभञ्जनः ।
मित्रावरुणमूर्तिस्त्वममूर्तिरनघः परः ॥ ४६
प्राग्वंशकायो भूतादिर्महाभूतोऽच्युतो द्विजः ।
त्वमूर्ध्वकर्ता ऊर्ध्वश्च ऊर्ध्वरेता नमोऽस्तु ते ॥ ४७
महापातकहा त्वं च उपपातकहा तथा ।
अनीशः सर्वपापेभ्यस्त्वामहं शरणं गतः ॥ ४८
इत्येतत् परमं स्तोत्रं सर्वपापप्रमोचनम् ।
महेश्वरेण कथितं वाराणस्यां पुरा मुने ॥ ४९
केशवस्याग्रतो गत्वा स्नात्वा तीर्थे सितोदके ।
उपशान्तस्तथा जातो रुद्रः पापवशात् ततः ॥ ५०
एतत् पवित्रं त्रिपुरघ्नभाषितं
पठन् नरो विष्णुपरो महर्षे ।
विमुक्तपापो ह्युपशान्तमूर्तिः
सपूज्यते देववरैः प्रसिद्धैः ॥ ५१

इति श्रीवामनपुराणे षष्टितमोऽध्यायः ॥६०॥

You are Dvādaśāra (Having twelve spokes), Sannābhi (Having six navels), Trivyūha (Trebly-manifested), Dviyuga (having two-yokes) Kālacakra (Wheel of time), Bhavānīśa (Lord of Bhavānī), Puruṣottama (Supreme Being). Salutation to you. (44)

You are Parākrama (Endeavour), Vikrama (Valour), Hayagrīva (Horse-necked), Harīśvara (King of the Monkeys), Nareśvara (King), Brahmeśa (the God Brahman), Sūryeśa (the God Sūrya) Salutation be to you (45)

You are Aśvavaktra (Kinnara), Mahāmedhas (Great sacrifice), Śambhu (the Source of all auspiciousness), Śakra (Indra), Prabhañjana (Wind), Mitrāvarunamūrti (Mitra and Varuna in form), Amūrti (Formless), Anagha (Sinless), Para (Most distinguished). (46)

You are Prāgvamśakāya (the Previous Generation in person), Bhūtādi (the Supreme spirit), Mahābhūta (Primary element), Acyuta (Imperishable), Dvija (Twice-born), Ūrddhvakartr (Whose action tends upwards), Ūrddhva, Ūrddhvaretas (Perpetually celibate). Salutation to you. (47)

You are Mahāpātakahan (the Destroyer of the Major sins), Upapātakahan (the Destroyer of the Minor sins), Sarvapāpebhyo Anīśa (Above all sins) I take refuge with you (48)

O sage, this great hymn of praise, capable of destroying all sins was revealed by Maheśvara in Vārānasī (49)

Going before Keśava and bathing in the Sitodaka Tīrtha, Śiva became free from the bondage of sin. (50)

O sage, reciting this holy Stotra which was revealed by the Slayer of Tripura, a man devoted to Viṣṇu is freed from sins, and calm in appearance, he is honoured by the great gods of worshipful eminence. (51)

Thus ends the Sixtieth Chapter, in the Vāmana-Purāṇa—60.

६१

पुलस्त्य उवाच ।
द्वितीयं पापशमनं स्तवं वक्ष्यामि ते मुने ।
येन सम्यगधीतेन पापं नाशं तु गच्छति ॥ १
मत्स्यं नमस्ये देवेशं कूर्मं गोविन्दमेव च ।
हयशीर्षं नमस्येऽहं भवं विष्णुं त्रिविक्रमम् ॥ २
नमस्ये माधवेशानौ हृषीकेशकुमारिणौ ।
नारायणं नमस्येऽहं नमस्ये गरुडासनम् ॥ ३
ऊर्ध्वकेशं नृसिंहं च रूपधारं कुरुध्वजम् ।
कामपालमखण्डं च नमस्ये ब्राह्मणप्रियम् ॥ ४
अजितं विश्वकर्माणं पुण्डरीकं द्विजप्रियम् ।
हंसं शंभुं नमस्ये च ब्रह्माणं सप्रजापतिम् ॥ ५
नमस्ये शूलबाहुं च देवं चक्रधरं तथा ।
शिवं विष्णुं सुवर्णाक्षं गोपतिं पीतवाससम् ॥ ६
नमस्ये च गदापाणिं नमस्ये च कुशेशयम् ।
अर्धनारीश्वरं देवं नमस्ये पापनाशनम् ॥ ७
गोपालं च सवैकुण्ठं नमस्ये चापराजितम् ।
नमस्ये विश्वरूपं च सौगन्धिं सर्वदाशिवम् ॥ ८
पाञ्चालिकं हयग्रीवं स्वयम्भुवममरेश्वरम् ।
नमस्ये पुष्कराक्षं च पयोगन्धिं च केशवम् ॥ ९
अविमुक्तं च लोलं च ज्येष्ठेशं मध्यमं तथा ।
उपशान्तं नमस्येऽहं मार्कण्डेयं सजम्बुकम् ॥ १०
नमस्ये पद्मकिरणं नमस्ये वडवामुखम् ।
कार्तिकेयं नमस्येऽहं बाह्लीकं शिखिनं तथा ॥ ११
नमस्ये स्थाणुमनघं नमस्ये वनमालिनम् ।

61

Pulastya said : O sage, I shall now recite for you the second Pāpanāśana hymn by the repetition of which sin is destroyed. (1)

I bow down to Matsya, the Highest among gods, Kūrma and Govinda I salute Hayasirṣa, Bhava, Visnu and Vāmana. (2)

I salute Mādhava, Iśāna, Hrsikeśa, Kārtikeya I bow down to Nārāyana. I bow down to the Garuḍa-rider. (3)

I bow down to Ūrddhvakeśa, Nrsimha, Rūpadhāra and Kurudhvaja, I salute Kāmapāla, Akhanda and Brāhmana-Priya (4)

I salute Ajita, Viśvakarman, Pundarika, Dvijapriya, Hamsa, Śambhu, Brahman and Prajāpati (5)

I bow down to Śulabāhu, Lord Cakradhara, Śiva, Visnu, Suvarnākṣa, Gopati and Pitavāsas. (6)

I salute Gadāpāni, I salute Kuśesaya ; I salute Lord Ardhanārīśvara I salute Pāpanāśana. (7)

I bow down to Gopāla, and Vaikuntha ; I salute Aparājita ; I salute Viśvarūpa, Saugandhi and Sarvada-śivam. (8)

I salute Pāñcālika, Hayagrīva, Svayambhu, Amareśvara, Puṣkarākṣa, Payogandhi, Kesava (9)

I bow down to Avimukta, Lola, Jyeṣtheśa and Madhyama. I salute Upaśānta, Mārkandeya, and Jambuka (10)

I salute Padmakirana ; I salute Vadavāmukha, I salute Kārtikeya ; I salute

नमस्ये लाङ्गलीशं च नमस्येऽहं श्रियः पतिम् ॥ १२
नमस्ये च त्रिनयनं नमस्येहव्यवाहनम् ।
नमस्ये च त्रिसौवर्णं नमस्ये धरणीधरम् ॥ १३
त्रिणाचिकेतं ब्रह्मेशं नमस्ये शशिभूषणम् ।
कपर्दिनं नमस्ये च सर्वामयविनाशनम् ॥ १४
नमस्ये शशिनं सूर्यं ध्रुवं रौद्रं महौजसम् ।
पद्मनाभं हिरण्याक्षं नमस्ये स्कन्दमव्ययम् ॥ १५
नमस्ये भीमहंसौ च नमस्ये हाटकेश्वरम् ।
सदा हंसं नमस्ये च नमस्ये प्राणतर्पणम् ॥ १६
नमस्ये रुक्मकवचं महायोगिनमीश्वरम् ।
नमस्ये श्रीनिवासं च नमस्ये पुरुषोत्तमम् ॥ १७
नमस्ये च चतुर्बाहुं नमस्ये वसुधाधिपम् ।
वनस्पतिं पशुपतिं नमस्ये प्रभुमव्ययम् ॥ १८
श्रीकण्ठं वासुदेवं नीलकण्ठं सदण्डिनम् ।
नमस्ये सर्वमनघं गौरीशं नकुलीश्वरम् ॥ १९
मनोहरं कृष्णकेशं नमस्ये चक्रपाणिनम् ।
यशोधरं महाबाहुं नमस्ये च कुशप्रियम् ॥ २०
भूधरं छादितगदं सुनेत्रं शूलशङ्खिनम् ।
भद्राक्षं वीरभद्रं च नमस्ये शङ्कुकर्णिकम् ॥ २१
वृषध्वजं महेशं च विश्वामित्रं शशिप्रभम् ।
उपेन्द्रं चैव गोविन्दं नमस्ये पङ्कजप्रियम् ॥ २२
सहस्रशिरसं देवं नमस्ये कुन्दमालिनम् ।
कालाग्निं रुद्रदेवेशं नमस्ये कृत्तिवाससम् ॥ २३
नमस्ये छागलेशं च नमस्ये पङ्कजासनम् ।
सहस्राक्षं कोकनदं नमस्ये हरिशंकरम् ॥ २४
अगस्त्यं गरुडं विष्णुं कपिलं ब्रह्मवाङ्मयम् ।
सनातनं च ब्रह्माणं नमस्ये ब्रह्मतत्परम् ॥ २५
अप्रतर्क्यं चतुर्बाहुं सहस्रांशुं तपोमयम् ।

Bāhlika and Śikhin. (11)

I bow down to the *faultless* Sthāṇu; I salute Vanamālin; I salute Lāṅgalīśa; I salute Śrīpati. (12)

And I salute Trinayana; I salute Havyavāhana; I salute Trisauvarṇa; I salute Dharaṇīdhara. (13)

I bow down to Triṇāciketa, Brahmeśa and Śaśibhūṣaṇa, I salute Kapardin and Sarvāmayavināśana. (14)

I salute Moon, Sun, Polar Star, and powerful Rudra. I salute Padmanābha, Hiraṇyākṣa, I salute the Imperishable Skanda. (15)

I salute Bhīma and Haṁsa and I bow down to Hāṭakeśvara; I ever bow down to Haṁsa; I salute Prāṇtarpaṇa. (16)

I salute Rukmakavaca, Mahāyogin and Īśvara. I salute Śrīnivāsa; I salute Puruṣottama. (17)

I salute Caturbāhu; I salute Vāsudhādhipa, Vanaspati, Paśupati; I salute the Imperishable Master. (18)

I bow to Śrīkaṇṭha, to Vāsudeva, to Nīlakaṇṭha, to Sadaṇḍin. I salute the All Faultless Gaurīsa, Nakulīśvara. (19)

I salute Manohara, Kṛṣṇakeśa; *and Cakrapāṇi*; I bow down to Yaśodhara, Mahābāhu, and *Kuśapriya*. (20)

I bow to Bhūdhara, Chāditagada, *Sunetra, Śūlaśaṅkhin, Bhadrākṣa*, Vīrabhadra, and Śaṅkukarṇika. (21)

I salute Vṛṣadhvaja, Maheśa, Viśvāmitra and Śaśiprabha And I salute Upendra, *Govinda, and Paṅkajapriya.* (22)

I bow to Lord Sahasraśiras and Kundamālin; I bow to *Kālāgni*, *Rudradeveśa* Chāgaleśa, Paṅkajāsana, Sahasrākṣa, Kokanada and Hariśaṅkara. (23, 24).

I salute Agastya, Garuḍa, Viṣṇu, Kapila, Brahmavāṅmaya, Sanātana, Brahman, and Brahmatatpara. (25)

I salute Apratarkya, Caturbāhu, Sahasrāṁśu, Tapomaya, Dharmarāja, and Lord

नमस्ये धर्मराजानं देवं गरुडवाहनम् ॥ २६
सर्वभूतगतं शान्तं निर्मलं सर्वलक्षणम् ।
महायोगिनमव्यक्तं नमस्ये पापनाशनम् ॥ २७
निरञ्जनं निराकारं निर्गुणं निर्मलं पदम् ।
नमस्ये पापहन्तारं शरण्यं शरणं व्रजे ॥ २८

एतत् पवित्रं परमं पुराणं
प्रोक्तं त्वगस्त्येन महर्षिणा च ।
धन्यं यशस्यं बहुपापनाशनं
संकीर्तनात् स्मरणात् संश्रवाच्च ॥ २९

इति श्रीवामनपुराणे एकषष्टितमोऽध्यायः ॥६१॥

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पुलस्त्य उवाच ।
गतेऽथ तीर्थयात्रायां प्रह्लादे दानवेश्वरे ।
कुरुक्षेत्रं समभ्यागाद् यष्टुं वैरोचनो बलिः ॥ १
तस्मिन् महाधर्मयुते तीर्थे ब्राह्मणपुंगवः ।
शुक्रो द्विजातिप्रवरानामन्त्रयत भार्गवान् ॥ २
भृगूनामन्त्र्यमाणान् वै श्रुत्वात्रेया सगौतमाः ।
कौशिकाङ्गिरसश्चैव तत्यजुः कुरुजाङ्गलान् ॥ ३
उत्तराशां प्रजग्मुस्ते नदीमनु शतद्रुकाम् ।
शातद्रवे जले स्नात्वा विपाशां प्रययुस्ततः ॥ ४
विज्ञाय तत्राप्यरतिं स्नात्वाऽर्च्य पितृदेवताः ।

Garuḍa-rider (26)

I salute Sarvabhūtagata, Śānta, Nirmala, Sarvalakṣaṇa, Mahāyogin, Avyakta, Papanāśana. (27)

I salute Nirañjana, Nirākāra, Nirguṇa, Nirmala Pada, and Pāpahantṛ I take shelter with Him who affords shelter to all (28)

This Pāpanāśana Stotra, most excellent, eternal and revealed by the great Ṛṣi Agastya, brings about wealth, renown and annihilation of sins on being recited, remembered and heard. (29)

Thus ends the Sixty first Chapter, in the Vāmana-Purāṇa—61

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Pulastya said · After the departure of Prahlāda, the lord of demons, for visiting the holy places, then Bali, the son of Virocana, came to Kurukṣetra to perform the sacrifice. (1)

The excellent Brāhmaṇa Śukra invited Brāhmaṇas of Bhārgava family, the most excellent among the Brāhmaṇas, in the holy place endowed with great piety. (2)

Hearing that the Bhṛgus were invited, the Ātreyas, Gautamas, Kauśika and Aṅgirasas left the Kurujāngalas (3)

They went to the northern direction towards the river Śatadru and having taken bath in the water of Śatadru then they went to the river Vipāśā. (4)

Having found no satisfaction there also, they, having taken bath and having

प्रजग्मुः किरणां पुण्यां दिनेशकिरणच्युताम् ॥ ५
तस्यां स्नात्वाऽर्च्य देवर्षे सर्व एव महर्षयः ।
ऐरावतीं सुपुण्योदां स्नात्वा जग्मुरथेश्वरीम् ॥ ६
देविकाया जले स्नात्वा पयोष्ण्यां चैव तापसाः ।
अवतीर्णा मुने स्नातुमात्रेयाद्याः शुभां नदीम् ॥ ७
ततो निमग्ना ददृशुः प्रतिबिम्बमथात्मनः ।
अन्तर्जले द्विजश्रेष्ठ महदाश्चर्यकारकम् ॥ ८
उन्मज्जनें च ददृशुः पुनर्विस्मितमानसाः ।
ततः स्नात्वा समुत्तीर्णा ऋषयः सर्व एव हि ॥ ९
जग्मुस्ततोऽपि ते ब्रह्मन् कथयन्तः परस्परम् ।
चिन्तयन्तश्च सततं किमेतदिति विस्मिताः ॥ १०
ततो दूरादपश्यन्त वनषण्डं सुविस्तृतम् ।
वनं हरगलश्यामं खगध्वनिनिनादितम् ॥ ११
अतितुङ्गतया व्योम आवृण्वानं नगोत्तमम् ।
विस्तृताभिर्जटाभिस्तु अन्तर्भूमिञ्च नारद ॥ १२
काननं पुष्पितैर्वृक्षैरतिभाति समन्ततः ।
दशार्द्धवर्णैः सुखदैर्नभस्तारागणैरिव ॥ १३
तं दृष्ट्वा कमलैर्व्याप्तं पुण्डरीकैश्च शोभितम् ।
तद्वत् कोकनदैर्व्याप्तं वनं पद्मवनं यथा ॥ १४
प्रजग्मुस्तुष्टिमतुलां ते ह्लादं परमं ययुः ।
विविशुः प्रीतमनसो हंसा इव महासरः ॥ १५
तन्मध्ये ददृशुः पुण्यमाश्रमं लोकपूजितम् ।
चतुर्णां लोकपालानां वर्गाणां मुनिसत्तम ॥ १६
धर्माश्रमं प्राङ्मुखं तु पलाशविटपावृतम् ।
प्रतीच्यभिमुखं ब्रह्मन् अर्थस्येक्षुवनावृतम् ॥ १७
दक्षिणाभिमुखं काम्यं रम्भाशोकवनावृतम् ।

worshipped the Pitrs and gods, went to the pious river Kiranā flown from the rays of sun (5)

Having taken bath in that river and having worshipped the gods, O divine seer, all the great sages, having taken bath in the Airāvatī of very pious water, went to Iśvarī (6)

Having taken bath in the Devikā, the ascetics Atreya and others descended in the auspicious river Payoṣṇī to take their bath, O sage. (7)

When they plunged, they saw their *reflection in the water, the creator of great* wonder, O exeellent Brāhmana. Coming out of water also they saw the reflection and then their minds were filled with wonder Then after taking bath, having come out, all of them went from there also, O Brāhmaṇa, talking mutually and thinking continuously with wonder, what it is ? (8,9,10)

Then from afar they saw a multitude of trees, a very vast forest, black like the neck of Śiva, resounding with the chirping of birds, covering the sky and the excellent mountain due to the great height and touching the earth with the vast branches, O Nārada (11, 12)

The forest was shining very much with the flowered trees of five colours on all sides like sky *with the lunar mansions, giver of* happiness and with the stars (13)

Seeing that forest covered with lotuses and decorated with lotus flowers and in the same way covered with red lotuses just like a forest of lotuses, they attained unequalled satisfaction and achieved great joy. They *entered this forest as the swans enter a big* lake. (14, 15)

O excellent sage, they saw there the sacred hermitage, honoured by the people belonging to the four protectors of groups, O excellent sage (16)

The hermitage of Dharma was facing to the east and was covered by the Palāśa trees The hermitage of Artha was facing to the south and was covered with the fields of sugar-cane The hermitage of Kāma was

उदङ्मुखं च मोक्षस्य शुद्धस्फटिकवर्चसम् ॥ १८
कृतान्ते त्वाश्रमी मोक्ष• कामस्त्रेतान्तरे श्रमी ।
आश्रम्यर्थो द्वापरान्ते तिष्यादौ धर्म आश्रमी ॥ १९
तान्याश्रमाणि मुनयो दृष्ट्वात्रेयादयोऽव्ययाः ।
तत्रैव च रतिं चक्रुरखण्डे सलिलाप्लुते ॥ २०
धर्माद्यैर्भगवान् विष्णुरखण्ड इति विश्रुतः ।
चतुर्मूर्तिर्जगन्नाथः पूर्वमेव प्रतिष्ठितः ॥ २१
तमर्चयन्ति ऋषयो योगात्मानो बहुश्रुता. ।
शुश्रूषयाऽथ तपसा ब्रह्मचर्येण नारद ॥ २२
एवं ते न्यवसंस्तत्र समेता मुनयो वने ।
असुरेभ्यस्तदा भीताः स्त्वाश्रित्याखण्डपर्वतम् ॥ २३
तथाऽन्ये ब्राह्मणा ब्रह्मन् अश्मकुट्टा मरीचिपाः ।
स्नात्वा जले हि कालिन्द्याः प्रजग्मुर्दक्षिणामुखाः ॥ २४
अवन्तिविषय प्राप्य विष्णुमासाद्य संस्थिताः ।
विष्णोरपि प्रसादेन दुष्प्रवेशं महासुरैः ॥ २५
वालखिल्यादयो जग्मुरवशा दानवाद् भयात् ।
रुद्रकोटिं समाश्रित्य स्थितास्ते ब्रह्मचारिणः ॥ २६
एव गतेषु विप्रेषु गौतमाङ्गिरसादिषु ।
शुक्रस्तु भार्गवान् सर्वान् निन्ये यज्ञविधौ मुने ॥ २७
अधिष्ठिते भार्गवैस्तु महायज्ञेऽमितद्युते ।
यज्ञदीक्षा बलेः शुक्रश्चकार विधिना स्वयम् ॥ २८
श्वेताम्बरधरो दैत्य. श्वेतमाल्यानुलेपन. ।
मृगाजिनावृत. पृष्ठे बर्हिपत्रविचित्रितः ॥ २९
समास्ते वितते यज्ञे सदस्यैरभिसंवृतः ।

facing to the south and was covered with plantain and Aśoka trees The hermitage of Mokṣa was facing to the north and was having a lustre like that of pure crystal (17, 18)

Mokṣa occupies the hermitage at the end of Satya yuga Kāma occupies the hermitage in Tretā yuga, Artha occupies the hermitage at the end of Dvāpara Dharma occupies the hermitage in the beginning of Kali Yuga (19)

Having seen those hermitages, the imperishable sages, took delight there on the Akhaṇḍa mountain sprinkled with water Due to these four Dharma etc Viṣṇu is said to be Akhaṇḍa The lord of the world, has four forms is already established (20, 21)

To him worship the very learned sages, fixing their mind on Yoga with service, with penance and with chastity, O Nārada (22)

Terrified from the demons the sages lived together there in the forest taking resort of the Akhaṇḍa mountain (23)

In the same way other Brāhmaṇas, Aśmakuṭṭas and Marīcipas, having taken bath in the water of Yamunā, went towards the south, O Brāhmana (24)

Having reached Avanti province and having approached Viṣṇu they stayed there Due to the favour of Viṣṇu demons could not enter this province (25)

The helpless Bālakhilyas went due to the fear of demons and having taken resort of Rudrakoṭi, these sages, practising chastity, stayed there (26)

Thus, when the Brāhmaṇas, Gautamas, Aṅgirasas and others, had gone, then Śukra brought all the Bhārgavas for the performance of sacrifice (27)

When the Bhārgavas took their seats in the great sacrifice of unlimited lustre, then Śukra himself performed the sacrificial consecration ceremony of Bali according to precept (28)

Wearing the white clothes, putting on a garland, anointing the body, covered by the skin of deer at the back, looking charming due to kuśa-grass, the demon sat in the big sacrifice surrounded by the members and by

हयग्रीवप्रलम्बाद्यैर्मयबाणपुरोगमैः ॥ ३०
पत्नी विन्ध्यावली चास्य दीक्षिता यज्ञकर्मणि ।
ललनानां सहस्रस्य प्रधाना ऋषिकन्यका ॥ ३१
शुक्रेणाश्वः श्वेतवर्णो मधुमासे सुलक्षणः ।
महीं विहर्तुमुत्सृष्टस्तारकाक्षोऽन्वगाच्च तम् ॥ ३२
एवमश्वे समुत्सृष्टे वितते यज्ञकर्मणि ।
गते च मासत्रितये हूयमाने च पावके ॥ ३३
पूज्यमानेषु दैत्येषु मिथुनस्थे दिवाकरे ।
सुषुवे देवजननी माधवं वामनाकृतिम् ॥ ३४
तं जातमात्रं भगवन्तमीशं
नारायणं लोकपतिं पुराणम् ।
ब्रह्मा समभ्येत्य समं महर्षिभिः
स्तोत्रं जगादाथ विभोर्महर्षे ॥ ३५

नमोऽस्तु ते माधव सत्त्वमूर्ते
नमोऽस्तु ते शाश्वत विश्वरूप ।
नमोऽस्तु ते शत्रुवनेन्धनाग्ने
नमोऽस्तु ते पापमहादवाग्ने ॥ ३६
नमस्ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।
नमस्ते जगदाधार नमस्ते पुरुषोत्तम ॥ ३७
नारायण जगन्मूर्ते जगन्नाथ गदाधर ।
पीतवासः श्रियःकान्त जनार्दन नमोऽस्तु ते ॥ ३८
भवांस्त्राता च गोप्ता च विश्वात्मा सर्वगोऽव्ययः ।
सर्वधारी धराधारी रूपधारी नमोऽस्तु ते ॥ ३९
वर्धस्व वर्धिताशेषत्रैलोक्य सुरपूजित ।
कुरुष्व दैवतपते मघोनोऽश्रुप्रमार्जनम् ॥ ४०
त्वं धाता च विधाता च संहर्ता त्वं महेश्वरः ।

Hayagrīva, Pralamba etc and by Maya, Bāṇa and others. (29,30)

His wife, Vidyāvatī by name, the chief among the thousand wives, the daughter of a sage, was consecrated in the sacrificial-rite (31)

A white-coloured horse, endowed with good marks was released in the month of Caitra by Śukra to roam over the earth and Tārakākṣa followed that horse. (32)

When the horse had been released, the sacrifice had expanded, when three months had passed, when oblations had been offered in the fire and when the demons were being worshipped and the sun existed in Mithuna, then the mother of gods gave birth to Viṣṇu of dwarfish form (33, 34)

As soon as the glorious god Viṣṇu, the lord of people, the ancient, was born, Brahmā approaching him with great sages recited the Stotra of the all-pervading one, O great sage (35)

"*Obeisance to you*, O Mādhava, possessing Sattva-form, obeisance to you, O eternal one. Obeisance to you, O fire for the fuel of trees in the form of enemies Obeisance to you, O terrible forest-fire for sin." (36)

"Obeisance to you, O lotus-eyed one. Obeisance to you, O creator of all. Obeisance to you, O substratum of the world Obeisance to you, O the highest being. (37)

"Obeisance to you, O Nārāyaṇa, O having world as your form, O world-lord, O mace-holder, O wearing yellow garments, O husband of Śrī, O Janārdana (38)

"You are protector, preserver, the soul of the universe, all-pervading, imperishable, supporter of all, supporter of earth, assumer of form ; obeisance to you. (39)

"Increase, O increaser of all the three worlds, O who is worshipped by gods, O lord of gods, wipe away the tears of Indra (40)

"*You are creator, disposer, destroyer,* great lord, a great asylum, a great Yogin,

महालय महायोगिन् योगशायिन् नमोऽस्तु ते ॥ ४१
इत्थं स्तुतो जगन्नाथः सर्वात्मा सर्वगो हरिः ।
प्रोवाच भगवान् मह्य कुरूपनयन विभो ॥ ४२
ततश्चकार देवस्य जातकर्मादिकाः क्रिया. ।
भरद्वाजो महातेजा बार्हस्पत्यस्तपोधन. ॥ ४३
व्रतबन्धं तथेशस्य कृतवान् सर्वशास्त्रवित् ।
ततो ददुः प्रीतियुताः सर्व एव वरान् क्रमात् ॥ ४४
यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥ ४५
पालाशमददद् दण्ड मरीचिर्ब्रह्मणः सुत. ।
अक्षसूत्र वारुणिस्तु कौश्य वेदमथाङ्गिराः ॥ ४६
छत्र प्रादाद् रघू राजा उपानद्युगल नृग. ।
कमण्डलु बृहत्तेजाः प्रादाद्विष्णोर्बृहस्पति. ॥ ४७

एवं कृतोपनयनो भगवान् भूतभावनः ।
संस्तूयमानो ऋषिभिः साङ्ग वेदमधीयत ॥ ४८
भरद्वाजादाङ्गिरसात् सामवेदं महाध्वनिम् ।
महदाख्यानसयुक्तं गन्धर्वसहितं मुने ॥ ४९
मासेनैकेन भगवान् ज्ञानश्रुतिमहार्णवः ।
लोकाचारप्रवृत्त्यर्थमभूच्छ्रुतिविशारदः ॥ ५०
सर्वशास्त्रेषु नैपुण्य गत्वा देवोऽक्षयोऽव्ययः ।
प्रोवाच ब्राह्मणश्रेष्ठ भरद्वाजमिदं वचः ॥ ५१

श्रीवामन उवाच ।

ब्रह्मन् व्रजामि देह्याज्ञां कुरुक्षेत्रं महोदयम् ।
तत्र दैत्यपते. पुण्यो हयमेधः प्रवर्तते ॥ ५२
समाविष्टानि पश्यस्व तेजांसि पृथिवीतले ।
ये संनिधानाः सतत मदंशाः पुण्यवर्धनाः ।

absorbed in meditation, obeisance to you." (41)

Being thus praised, the all pervading Visnu, the lord of the world, the soul of all, spoke, "O glorious and powerful one, perform my Upanayana ceremony" (42)

Then the ascetic Bharadvāja, the descendant of Bṛhaspati, and of great splendour performed the ceremonies Jātakarma and others of god (43)

In the same way the knower of all scriptures performed the Upanayana ceremony of the lord Then all getting pleased, presented gifts to him in order (44)

Pulaha gave the sacred thread and I (Pulastya) gave two white garments Agastya, born in a water jar, gave deer skin Bharadvāja gave girdle. (45)

Marīci the son of Brahmā, gave a staff of Palāśa, Vasiṣṭha, the son of Varuṇa, gave a rosary of beads Aṅgiras gave a broom made of Kuśa grass (46)

The king Raghu gave an umbrella. Nṛga gave a pair of shoes Bṛhaspati of great lustre gave a water-jar for the sake of Viṣṇu (47)

Thus after his Upanayana ceremony was performed, the glorious Visnu, the creator of beings, being praised by the seers, studied Veda with its auxiliaries (48)

From Bharadvāja of Aṅgirasa family (Bharadvāja was the grandson of Aṅgiras) he studied Sāmaveda of great sound, endowed with big legends along with Gandharvaveda(Gandharva Vidya considered as a branch of Samaveda) (49)

The glorious god, a great ocean of wisdom and Vedic learning, became well versed in Vedas for the functioning of the general practice of the world (50)

Having attained dexterity in all the scriptures, the imperishable and unchangeable said these words to Bharadvāja, the excellent Brahmāna (51)

Śrīvāmana said "O Brāhmana, give me permission, I will go to Kurukṣetra which confers great prosperity. There the sacred Aśvamedha sacrifice of the king of demons is going on (52)

"See my vital powers entered together

तेनाहं प्रतिजानामि कुरुक्षेत्रं गतो बलिः ॥ ५३
भरद्वाज उवाच ।
स्वेच्छया तिष्ठ वा गच्छ नाहमाज्ञापयामि ते ।
गमिष्यामो वयं विष्णो बलेरध्वरं मा खिद ॥ ५४
यद् भवन्तमहं देव परिपृच्छामि तद् वद ।
केषु केषु विभो नित्यं स्थानेषु पुरुषोत्तम ।
सान्निध्यं भवतो ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ ५५
वामन उवाच ।
श्रूयतां कथयिष्यामि येषु येषु गुरो अहम् ।
निवसामि सुपुण्येषु स्थानेषु बहुरूपवान् ॥ ५६
ममावतारैर्वसुधा नभस्तलं
पातालमम्भोनिधयो दिवश्च ।
दिशः समस्ता गिरयोऽम्बुदाश्च
व्याप्ता भरद्वाज ममानुरूपैः ॥ ५७
ये दिव्या ये च भौमा जलगगनचराः स्थावरा जङ्गमाश्च
सेन्द्राः सार्काः सचन्द्रा यमवसुवरुणा ह्यग्नयः सर्वपालाः
ब्रह्माद्याः स्थावरान्ता द्विजखगमहिता मूर्तिमन्तो ह्यमूर्ताः
ते सर्वे मत्प्रसूता बहुविविधगुणाः पूरणार्थं पृथिव्याः ॥५८
एते हि मूर्त्याः सुरसिद्धदानवैः
पूज्यास्तथा संनिहिता महीतले ।
यैर्दृष्टमात्रैः सहसैव नाशं
प्रयाति पापं द्विजवर्य कीर्तनैः ॥ ५९

इति श्रीवामनपुराणे द्विषष्टितमोऽध्यायः ॥ ६२ ॥

on earth I know that Bali has gone to Kurukṣetra, by virtue of those portions of mine, the increaser of piety, which are present with me continuously". (53)

Bharadvāja said, "Stay or go as you desire. I cannot order you. O Viṣṇu, we shall go to the sacrifice of Bali, do not be sad Be pleased to tell me that which I ask you, O god. O all-pervading one, O highest being, tell me the places in which you always remain present I want to know it in reality." (54, 55)

Vāmana said, "Listen, I will tell the extremely sacred places in which I dwell, assuming many forms, O preceptor. (56)

"Earth, sky, nether world, oceans, heaven, all quarters, mountains and clouds—all these are pervaded by my incarnations, appearing similar to me, O Bharadvāja (57)

"Those which dwell in heaven and those which dwell on earth, those which move in water and air, moving ones and non-moving ones; Indra, sun, moon, Yama, Vasu, Varuna and all-protecting fires; corporeals and incorporeals beginning from Brahman and ending with immovables—all these, along with birds having extremely varied qualities, have been produced by me for filling the earth (58)

These are my portions, worshipped by gods, Siddhas and demons and are present on earth, by the very sight of which and by the recitation of which, sin goes to destruction all at once, O excellent Brāhmaṇa (59)

Thus ends the Sixty-second Chapter, in the Vāmana-Purāṇa—62

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श्रीभगवानुवाच ।

आद्यं मात्स्यं महद्रूपं संस्थितं मानसे ह्रदे ।
सर्वपापक्षयकरं कीर्तनस्पर्शनादिभिः ॥ १
कौर्ममन्यत्सन्निधानं कौशिक्यां पापनाशनम् ।
हयशीर्षं च कृष्णांशे गोविन्दं हस्तिनापुरे ॥ २
त्रिविक्रमं च कालिन्द्यां लिङ्गभेदे भव विभुम् ।
केदारे माधवं शौरिं कुब्जाम्रे हृष्टमूर्धजम् ॥ ३
नारायणं बदर्यां च वाराहे गरुडासनम् ।
जयेशं भद्रकर्णे च विपाशायां द्विजप्रियम् ॥ ४
रूपधारमिरावत्यां कुरुक्षेत्रे कुरुध्वजम् ।
कृतशौचे नृसिंहं च गोकर्णे विश्वकर्मिणम् ॥ ५
प्राचीने कामपालं च पुण्डरीकं महाम्भसि ।
विशाखयूपे ह्यजितं हंसं हंसपदे तथा ॥ ६
पयोष्णायामखण्डं च वितस्तायां कुमारिलम् ।
मणिमत्पर्वते शंभुं ब्रह्मण्ये च प्रजापतिम् ॥ ७
मधुनद्यां चक्रधरं शूलबाहुं हिमालये ।
विद्धि विष्णुं मुनिश्रेष्ठ स्थितमोषधिसानुनि ॥ ८
भृगुतुङ्गे सुवर्णाक्षं नैमिषे पीतवाससम् ।
गयायां गोपतिं देवं गदापाणिनमीश्वरम् ॥ ९
त्रैलोक्यनाथं वरदं गोप्रतारे कुशेशयम् ।
अर्द्धनारीश्वरं पुण्ये माहेन्द्रे दक्षिणे गिरौ ॥ १०
गोपालमुत्तरे नित्यं महेन्द्रे सोमपीथिनम् ।

63

Mātsya is my first and great form which exists in Mānasa lake. He is destroyer of all sins, by praising and touching etc. (1)

My second form 'Kaurma' is in Kauśikī river and is destroyer of sin. Hayaśīrṣa form is in Kṛṣṇāṁśa, Govinda form in Hastināpura. (2)

Trivikrama form is in Yamunā river, the all pervading *Bhava form* in Liṅgabheda. Mādhava form and Saurī form in Kedāra, Hṛṣṭamūrdhaja *form* in Kubjāmra. (3)

Nārāyaṇa form is in Badarikāśrama, Garuḍāsana form in Varāha, Jayeśa form in Bhadrakarṇa, Dvijapriya *form in* Vipāśā. (4)

Rūpadhāra form is in Irāvatī, Kurudhvaja form in Kurukṣetra, Nṛsiṁha form in Kṛtaśauca, Viśvakarmin *form in* Gokarṇa. (5)

Kāmapala form in Prācīna and Puṇḍarīka form in Mahāmbhas, Ajita form in Viśākha yūpa and likewise Haṁsa form in Haṁsapada. (6)

Akhaṇḍa form is in Payoṣṇī river, Kumārila form in Vitastā, Śambhu form in Manimat mountain, Prajāpati form in Brahmaṇya. (7)

Cakradhara form in Madhu river, Śūlabāhu in Himālaya. O best sage, know Viṣṇu to be existing in Oṣadhisānu. (8)

Suvarṇākṣa form exists in Bhṛgutuṅga, Pītavāsas form in Naimiṣa; Gadāpāṇi Iśvara Gopatideva form in Gayā, Trailokya form, and Varada Kuśeśaya form in Gopratāra, Ardhanārīśvara form in the southern Mahendra mountain, Gopāla form in northern Mahendra and Somapīthin

वैकुण्ठमपि सह्याद्रौ पारियात्रेऽपराजितम् ॥ ११
कशेरुदेशे देवेशं विश्वरूपं तपोधनम् ।
मलयाद्रौ च सौगन्धि विन्ध्यपादे सदाशिवम् ॥ १२
अवन्तिविषये विष्णुं निषधेष्वमरेश्वरम् ।
पाञ्चालिकं च ब्रह्मर्षे पाञ्चालेषु व्यवस्थितम् ॥ १३
महोदये हयग्रीवं प्रयागे योगशायिनम् ।
स्वयंभुवं मधुवने अयोगन्धिं च पुष्करे ॥ १४
तथैव विप्रप्रवर वाराणस्यां च केशवम् ।
अविमुक्तकमत्रैव लोलश्चात्रैव गीयते ॥ १५
पद्मायां पद्मकिरणं समुद्रे वडवामुखम् ।
कुमारधारे बाह्लीशं कार्त्तिकेयं च बर्हिणम् ॥ १६
अजेशे शंभुमनघं स्थाणुं च कुरुजाङ्गले ।
वनमालिनमाहुर्मां किष्किन्धावासिनो जनाः ॥ १७
वीरं कुवलयारूढं शङ्खचक्रगदाधरम् ।
श्रीवत्साङ्कमुदाराङ्गं नर्मदायां श्रियः पतिम् ॥ १८
माहिष्मत्यां त्रिनयनं तत्रैव च हुताशनम् ।
अर्बुदे च त्रिसौपर्णं क्ष्माधरं सूकराचले ॥ १९
त्रिणाचिकेतं ब्रह्मर्षे प्रभासे च कपर्दिनम् ।
तथैवात्रापि विख्यातं तृतीयं शशिशेखरम् ॥ २०
उदये शशिनं सूर्यं ध्रुवं च त्रितयं स्थितम् ।
हेमकूटे हिरण्याक्षं स्कन्दं शरवणे मुने ॥ २१
महालये स्मृतं रुद्रमुत्तरेषु कुरुष्वथ ।
पद्मनाभं मुनिश्रेष्ठ सर्वसौख्यप्रदायकम् ॥ २२
सप्तगोदावरे ब्रह्मन् विख्यातं हाटकेश्वरम् ।
तत्रैव च महाहंसं प्रयागेऽपि वटेश्वरम् ॥ २३
शोणे च रुक्मकवचं कुण्डिने घ्राणतर्पणम् ।

form in Mahendra always, Vaikuṇṭha form in Sahyādri, Aparājita form in Pāriyātra. (9, 10, 11)

Deveśa form, Viśvarūpa form and Tapodhana form in Kaśeru province, Saugandhi form on Malaya-mountain and Sadāśiva form on Vindhyapāda. (12)

Viṣṇu form exists in Avantī province, Amareśvara form in Niṣadha provinces Pāñcalika form, O Brahmaṇa-sage, is situated in Pāñcala provinces (13)

Hayagrīva form exists in Mahodaya, Yogaśāyin form in Prayāga, Svayambhuva form in Madhuvana and Ayogandhi form in *Puṣkara.* *(14)*

In this same way, O excellent Brāhmaṇa, Keśava form in Vārāṇasī and Avimuktaka form and Lola form also exists here (15)

Padmakiraṇ form exists in Padmā, Vaḍavāmukha form in ocean, Bāhlīśa form, Kārtikeya form and Barhin *form exists in* Kumāradhāra, (16)

Śambhu form and Anagha form in Ajeśa, Sthāṇu *form in* Kurujāṅgala. The inhabitants of Kiṣkindhā call me Vanamālin. (17)

People call Vīra, Kuvalayārūḍhi, Śaṅkha cakra-gadādhara, Śrīvatsāṅka, Udārāṅga and Śriyahpatih in Narmadā. (18)

Trinayana form and Hutāśana form exist in Mahiṣmatī, Trisauparṇa form in Arbuda and Kṣmādhara in Sūkara mountain (19)

O Brāhmaṇa-sage, Triṇāciketa form, Kapardin form and the well-known third Śaśiśekhara form are in Prabhāsa (20)

Śaśī *form*, Sūrya form and Dhruva *form*, these three exist in Udaya, Hiraṇyākṣa form in Hemakūṭa and Skanda in the *thicket of reeds.* *(21)*

Rudra form is known to exist in Mahalaya and the Padmanābha form, the *bestower of all delight, in Northern Kurus,* O excellent sage (22)

The well-known Hāṭakeśvara form, and Mahahaṁsa *form, O Brāhmana, exist in* Saptagodāvara and Vaṭeśvara form in Prayāga. (23)

Rukmakavaca *form exists in* Śoṇa, Ghrāṇatarpaṇa form in Kuṇḍin, Mahāyoga

भिल्लीवने महायोगं माद्रेषु पुरुषोत्तमम् ॥ २४
प्लक्षावतरणे विश्वं श्रीनिवासं द्विजोत्तम ।
शूर्पारके चतुर्बाहुं मगधाया सुधापतिम् ॥ २५
गिरिव्रजे पशुपतिं श्रीकण्ठं यमुनातटे ।
वनस्पतिं समाख्यातं दण्डकारण्यवासिनम् ॥ २६
कालिञ्जरे नीलकण्ठं सरय्वा शंभुमुत्तमम् ।
हंसयुक्त महाकोश्यां सर्वपापप्रणाशनम् ॥ २७
गोकर्णे दक्षिणे शर्वं वासुदेवं प्रजामुखे ।
विन्ध्यशृंगे महाशौरिं कन्थायां मधुसूदनम् ॥ २८
त्रिकूटशिखरे ब्रह्मन् चक्रपाणिनमीश्वरम् ।
लौहदण्डे हृषीकेशं कोसलायां मनोहरम् ॥ २९
महाबाहुं सुराष्ट्रे च नवराष्ट्रे यशोधरम् ।
भूधरं देविकानद्यां महोदायां कुशप्रियम् ॥ ३०
गोमत्यां छादितगत शङ्खोद्वारे च शङ्खिनम् ।
सुनेत्रं सैन्धवारण्ये शूरं शूरपुरे स्थितम् ॥ ३१
रुद्राख्यं च हिरण्वत्या वीरभद्रं त्रिविष्टपे ।
शङ्कुकर्णं च भीमायां भीमं शालवने विदुः ॥ ३२
विश्वामित्रं च गदित कैलासे वृषभध्वजम् ।
महेशं महिलाशैले कामरूपे शशिप्रभम् ॥ ३३
वलभ्यामपि गोमित्रं कटाहे पङ्कजप्रियम् ।
उपेन्द्रं सिंहलद्वीपे शक्राह्वे कुन्दमालिनम् ॥ ३४
रसातले च विख्यातं सहस्रशिरसं मुने ।
कालाग्निरुद्रं तत्रैव तथाऽन्यं कृत्तिवाससम् ॥ ३५
सुतले कूर्ममचल वितले पङ्कजासनम् ।
महातले गुरो ख्यातं देवेशं छागलेश्वरम् ॥ ३६
तले सहस्रचरणं सहस्रभुजमीश्वरम् ।

form in Bhillivana and Purusottama form in Madra province (24)

Viśva form and Srinivasa form exixt in Plaksāvatarana O excellent Brāhmana, Caturbahu form in Śurparaka, Sudhāpati form in Magidha (25)

Paśupati form in Girivraja, Śrikantha on the bank of Yamunā, the Vanaspati form is well known among those who dwell in Dandakāranya (26)

Nilakantha form exists in Kāliñjara, the foremost Śambhu form in Sarayū, Hamsayukta form, the destroyer of all sin, in Mahākosi (27)

Śarva form in southern Gokarna, Vāsudeva in Prajāmukha, Mahāśauri form in Vindhyaśrnga and Madhusudana form in Kanthā (28)

Cakrapānin form and Isvara form on the peak of Trikūta, O Brāhmana, Hrsikeśi form in Laubadanda and Manohara form in Kosala (29)

Mahābahu form exists in Surāstra, Yaśodhara form in Navarāstra, Bhūdhara form in Devikā river and Kuśapriya form in Mahodā river. (30)

Chāditagada form exists in Gomati river, Śankhin form in Śankhoddhāra, Sunetra form in Saindhava forest and Śūra form exists in Śurapura (31)

Rudrakhya form in Hiranvati, Virabhadra form in Trivistapa, Śankukarna form in Bhīmā Bhima form in Śāla forest, Visvamitra form also exists there, Vrsabha dhvaja form in Kailasa Maheśa form on Mahilā mountain, Śaśiprabha form in Kāmarūpa (32, 33)

Gomitra form exists in Valabhi, Pankajapriya in Katāha, Upendra form in Simhala island, Kundamālin form in Śakra island (34)

O sage, the well known Sahasraśiras form exists in Rasātala, Kālāgnirudra form and Krtti vāsas form also exist there. (35)

Kūrma form and Acala form exist in Sutala, Pankajāsana form in Vitala O preceptor, Deveśa form and Chagaleśvara form exist in Mahātala (36)

Sahasracarana form Sahasrabhuja form, Iśvara form the well-known Sahasrāksa

सहस्राक्षं परिख्यातं मुसलाकृष्टदानवम् ॥ ३७
पाताले योगिनामीशं स्थितञ्च हरिशंकरम् ।
धरातले कोकनदं मेदिन्यां चक्रपाणिनम् ॥ ३८
भुवर्लोके च गरुडं स्वर्लोके विष्णुमव्ययम् ।
महर्लोके तथाऽगस्त्यं कपिलं च जने स्थितम् ॥ ३९
तपोलोकेऽखिलं ब्रह्मन् वाङ्मय सत्यसयुतम् ।
ब्रह्माणं ब्रह्मलोके च सप्तमे वै प्रतिष्ठितम् ॥ ४०
सनातनं तथा शैवे परं ब्रह्म च वैष्णवे ।
अप्रतर्क्यं निरालम्बे निराकाशे तपोमयम् ४१
जम्बूद्वीपे चतुर्बाहुं कुशद्वीपे कुशेशयम् ।
प्लक्षद्वीपे मुनिश्रेष्ठ ख्यातं गरुडवाहनम् ॥ ४२
पद्मनाभं तथा क्रौञ्चे शाल्मले वृषभध्वजम् ।
सहस्रांशुः स्थितः शाके धर्मराट् पुष्करे स्थितः ॥ ४३

form and the Musalakrṣṭadānava form exist on Tala. (37)

Yogīsa form and Hariśaṅkara form exist in nether world, Kokanada form on Dharātala and Cakrapaṇin form on earth (38)

Garuḍa form exists in Bhuvar region and Avyaya form and Viṣṇu form in Svar region, Agastya, form in Mahat region and Kapila form in Jana region (39)

O Brahmana, Akhila form, Vaṅmaya form and Satyasaṁyuta form exist in Tapas region, Brahmana form established in the Brahma region seventh region (40)

Sanātana form exists in Śaiva region, Parabrahma form in Vaiṣṇava region, Apratarkya form in Nirālamba and Tapomaya form in Nirākāśa (41)

Caturbāhu form exists in Jambū island, Kuśeśaya form in Kuśa island, O excellent sage, the well known Garuḍa-vāhana form in Plakṣa island (42)

तथा पृथिव्यां ब्रह्मर्षे शालग्रामे स्थितोऽस्म्यहम् ।
सजलस्थलपर्यन्तं चरेषु स्थावरेषु च ॥ ४४

एतानि पुण्यानि ममालयानि
ब्रह्मन् पुराणानि सनातनानि ।
धर्मप्रदानीह महौजसानि
संकीर्तनीयान्यघनाशनानि ॥ ४५
संकीर्तनात् स्मरणाद् दर्शनाच
संस्पर्शनादेव च देवतायाः ।
धर्मार्थकामाद्यपवर्गमेव
लभन्ति देवा मनुजाःससाध्याः ॥ ४६
एतानि तुभ्यं विनिवेदितानि
ममालयानीह तपोमयानि ।
उत्तिष्ठ गच्छामि महासुरस्य
यज्ञं सुराणां हि हिताय विप्र ॥ ४७

Padmanābha form in Krauñca, Vṛṣabhadhvaja form in Śālmala, Sahasrāṅśu exists in Śāka and Dharmarāṭ exists in Puskara (43)

In the same way I exist in Śālagrāma on earth O Brāhmaṇa-sage, I exist in movables and immovables in water and earth (44)

O Brahman, these are my sacred abodes, ancient, eternal, bestower of piety, possessing great might, worthy of praise and destroyer of sin (45)

The gods, men and Sādhyas attain Dharma, Artha, Kāma and Mokṣa by the praise, remembrance, sight and touching of the god. By the grace of it gods, men, Sādhyas attain Dharma, Artha, Kāma and Mokṣa. (46)

I have told you these abodes of mine endowed with penance. Get up, I go to the sacrifice of gods for the welfare of gods, O Brahman (47)

पुलस्त्य उवाच ।
इत्येवमुक्त्वा वचनं महर्षे
विष्णुर्भरद्वाजमृषिं महात्मा ।
विलासलीलागमनो गिरीन्द्रात्
स चाभ्यगच्छत् कुरुजाङ्गल हि ॥ ४८

इति श्रीवामनपुराणे त्रिषष्टितमोऽध्यायः ॥६३॥

६४

पुलस्त्य उवाच ।
ततः समागच्छति वासुदेवे
मही चकम्पे गिरयश्च चेलुः ।
क्षुब्धाः समुद्रा दिवि ऋक्षमण्डलो
बभौ विपर्यस्तगतिर्महर्षे ॥ १
यज्ञः समागात् परमाकुलत्वं
न वेद्मि किं मे मधुहा करिष्यति ।
यथा प्रदग्धोऽस्मि महेश्वरेण
किं मां न संधक्ष्यति वासुदेवः ॥ २
ऋक्सामसन्त्राहुतिभिर्हुताभि-
र्वितानकीयान् ज्वलनास्तु भागान् ।
भक्त्या द्विजेन्द्रैरपि संप्रपादितान्
नैव प्रतीच्छन्ति विभोर्भयेन ॥ ३
तान् दृष्ट्वा घोररूपांस्तु उत्पातान् दानवेश्वरः ।
पप्रच्छोशनसं शुक्रं प्रणिपत्य कृताञ्जलिः ॥ ४
किमर्थमाचार्य मही सशैला
रम्भेव वाताभिहता चचाल ।
किमासुरीयान् सुहुतानपीह

Pulastya said : O great sage, saying these words to the sage Bharadvaja, the high-souled Viṣṇu, moving for mere sport went to Kurujāṅgala from mountain (48)

Thus ends the Sixty-third Chapter, in the Vamana-Purana—63.

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Pulastya said : Then, while Viṣṇu was coming to Kurukṣetra, the earth trembled, the mountains began to move, the oceans began to agitate, the planets in the sky shone in opposite movement, O great sage (1)

Sacrifice became very much perturbed thinking, "I dont know what Viṣṇu, the killer of Madhu, will do to me Will Viṣṇu not burn me in the same way I was burnt by Śiva. (2)

Due to the fear of the all prevading Viṣṇu the fires did not accept the sacrificial portions which were offered with the oblations of Ṛk and Sāma Mantras which were accomplished by the excellent Brāhmaṇas with devotion. (3)

Seeing those portents of terrible form, the lord of demons asked Śukra, the preceptor of demons, after bowing down to him with his hands *folded*. (4)

"O preceptor, why has the earth along

भागान् न गृह्णन्ति हुताशनाश्च ॥ ५
क्षुब्धाः किमर्थं मकरालयाश्च भो
ऋक्षा न खे किं प्रचरन्ति पूर्ववत् ।
दिशः किमर्थं तमसा परिप्लुता
दोषेण कस्याद्य वदस्व मे गुरो ॥ ६

पुलस्त्य उवाच ।

शुक्रस्तद् वाक्यमाकर्ण्य विरोचनसुतेरितम् ।
अथ ज्ञात्वा कारणं च बलिं वचनमब्रवीत् ॥ ७

शुक्र उवाच ।

शृणुष्व दैत्येश्वर येन भागान्
नामी प्रतीच्छन्ति हि आसुरीयान् ।
हुताशना मन्त्रहुतानपीह
नूनं समागच्छति वासुदेवः ॥ ८
तदङ्घ्रिविक्षेपमपारयन्ती
मही सशैला चलिता दितीश ।
तस्या चलत्या मकरालयामी
उद्वृत्तवेला दितिजाद्य जाताः ॥ ९

पुलस्त्य उवाच ।

शुक्रस्य वचनं श्रुत्वा बलिर्भार्गवमब्रवीत् ।
धर्मं सत्यं च पथ्यं च सर्वोत्साहसमीरितम् ॥ १०

बलिरुवाच ।

आयाते वासुदेवे वद मम भगवन् धर्मकामार्थतत्त्वं
किं कार्यं किं च देयं मणिकनकमथो भूगजाश्वादिकं वा
किं वा वाच्यं मुरारेर्निजहितमथवा तद्धितं वा प्रयुञ्जे
तथ्यं पथ्यं प्रियं भो मम वद
शुभदं तत्करिष्ये न चान्यत् ॥ ११

पुलस्त्य उवाच ।

तद् वाक्यं भार्गवः श्रुत्वा दैत्यनाथेरितं वरम् ।

with the mountains moved like a plantain tree struck by wind? Why do the fire not accept the well-offered portions of the demons? (5)

"O preceptor, tell me, why have the oceans agitated, why do the planets not move in the sky as before, why are the quarters covered by darkness? Whose fault is responsible for all this?" (6)

Pulastya said Hearing those words spoken by the son of Virocana and then knowing the cause, Śukra spoke to Bali (7)

Śukra said "Listen, O lord of demons, the cause due to which these fires do not accept the sacrificial portions, offered with the Mantras, given for the demons Viṣṇu is coming here definitely. (8)

"Not being capable of bearing the placing of his feet the earth along with the mountains has moved, O lord of demons After the moving of the earth these oceans have burst out of their boundary, O demon. (9)

Pulastya said Hearing the words of Śukra, Bali said to Śukra, the words which were endowed with piety, truth and great courage and which were beneficial (10)

Bali said "Be pleased to tell me the reality about Dharma, Kāma and Artha—what should I do and what should I give—gem, gold, earth, elephant, horse and others at the arrival of Viṣṇu? What should I say to him? Should I accomplish my benefit or his benefit? Please tell that which is true, beneficial, pleasant and bestower of good I will do that and nothing else." (11)

Pulastya said Hearing the excellent words spoken by the lord of demons, the

विचिन्त्य नारद प्राह भूतभव्यविदीश्वरः ॥ १२

त्वया कृता यज्ञभुजोऽसुरेन्द्रा
बहिष्कृता ये श्रुतिदृष्टमार्गे।
श्रुतिप्रमाण मखभोजिनो बहि.
सुरास्तदर्थं हरिरभ्युपैति ॥ १३

तस्याध्वर दैत्यसमागतस्य
कार्यं हि किं मा परिपृच्छसे यत्।
कार्यं न देयं हि विभो तृणाग्रं
यदध्वरे भूकनकादिक वा ॥ १४

वाच्यं तथा साम निरर्थक विभो
कस्ते वरं दातुमल हि शक्नुयात्।
यस्योदरे भूर्भुवनाकपाल-
रसातलेशा निवसन्ति नित्यशः ॥ १५

बलिरुवाच।

मया न चोक्तं वचनं हि भार्गव
न चास्ति मह्यं न च दातुमुत्सहे।
समागतेऽभ्यर्थिनि हीनवृत्ते
जनार्दने लोकपतौ कथ तु ॥ १६

एवं च श्रूयते श्लोकः सता कथयतां विभो।
सद्भावो ब्राह्मणेष्वेव कर्त्तव्यो भूतिमिच्छता।
दृश्यते हि तथा तच्च सत्य ब्राह्मणसत्तम ॥ १७

पूर्वाभ्यासेन कर्माणि संभवन्ति नृणा स्फुटम्।
वाक्कायमानसानीह योन्यन्तरगतान्यपि ॥ १८

किं वा त्वया द्विजश्रेष्ठ पौराणी न श्रुता कथा।
या वृत्ता मलये पूर्वं कोशकारसुतस्य तु ॥ १९

illustrious Śukra, the knower of past and future, said (12)

"The excellent demons, who are excluded according to the injunctions of the Vedas, have been made to enjoy the portions of sacrifice by you The gods who are the enjoyers of sacrificial portions on the authority of the Vedas have been excluded by you Therefore, Viṣṇu is coming here (13)

"O demon, regarding your asking me as to what should be done at the arrival of Viṣṇu in the sacrifice I am to state that, O illustrious one, even the tip of a thorn should not be given to him and not the earth, gold and other things in the sacrifice (14)

"O powerful one you should speak these peaceful words to him which convey no sense 'Who can give anything to you in whose stomach dwell permanently the protectors of earth, aerial region and heaven and the lord of nether world ?' (15)

Bali said "O Śukra, I did not say before when a suppliant of even base conduct came to me, that there is nothing with me which I can not dare to give, how can I say ,to Viṣṇu, the lord of people ? (16)

"O illustrious one, this verse has been heard from the mouth of the good people to the effect that one, desirous of welfare, should have respect for the Brāhmaṇas O excellent Brāhmaṇa, this is seen true in this world" (17)

"The actions, of men connected with speech, body and mind, become manifested by virtue of the previous practice even after going to other birth (18)

"Have you not heard, O excellent Brāhmaṇa, the ancient story of the son of Kośakara which took place on the Malaya mountain in olden days ? (19)

शुक्र उवाच ।
कथयस्व महाबाहो कोशकारसुताश्रयाम् ।
कथां पौराणिकीं पुण्यां महाकौतूहल हि मे ॥ २०
बलिरुवाच ।
शृणुष्व कथयिष्यामि कथामेतां मखान्तरे ।
पूर्वाभ्यामनिबद्धां हि सत्यां भृगुकुलोद्वह ॥ २१
मुद्गलस्य मुनेः पुत्रो ज्ञानविज्ञानपारगः ।
कोशकार इति ख्यात आसीद् ब्रह्मंस्तपोरतः ॥ २२
तस्यासीद् दयिता साध्वी धर्मिष्ठा नामतः श्रुता ।
सती वात्स्यायनसुता धर्मशीला पतिव्रता ॥ २३
तस्यामस्य सुतो जातः प्रकृत्या वै जडाकृतिः ।
मूकवन्नालपति स न च पश्यति चान्धवत् ॥ २४
तं जात ब्राह्मणी पुत्रं जडं मूक त्वचक्षुषम् ।
मन्यमाना गृहद्वारि षष्ठेऽहनि समुत्सृजत् ॥ २५

ततोऽभ्यागाद् दुराचारा राक्षसी जातहारिणी ।
स्वं शिशुं कृशमादाय सूर्पाक्षी नाम नामतः ॥ २६
तत्रोत्सृज्य स्वपुत्रं सा जग्राह द्विजनन्दनम् ।
तमादाय जगामाथ भोक्तुं शालोदरे गिरौ ॥ २७
ततस्तामागतां वीक्ष्य तस्या भर्ता घटोदरः ।
नेत्रहीनः प्रत्युवाच किमानीतस्त्वया प्रिये ॥ २८
साऽब्रवीत् राक्षसपते मया स्थाप्य निजं शिशुम् ।
कोशकारद्विजगृहे तस्यानीतः प्रभो सुतः ॥ २९
स प्राह न त्वया भद्रे भद्रमाचरितं त्विति ।
महाज्ञानी द्विजेन्द्रोऽसौ ततः शप्स्यति कोपितः ॥ ३०
तस्माच्छीघ्रमिमं त्यक्त्वा मनुजं घोररूपिणम् ।
अन्यस्य कस्यचित् पुत्रं शीघ्रमानय सुन्दरि ॥ ३१
इत्येवमुक्ता सा रौद्रा राक्षसी कामचारिणी ।
समाजगाम त्वरिता समुत्पत्य विहायसम् ॥ ३२

Śukra said, "O large-armed one, be pleased to narrate the ancient and pious story of the son of Kośakāra Here is my great curiosity" (20)

Bali said, Listen, O foremost in the Bhṛgu family, I will narrate this true story relating to the previous practice in the middle of sacrifice (21)

O Brāhmaṇa, there was a son of the sage Mudgala, Kośakāra by name, well-versed in learning and knowledge, engaged in penace. (22)

His wife Dharmisthā by name, the daughter of Vātsyāyana was pious, virtuous, religious-minded and devoted to her husband. (23)

He got in her a son who was dull minded He did not talk as a dumb and did not see as a blind (24)

Thinking her son after birth as dull, dumb and blind she threw him on the gate of the house on the sixth day (25)

Then there came a female demon of evil-conduct, Sūrpākṣī by name, with her weak child, this female-demon used to take away young children (26)

Leaving her son there, she seized the son of the Brahmaṇa Taking him she went to the Śālodara mountain for eating (27)

Seeing that she had come, her blind husband, Ghaṭodara, said to her, 'What has been brought by you, O beloved one" (28)

She spoke, 'O lord, O master of the demons, placing my own son in the house of the Brahmana Kosakara, I have brought his son' (29)

He spoke, 'O good one, you have not done well That excellent Brāhmaṇa is highly learned He will curse after getting angry Therefore, leaving this man-born child, of terrible form, bring the son of some one else, O beautiful one." (30, 31)

Addressed in this way that terrible female-demon, moving at will, came quickly flying through the sky. (32)

स चापि राक्षससुतो निसृष्टो गृहबाह्यतः ।
रुरोद सुस्वरं ब्रह्मन् प्रक्षिप्याङ्गुष्ठमानने ॥ ३३
सा क्रन्दितं चिराच्छ्रुत्वा धर्मिष्ठा पतिमब्रवीत् ।
पश्य स्वयं मुनिश्रेष्ठ सशब्दस्तनयस्तव ॥ ३४
त्रस्ता सा निर्जगामाथ गृहमध्यात् तपस्विनी ।
स चापि ब्राह्मणश्रेष्ठः समपश्यत तं शिशुम् ॥ ३५
वर्णरूपादिसंयुक्तं यथा स्वतनयं तथा ।
ततो विहस्य प्रोवाच कोशकारो निजां प्रियाम् ॥ ३६
एतेनाविश्य धर्मिष्ठे भाव्यं भूतेन साम्प्रतम् ।
कोऽप्यस्माकं छलयितुं सुरूपी भुवि संस्थितः ॥ ३७
इत्युक्त्वा वचनं मन्त्री मन्त्रैस्तं राक्षसात्मजम् ।
बबन्धोल्लिख्य वसुधां सकुशेनाथ पाणिना ॥ ३८
एतस्मिन्नन्तरे प्राप्ता सूर्पाक्षी विप्रबालकम् ।
अन्तर्धानगता भूमौ चिक्षेप गृहदूरतः ॥ ३९
तं क्षिप्तमात्रं जग्राह कोशकारः स्वकं सुतम् ।
सा चाभ्येत्य ग्रहीतुं स्वं नाशकद् राक्षसी सुतम् ॥४०
इतश्चेतश्च विभ्रष्टा सा भर्तारमुपागमत् ।
कथयामास यद् वृत्तं स्वद्विजात्मजहारिणम् ॥ ४१
एवं गतायां राक्षस्यां ब्राह्मणेन महात्मना ।
स राक्षसशिशुर्ब्रह्मन् भार्यायै विनिवेदितः ॥ ४२
स चात्मतनयः पित्रा कपिलायाः सवत्सयाः ।
दध्ना संयोजितोऽत्यर्थं क्षीरेणेक्षुरसेन च ॥ ४३
द्वावेव वर्धितौ बालौ संजातौ सप्तवार्षिकौ ।
पित्रा च कृतनामानौ निशाकरदिवाकरौ ॥ ४४
नैशाचरिर्दिवाकीर्तिर्निशाकीर्तिः स्वपुत्रकः ।
तयोश्चकार विप्रोऽसौ व्रतबन्धक्रियां क्रमात् ॥ ४५

That son of demon released outside the house wept in loud tones, O Brāhmaṇa, placing the thumb in his mouth. (33)

Hearing the crying for a long time, Dharmiṣṭhā spoke to her husband, "See yourself, O excellent sage, that your son is endowed with sound." (34)

The virtuous and fearful lady went out of the house and that excellent Brāhmaṇa also saw that child. Seeing the child endowed with colour and form etc. in the same way as his son, then Kośakāra said to his beloved one while laughing. (35, 36)

"O Dharmiṣṭhā, now some evil spirit has entered the body of the child. Definitely some one of good form, is staying on earth to deceive us" (37)

Saying these words the knower of Mantras tied that son of demon with Mantras after making lines upon earth with his hand holding Kuśa-grass. (38)

In the meantime the invisible Śūrpākṣī came and threw the son of the Brāhmaṇa on earth staying far from the house. (39)

As soon as he was thrown Kośakāra took up his son. The female demon could not seize her son even after coming there. (40)

Falling here and there she went near her husband and told him what had happened and told about the loss of her son as well as of Brāhmaṇa's son. (41)

After the departure of the female-demon, the high-souled Brāhmaṇa offered the child of demon to his wife, O Brāhmaṇa. (42)

His own son was nourished by the father with a lot of curd and milk of brown cow having a calf and with the sugar cane juice. (43)

Both the nourished children became seven years old, and by the father they were named as Niśākara and Divākara. (44)

The son of demon was Divākara and his son was Niśākara. The Brāhmaṇa performed their Upanayana ceremony in order. (45)

व्रतबन्धे कृते वेदं पपाठासौ दिवाकरः ।
निशाकरो जडतया न पपाठेति नः श्रुतम् ॥ ४६
तं बान्धवाश्च पितरौ माता भ्राता गुरुस्तथा ।
पर्यनिन्दंस्तथा ये च जना मलयवासिनः ॥ ४७
ततः स पित्रा क्रुद्धेन क्षिप्तः कूपे निरूदके ।
महाशिला चोपरि वै पिधानमवरोपयत् ॥ ४८
एवं क्षिप्तस्तदा कूपे बहुवर्षगणान् स्थितः ।
तत्रास्त्यामलकीगुल्मः पोषाय फलितोऽभवत् ॥ ४९
ततो दशसु वर्षेषु समतीतेषु भार्गव ।
तस्य माताऽगमत् कूप तमन्धं शिलयाचितम् ॥ ५०
सा दृष्ट्वा निचित कूप शिलया गिरिकल्पया ।
उच्चैः प्रोवाच केनेयं कूपोपरि शिला कृता ॥ ५१
कूपान्तस्थः स तां वाणीं श्रुत्वा मातुर्निशाकरः ।
प्राह प्रदत्ता पित्रा मे कूपोपरि शिला त्वियम् ॥ ५२

साऽतिभीताऽब्रवीत् कोऽसि कूपान्तस्थोऽद्भुतस्वरः ।
सोऽप्याह तव पुत्रोऽस्मि निशाकरेति विश्रुतः ॥ ५३
साऽब्रवीत् तनयो मह्यं नाम्ना ख्यातो दिवाकरः ।
निशाकरेति नाम्नाऽहो न कश्चित् तनयोऽस्ति मे ॥५४
स चाह पूर्वचरितं मातुर्निरवशेषतः ।
सा श्रुत्वा तां शिलां सुभ्रूः समुत्क्षिप्यान्यतोऽक्षिपत्॥५५
सोत्तीर्य कूपात् भगवन् मातुः पादाववन्दत ।
सा स्वानुरूपं तनयं दृष्ट्वा स्वजनमग्रतः ॥ ५६
ततस्तमादाय सुतं धर्मिष्ठा पतिमेत्य च ।
कथयामास तत्सर्वं चेष्टित स्वसुतस्य च ॥ ५७
ततोऽन्वपृच्छद् विप्रोऽसौ किमिदं तात कारणम् ।
नोक्तवान् यद्भवान् पूर्वं महत्कौतूहलं मम ॥ ५८
तच्छ्रुत्वा वचनं धीमान् कोशकारं द्विजोत्तमम् ।
प्राह पुत्रोऽद्भुतं वाक्यं मातरं पितरं तथा ॥ ५९

After the performance of Upanayana ceremony Divākara studied Veda Niśākara did not study due to his dullness, as heard by us. (46)

Then his kinsmen, father, mother, brother and likewise the preceptor and the inhabitants of Malaya—all these blamed him. (47)

Then the angry father threw him into a well having no water and placed a great stone on it as a cover • (48)

Thrown thus, he remained in the well for many years and in that place a cluster of Amalaki trees began to bear fruits. (49)

Then after the lapse of ten years his mother went to that blind well covered with a stone (50)

Seeing that well covered with a stone resembling a hill, she said loudly, "Who has placed this stone on the well" (51)

Hearing that speech of his mother, Niśākara, staying in the well, said, "This stone has been placed on the well by my father" (52)

Extremely terrified she spoke, "Who are you in the well having a strange voice" He also said, "I am your son known as Niśākara." (53)

She spoke, "My son is known by the name Divākara, I have no son Niśākara by name" (54)

He narrated the previous story before *his mother in the fullest details* She, possessing good eyebrows, picking up that stone threw it elsewhere (55)

O glorious one, coming out of the well, he saluted the feet of his mother Seeing her own son in front resembling herself, she took that son and approaching to her husband told him everything and the action of his son (56,57)

Then the Brāhmana asked, "O son, what is the reason that you have not told beforehand ? Here is my geat curiosity " (58)

Hearing those words, the wise one said these wonderful words to Kośakara, the

निशाकर उवाच ।
श्रूयतां कारणं तात येन मूकत्वमाश्रितम् ।
मया जडत्वमनघ तथाऽन्धत्वं स्वचक्षुषः ॥ ६०
पूर्वमासमहं विप्र कुले वृन्दारकस्य तु ।
वृषाकपेश्च तनयो मालागर्भसमुद्भवः ॥ ६१
ततः पिता पाठयन्मां शास्त्रं धर्मार्थकामदम् ।
मोक्षशास्त्रं परं तात सेतिहासश्रुतिं तथा ॥ ६२
सोऽहं तात महाज्ञानी परावरविशारदः ।
जातो मदान्धस्तेनाहं दुष्कर्माभिरतोऽभवम् ॥ ६३
मदात् समभवल्लोभस्तेन नष्टा प्रगल्भता ।
विवेको नाशमगमत् मूर्खभावमुपागत. ॥ ६४
मूढभावतया चाथ जातः पापरतोऽस्म्यहम् ।
परदारपरार्थेषु मतिर्मे च सदाऽभवत् ॥ ६५
परदाराभिमर्शित्वात् परार्थहरणादपि ।
मृतोऽस्म्युद्बन्धनेनाहं नरकं रौरवं गतः ॥ ६६
तस्माद् वर्षसहस्रान्ते शुक्तशिष्टे तदागसि ।
अरण्ये मृगहा पापः संजातोऽहं मृगाधिपः ॥ ६७
व्याघ्रत्वे संस्थितस्तात बद्धः पञ्जरगः कृतः ।
नराधिपेन विभुना नीतश्च नगरं निजम् ॥ ६८
बद्धस्य पिञ्जरस्थस्य व्याघ्रत्वेऽधिष्ठितस्य ह ।
धर्मार्थकामशास्त्राणि प्रत्यभासन्त सर्वशः ॥ ६९
ततो नृपतिशार्दूलो गदापाणिः कदाचन ।
एकवस्त्रपरीधानो नगरान्निर्ययौ बहिः ॥ ७०
तस्य भार्या जिता नाम रूपेणाप्रतिमा भुवि ।
सा निर्गते तु रमणे ममान्तिकमुपागता ॥ ७१
तां दृष्ट्वा ववृधे मह्यं पूर्वाभ्यासान्मनोभवः ।

excellent Brāhmaṇa, his father and mother (59)

Niśākara said, "Listen to the cause, O father, O sinless one, due to which I have resorted to dumbness, dullness and blindness of my eyes (60)

"O Brahmaṇa, previously I was in the family of Vṛndāraka, I was the son of Vṛṣakapi born from the womb of Malā (61)

"O father, then my father taught me the scriptures, bestower of Dharma, Artha, and Kāma, the excellent Mokṣaśāstra along with the Itihāsa and Vedas (62)

'O father, then highly learned and well-versed in the highest and the lowest, I became blind with pride and got engaged in evil actions (63)

"From pride came greed and by that my intelligence was lost The power of discrimination went to destruction and I became stupid (64)

"Due to my stupidity, I became engaged in sinful actions and my mind was always in others' wives and in others' wealth (65)

Due to coming in contact with others' wives and due to taking away of others' wealth, I died by hanging and I went to Raurava hell (66)

"Then at the end of a thousand years, my sin not being completely exhausted, I was born as a tiger, the sinful killer of animals (67)

"While I was a tiger, I was tied and was placed in a cage and I was taken by the powerful king to his city. (68)

"My previous Dharma, Artha, Kāma and scriptures got manifested completely while I was tied, was placed in the cage and was in the form of a tiger. (69)

"Then once, the excellent king, holding mace in his hand and putting on only one cloth went out of the city. (70)

"His wife, Jitā by name, was unequalled on earth in beauty. After her husband had gone out, she came near me (71)

' Seeing her the mind born lust increased in me due to the previous practice, just like

यथैव धर्मशास्त्राणि तथाहमवदं च ताम् ॥ ७२
राजपुत्रि सुकल्याणि नवयौवनशालिनि ।
चित्त हरसि मे भीरु कोकिला ध्वनिना यथा ॥ ७३
सा मद्वचनमाकर्ण्य प्रोवाच तनुमध्यमा ।
कथमेवावयोर्व्याघ्र रतियोगमुपेष्यति ॥ ७४
ततोऽहमब्रुवं तात राजपुत्रीं सुमध्यमाम् ।
द्वारमुद्घाटयस्वाद्य निर्गमिष्यामि सत्वरम् ॥ ७५
साऽप्यब्रवीद् दिवा व्याघ्र लोकोऽयं परिपश्यति ।
रात्रावुद्घाटयिष्यामि ततो रंस्याव स्वेच्छया ॥ ७६
तामेवाहमवोचं वै कालक्षेपेऽहमक्षमः ।
तस्मादुद्घाटय द्वारं मा बन्धाच्च विमोचय ॥ ७७
ततः सा पीवरश्रोणी द्वारमुद्घाटयन्मुने ।
उद्घाटिते ततो द्वारे निर्गतोऽहं बहिः क्षणात् ॥ ७८

Dharma scriptures and then I spoke to her (72)

'O daughter of king, O auspicious one, O youthful one, O timid one, you attract my heart as a cuckoo attracts by her voice' (73)

'Hearing my words the slender-waisted one said "O tiger, how will our sexual intercourse take place?" (74)

"O father, then I spoke to the slender waisted daughter of king, "Open the gate to day I will come out quickly." (75)

'She also spoke, 'These people will see us during the day I will open the gate in the night and then we shall have sexual intercourse according to our desire' (76)

"I said to her, 'I am incapable of wasting the time Therefore, open the gate and set me free from fettering' (77)

"Then the large hipped one opened the gate, O sage The gate being opened, I came out of it in a moment (78)

पाशानि निगडादीनि छिन्नानि हि बलान्मया ।
सा गृहीता च नृपतेर्भार्या रमितुमिच्छता ॥ ७९
ततो दृष्टोऽस्मि नृपतेर्भृत्यैरतुलविक्रमैः ।
शस्त्रहस्तैः सर्वतश्च तैरहं परिवेष्टित ॥ ८०
महापाशैः शृङ्खलाभिः समाहत्य च मुद्गरैः ।
वध्यमानोऽब्रुवमहं मा मा हिंसध्वमाकुलाः ॥ ८१
ते मद्वचनमाकर्ण्य मत्वैव रजनीचरम् ।
दृढं वृक्षे समुद्बध्य घातयन्त तपोधन ॥ ८२
भूयो गतश्च नरकं परदारनिषेवणात् ।
मुक्तो वर्षसहस्रान्ते जातोऽहं श्वेतगर्दभः ॥ ८३
ब्राह्मणस्याग्निवेश्यस्य गेहे बहुकलत्रिणः ।
तत्रापि सर्वविज्ञानं प्रत्यभासत् ततो मम ॥ ८४
उपवाह्यः कृतश्चास्मि द्विजयोषिद्भिरादरात् ।

The fetters, iron chain and others were broken by me by force and that wife of king was seized by me with a desire of sexual intercourse" (79)

"Then I was seen by the servants of the king, possessing unequalled valour, having weapons in their hands and I was surrounded by them on all sides (80)

After having tied me in big fetters and iron chains, they began to strike me with clubs Being beaten by them, I spoke, 'Do not kill me' (81)

'Hearing my words and thinking me a demon they killed me after binding me tightly in a tree, O ascetic (82)

"Due to coming into contact with another's wife I went again to hell Released from there at the end of a thousand years, I was born as a white ass in the house of the Brāhmaṇa, Agniveśya by name, who had many wives There also all my consciousness (Kama etc) appeared (83, 84)

The wives of the Brāhmaṇa began to

एकदा नवराष्ट्रीया भार्या तस्याग्रजन्मनः ॥ ८५
विमतिर्नामतः ख्याता गन्तुमैच्छद् गृहं पितुः ।
तामुवाच पतिर्गच्छ आरुह्य श्वेतगर्दभम् ॥ ८६
मासेनागमनं कार्यं न स्थेयं परतस्ततः ।
इत्येवमुक्ता सा भर्त्रा तन्वी मामधिरुह्य च ॥ ८७
बन्धनादवमुच्याथ जगाम त्वरिता मुने ।
ततोऽर्धपथि सा तन्वी मत्पृष्ठादवरुह्य वै ॥ ८८
अवतीर्णा नदीं स्नातुं स्वरूपा चार्द्रवाससा ।
साङ्गोपाङ्गां रूपवतीं दृष्ट्वा तामहमाद्रवम् ॥ ८९
मया चाभिद्रुता तूर्णं पतिता पृथिवीतले ।
तस्यामुपरि भो तात पतितोऽहं भृशातुरः ॥ ९०
दृष्टो भर्त्रानुसृष्टेन नृणा तदनुसारिणा ।
प्रोत्क्षिप्य यष्टिं मां ब्रह्मन् समाधावत् त्वरान्वितः ॥९१
तद् भयात् तां परित्यज्य प्रद्रुतो दक्षिणामुखः ।
ततोऽभिद्रवतस्तूर्णं खलीनरसना मुने ॥ ९२
ममासक्ता वंशगुल्मे दुर्मोक्षे प्राणनाशने ।
तत्रासक्तस्य षड्रात्रान्ममामूज्जीवितक्षयः ॥ ९३
गतोऽस्मि नरकं भूयस्तस्मान्मुक्तोऽभवं शुकः ।
महारण्ये तथा बद्धः शबरेण दुरात्मना ॥ ९४
पञ्जरे क्षिप्य विक्रीतो वणिक्पुत्राय शालिने ।
तेनाप्यन्तःपुरवरे युवतीनां समीपतः ॥ ९५
शब्दशास्त्रविदित्येव दोषघ्नश्चेत्यवस्थितः ।
तत्रासतस्तरुण्यस्ता ओदनाम्बुफलादिभिः ॥ ९६
भक्ष्यैश्च दाडिमफलैः पुष्णन्त्यहरहः पितः ।
कदाचित् पद्मपत्राक्षी श्यामा पीनपयोधरा ॥ ९७
सुश्रोणी तनुमध्या च वणिक्पुत्रप्रिया शुभा ।

ride on me joyfully. Once a wife of that Brāhmana, belonging to Navarāṣṭra, known by the name Vimati, wanted to go to the house of her father. Her husband said to her, 'Go riding on the white ass". (85, 86)

"You should come within one month and then you have not to stay there after that. Being thus addressed by her husband the slender one setting me free from the fetter and riding on me went quickly, O sage. Then on the half way the slender one getting down from my back descended into the river to take bath and the beautiful one got her clothes wet Seeing that handsome one entirely, with all her limbs and minor limbs, I ran towards her. (87, 88, 89)

"When I ran towards her, she quickly fell down on earth and, O father, I fell on her, excessively desirous as I was. (90)

"Then I was seen by the man who was sent by her husband and who was, *therefore*, following her. Lifting his staff, O Brāhmana he ran towards me very quickly. (91)

"Due to fear from him I ran towards south after leaving her. When I was running quickly, O sage, my reinstring got stuck in a cluster of bamboos from which release was difficult and which was the destroyer of life. Remaining fixed there for six nights my life got destroyed. (92, 93)

"I went to hell again. Being released from there I became a parrot. Then I was tied by an evil-souled hunter. (94)

"Placing me in a cage, he sold me to a son of merchant who was a rich person. Thinking me a knower of the science of words and destroyer of omens, he placed me in his excellent harem near the youthful ladies. When I was there the youthful ladies began to nourish me every day, O father, with boiled rice, water, fruits and other things and with the eatable *fruits of pomegranate tree. Once the beloved* wife of the merchant's son with her eyes like

नाम्ना चन्द्रावली नाम समुद्घाट्याथ पञ्जरम् ॥ ९८
मां जग्राह सुचार्वङ्गी कराभ्यां चारुहासिनी ।
चकारोपरि पीनाभ्यां स्तनाभ्यां सा हि मां ततः ॥९९
ततोऽहं कृतवान् भावं तस्यां विलसितुं प्लवन् ।
ततोऽनुप्लवतस्तत्र हारे मर्कटबन्धनम् ॥ १००
बद्धोऽहं पापसंयुक्तो मृतश्च तदनन्तरम् ।
भूयोऽपि नरकं घोरं प्रपन्नोऽस्मि सुदुर्मतिः ॥ १०१
तस्माच्चाहं वृषत्वं वै गतश्चाण्डालपक्कणे ।
स चैकदा मां शकटे नियोज्य स्वां विलासिनीम् ॥१०२
समारोप्य महातेजा गन्तुं कृतमतिर्वनम् ।
ततोऽग्रतः स चण्डालो गतस्त्वेवास्य पृष्ठतः ॥ १०३
गायन्ती याति तच्छ्रुत्वा जातोऽहं व्यथितेन्द्रियः ।
पृष्ठतस्तु समालोक्य विपर्यस्तस्तथोत्प्लुतः ॥ १०४
पतितो भूमिमगमम् तदक्षे क्षणविक्रमात् ।
योक्त्रे सुबद्ध एवास्मि पञ्चत्वमगमं ततः ॥ १०५
भूयो निमग्नो नरके दशवर्षशतान्यपि ।
अतस्तव गृहे जातस्त्वहं जातिमनुस्मरन् ॥ १०६
तावन्त्येवाद्य जन्मानि स्मरामि चानुपूर्वशः ।
पूर्वाभ्यासाच्च शास्त्राणि बन्धनं चागतं मम ॥ १०७
तदहं जातविज्ञानो नाचरिष्ये कथंचन ।
पापानि घोररूपाणि मनसा कर्मणा गिरा ॥ १०८
शुभं वाप्यशुभं वाऽपि स्वाध्यायं शास्त्रजीविका ।
बन्धनं वा वधो वाऽपि पूर्वाभ्यासेन जायते ॥ १०९
जातिं यदा पौर्विकीं तु स्मरते तात मानवः ।
तदा स तेभ्यः पापेभ्यो निवृत्तिं हि करोति वै ॥११०
तस्माद् गमिष्ये शुभवर्धनाय

lotus leaves, having a swarthy complexion, heavy breasted, good hipped, slender-waisted, handsome Candrāvatī by name, with beautiful limbs, smiling sweetly, having opened the cage, seized me in her hands and then she placed me on her heavy breasts. (95,96,97,98,99)

"Then with a desire to sport with her I felt love for her while leaping. Then while I was leaping I was tied in the Markaṭa-bandhana of her necklace, endowed with sin as I was, and afterwards I died. I went to terrible hell again also, extremely evil-minded as I was. (100,101)

"From that I became a bull in the house of a Cāṇḍāla Once yoking me in the cart and having caused his wife to mount on it, the very powerful one made up his mind to go to the forest. Then the Cāṇḍāla went in front and behind him his wife began to go while singing. Hearing that my sense-organs got afflicted with passion. Having seen backwards, I jumped up in opposite direction. (102, 103, 104)

Fallen, I was down on the ground due to a momentary boldness Tied to the yoke tightly I died. (105)

"Plunged into hell again for a thousand years, I have again taken my birth in your house, remembering my births. (106)

"I remember so many births of mine in proper order. Due to the previous practice, the scriptures and fetterings have occurred to me. (107)

"Therefore, having attained knowledge I will no longer commit terrible sins with my mind, action and speech. (108)

"Good or bad, study, earning livelihood according to scriptures, fettering or even death occur according to previous practice. (109)

O father, when a person remembers his previous births then he detaches himself from those sins. (110)

"Therefore, O sage, I will go to the forest for increasing good and for destroying

पापक्षयायाथ मुने शरण्यम् ।
भवान् दिवाकीर्तिमिमं सुपुत्रं
गार्हस्थ्यधर्मे विनियोजयस्व ॥ १११

बलिरुवाच ।

इत्येवमुक्त्वा स निशाकरस्तदा
प्रणम्य मातापितरौ महर्षे ।
जगाम पुण्यं सदन मुरारेः
ख्यात बदर्याश्रममाधमीड्यम् ॥ ११२

एवं पुराभ्यासरतस्य पुंसो
भवन्ति दानाध्ययनादिकानि ।
तस्माच्च पूर्वं द्विजवर्य वै मया
अभ्यस्तमासीत्तनु ते ब्रवीमि ॥ ११३

दान तपो वाऽध्ययनं महर्षे
स्तेयं महापातकमग्निदाहम् ।
ज्ञानानि चैवाभ्यसतां हि पूर्वं
भवन्ति धर्मार्थयशांसि नाथ ॥ ११४

पुलस्त्य उवाच ।

इत्येवमुक्त्वा बलवान् स शुक्रं
दैत्येश्वरः स्वं गुरुमीशितारम् ।
ध्यायंस्तदास्ते मधुकैटभघ्नं
नारायणं चक्रगदासिपाणिम् ॥ ११५

इति श्रीवामनपुराणे चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

sin You employ Divākara, your good son, into household duties" (111)

Bali said: Saying this and saluting his mother and father, O great sage Śukra, that Niśākara then went to the well known hermitage Badari, the sacred home of Viṣṇu, the first one and adorable (112)

Thus giving gifts and studying etc, occur to a man engaged in previous practice Therefore, O excellent Brāhmaṇa, these things were practised by me previously That is why I say you so (113)

Giving gifts, penance, study, stealing, great sin, arson, knowledge, piety, wealth and fame—all these occur to men according to previous deeds (114)

Pulastya said Saying these words to Śukra, *his able preceptor, the powerful lord* of demons sat thinking of Viṣṇu, the killer of Madhu and Kaiṭabha, holding discus, mace and sword in his hands. (115)

Thus ends the Sixty-fourth Chapter, in the Vāmana Purāṇa—64

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पुलस्त्य उवाच ।
एतस्मिन्नन्तरे प्राप्तो भगवान् वामनाकृतिः ।
यज्ञवाटमुपागम्य उच्चैर्वचनमब्रवीत् ॥ १
ॐकारपूर्वाः श्रुतयो मखेऽस्मिन्
तिष्ठन्ति रूपेण तपोधनानाम् ।
यज्ञोऽश्वमेधः प्रवरः क्रतूनां
गुर्वस्तथा सत्रिषु दैत्यनाथः ॥ २
इत्थं वचनमाकर्ण्य दानवाधिपतिर्वशी ।
सार्घपात्रः समभ्यागाद्यत्र देवः स्थितोऽभवत् ॥ ३
ततोऽर्च्य देवदेवेशमर्च्यमर्घादिनासुरः ।
भरद्वाजर्षिणा सार्धं यज्ञवाटं प्रवेशयत् ॥ ४
प्रविष्टमात्रं देवेशं प्रतिपूज्य विधानतः ।
प्रोवाच भगवन् ब्रूहि किं ददामि तव मानद ॥ ५
ततोऽब्रवीत् सुरश्रेष्ठो दैत्यराजानमव्ययः ।
विहस्य सुचिरं कालं भरद्वाजमवेक्ष्य च ॥ ६
गुरोर्मदीयस्य गुरुस्तस्यास्त्यग्निपरिग्रहः ।
न स धारयते भूम्यां पारक्यां जातवेदसम् ॥ ७
तदर्थमभियाचेऽहं मम दानवपार्थिव ।
मच्छरीरप्रमाणेन देहि राजन् पदत्रयम् ॥ ८
मुरारेर्वचनं श्रुत्वा बलिर्भार्यामवेक्ष्य च ।
बाणं च तनयं वीक्ष्य इदं वचनमब्रवीत् ॥ ९
न केवलं प्रमाणेन वामनोऽयं लघुः प्रिये ।
येन क्रमत्रयं मौर्ख्याद् याचते बुद्धितोऽपि च ॥ १०
प्रायो विधाताऽल्पधियां नराणां

65

Pulastya said—In the mean time came the dwarf formed Almighty Reaching the sacrificial enclosure (he) said aloud—'The Vedas beginning with the syllable 'Om' exist, in this sacrifice, in the form of the sages, the Aśvamedha sacrifice is the best of all sacrifices, and of the sacrificers the lord of the demons (Bali) is the best' (1,2)

Hearing these words the lord of the demons, the controller, arrived with an offering vessel where the god was standing (3)

Then the demon honoured the adorable Lord, the God of gods, with the (presentation of) reception material, and then led him together with the sage Bharadvāja, in the sacrificial enclosure. (4)

Just on entrance he paid respects to the Lord of gods, in the prescribed manner, and said, "O mighty one, O shower of respect, please say what I may bestow on you" (5)

Then smiling for a pretty long time and with a look at Bharadvāja, the imperishable Lord of gods said to the king of demons (6)

He who is the preceptor of my preceptor has taken to fire (worship) He does not place his fire on other's land (7)

For him, O king of demons, I beg of you, O king, give me three steps (of land) as measured by my body (8)

Hearing the words of Murāri, Bali looked at his wife and the son, Bāṇa, and said this (9)

"O my beloved, this dwarf is not small only as regards height, but also frivolous in mind, due to which he asks for only three steps (10)

"Usually the creator does not bestow

बहिष्कृतानां च महानुभाग्यैः ।
धनादिक भूरि न वै ददाति
यथेह विष्णोर्न बहुप्रयासः ॥ ११
न ददाति विधिस्तस्य यस्य भाग्यविपर्ययः ।
मयि दातरि यथायमद्य याचेत् पदत्रयम् ॥ १२
इत्येवमुक्त्वा वचन महात्मा
भूयोऽप्युवाचाथ हरिं दनूजः ।
याचस्व विष्णो गजवाजिभूमिं
दासीहिरण्यं यदभीप्सितं च ॥ १३
भवान् याचयिता विष्णो अहं दाता जगत्पतिः ।
दातुर्याचयितुर्लज्जा कथं न स्यात् पदत्रये ॥ १४
रसातलं वा पृथिवीं भुवं नाकमथापि वा ।
एतेभ्यः कतमं दद्यां स्थानं याचस्व वामन ॥ १५

वामन उवाच ।
गजाश्वभूहिरण्यादि तदर्थिभ्यः प्रदीयताम् ।
एतावता त्वहं चार्थी देहि राजन् पदत्रयम् ॥ १६
इत्येवमुक्ते वचने वामनेन महासुरः ।
बलिर्भृङ्गारमादाय ददौ विष्णोः क्रमत्रयम् ॥ १७
पाणौ तु पतिते तोये दिव्य रूपं चकार ह ।
त्रैलोक्यक्रमणार्थाय बहुरूपं जगन्मयम् ॥ १८
पद्भ्यां भूमिस्तथा जङ्घे नभस्त्रैलोक्यवन्दितः ।
सत्यं तपो जानुयुग्मे ऊरुभ्यां मेरुमन्दरौ ॥ १९
विश्वेदेवा कटीभागे मरुतो वस्तिशीर्षगाः ।
लिङ्गे स्थितो मन्मथश्च वृषणाभ्यां प्रजापतिः ॥ २०
कुक्षिभ्यामर्णवाः सप्त जठरे भुवनानि च ।
वलिषु त्रिपु नद्यश्च यज्ञास्तु जठरे स्थिताः ॥ २१

much wealth and other things on persons of meagre intellect and those who are shunned by great fortune For example, Visnu here has not endeavoured *for much* (wealth) (11)

"Providence does not give any thing to one on whom Fortune has turned her back Here is one who asks for three steps only, when I am the donor" (12)

So saying, the great souled demon again said to Hari—"O Viṣṇu, ask for elephants, horses, land, maid servants, gold, whatever is desired by you (13)

"O Viṣṇu, you are the suppliant, I the *lord of the world*, am the supplier Will it not be a shame for both the supplier and the suppliant where only three steps are concerned? (14)

"O Dwarf, of the subterranean world, the earth and heaven, what do you ask that I may give you ?" (15)

The Dwarf said—"O king, let your elephants, horses, land, gold and other things be given to those who supplicate for them Give me three steps ; I do ask for this much only ' (16)

This being said by the Dwarf the great demon Bali brought a pitcher and made a gift of the three steps to Visnu (17)

Just as the water (of the pitcher) fell on the hand (of Viṣṇu) he assumed a divine, multifarious, world-embracing form for the purpose of pervading the three worlds. (18)

The world-honoured one (covered) the earth with his feet ; his shanks the sky, truth and penance lay in his knees, Meru and Mandara mountains (he covered) with thighs. (19)

The world gods rested in his hips ; the Maruts lay on his pelvis and head, Cupid in his penis, the creator was contained in the scrota (20)

The seven oceans he covered by his two bellies The worlds lay *in his stomach ;* the rivers in his three wrinkles. The sacrifices in his stomach ; all the ceremonies

इष्टापूर्तादयः सर्वाः क्रियास्तत्र तु संस्थिताः ।
पृष्ठस्था वसवो देवाः स्कन्धौ रुद्रैरधिष्ठितौ ॥ २२
बाहवश्च दिशः सर्वा वसवोऽष्टौ करे स्मृताः
हृदये संस्थितो ब्रह्मा कुलिशो हृदयास्थिषु ॥ २३
श्रीसमुद्रा उरोमध्ये चन्द्रमा मनसि स्थितः ।
ग्रीवादितिर्देवमाता विद्यास्तद्वलयस्थिताः ॥ २४
मुखे तु साग्नयो विप्राः संस्कारा दशनच्छदाः ।
धर्मकामार्थमोक्षीयाः शास्त्राः शौचसमन्विताः ॥ २५
लक्ष्म्या सह ललाटस्थाः श्रवणाभ्यामथाश्विनौ ।
श्वासस्थो मातरिश्वा च मरुतः सर्वसन्धिषु ॥ २६
सर्वसूक्तानि दशना जिह्वा देवी सरस्वती ।
चन्द्रादित्यौ च नयने पक्ष्मस्थाः कृत्तिकादयः ॥ २७

like sacrifices and other beneficial works lay in the same region, the divine Vasus were in the back, the shoulders were resorted to by the Rudras (21, 22)

His hands covered all the quarters the eight Vasus are said to have lain on his hands, Brahma lay in his heart, the thunder bolt in his heart bones (ribs) (23)

The splendid seas lay in his chest, the moon in his mind, his neck was Aditi the mother of gods, all the sciences lay in his bracelets. (24)

The fire worshipping Brāhmaṇas lay in his mouth; his lips were the *sacraments*; the scriptures relating to virtue, love, money and salvation, together with the hygienic rules, as well the goddess of Fortune lay on his forehead, the Aśvins were held in the ears; Mataríśvan lay *in his breath*, and the Maruts in all the joints (25, 26)

His teeth were all the good *sayings*, his tongue the goddess Sarasvatī, his eyes the moon and the sun,, Kṛttikā and other stars lay in his eye-lashes (27)

शिखायां देवदेवस्य ध्रुवो राजा न्यषीदत ।
तारका रोमकूपेभ्यो रोमाणि च महर्षयः ॥ २८
गुणैः सर्वमयो भूत्वा भगवान् भूतभावनः ।
क्रमेणैकेन जगतीं जहार सचराचराम् ॥ २९
भूमिं विक्रममाणस्य महारूपस्य तस्य वै ।
दक्षिणोऽभूत् स्तनश्चन्द्रः सूर्योभूदथ चोत्तरः ॥
नभश्चाक्रमतो नाभिं सूर्येन्दू सव्यदक्षिणौ ॥ ३०
द्वितीयेन क्रमेणाथ स्वर्महर्जनतापसाः ।
क्रान्तार्धार्धेन वैराजं मध्येनापूर्यताम्बरम् ॥ ३१
तत. प्रतापिना ब्रह्मन् बृहद्विष्णवङ्घ्रिणाम्बरे ।
ब्रह्माण्डोदरमाहत्य निरालोकं जगाम ह ॥ ३२
विश्वाङ्घ्रिणा प्रसरता कटाहो भेदितो बलात् ।

On the tuft of hair of the God of gods, sat king Dhruva, the stars (shot) from the pores of his skin, the hair of his body were the great sages (28)

The Almighty, creator of all beings, became all embracing by his virtues, and *even with a single step took the world along* with the moving and stationary things (29)

Of him who had assumed a vast form and was roaming the globe, the right breast became *the Moon*, and the *left* the Sun When he expanded towards the sky, the Sun and the Moon, on his left and right touched his navel (30)

Now in his second step he covered with one half the regions called Svah, Mahah, Jana and Tapas; the Vairāja region he covered with the other half; the aerial region was filled with the central part (31)

Then, O Brāhmaṇa, (he) charging the interior of the universe with his powerful legs, reached the space of region devoid of any light. (32)

By the expanding world wide leg, the

कुटिला विष्णुपादे तु समेत्य कुटिला ततः ॥ ३३
तस्या विष्णुपदीत्येवं नामाख्यातमभून्मुने ।
तथा सुरनदीत्येवं तामसेवन्त तापसाः ॥
भगवानप्यसंपूर्णे तृतीये तु क्रमे विभुः । ३४
समभ्येत्य बलिं प्राह ईषत् प्रस्फुरिताधरः ।
ऋणाद् भवति दैत्येन्द्र बन्धनं घोरदर्शनम् ॥
त्वं पूरय पदं तन्मे नो चेद् बन्धं प्रतीच्छ भोः ॥ ३५
तन्मुरारिवचः श्रुत्वा विहस्याथ बलेः सुतः ।
बाणः प्राहामरपतिं वचनं हेतुसंयुतम् ॥ ३६

बाण उवाच

कृत्वा महीमल्पतरां जगत्पते
स्वायंभुवादिभुवनानि वै षट् ।
कथं बलिं प्रार्थयसे सुविस्तृतां
यां प्राग्भवान् नो विपुलामथाकरोत् ॥ ३७
विभो मही यावतीयं त्वयाऽद्य
सृष्टा समेता भुवनान्तरालैः ।
दत्ता च तातेन हि तावतीयं
किं वाक्छलेनैष निबध्यतेऽद्य ॥ ३८
या नैव शक्या भवता हि पूरितुं
कथं वितन्याद् दितिजेश्वरोऽसौ ।
शक्तस्तु सम्पूजयितुं मुरारे
प्रसीद मा बन्धनमादिशस्व ॥ ३९
प्रोक्तं श्रुतौ भवतापीश वाक्यं
दानं पात्रे भवते सौख्यदायि ।
देशे सुपुण्ये वरदे यच्च काले
तच्चाशेषं दृश्यते चक्रपाणे ॥ ४०
दानं भूमिः सर्वकामप्रदेयं
भवान् पात्रं देवदेवो जितात्मा ।

cauldron (of the universe) was forcibly cleft Then a zigzag (river) appeared near Visnu's leg, which was called Kuṭilā (33)

O sage, it came to be known by the name Viṣnupadī (flown from Viṣṇu's leg) The ascetic, again honoured it by the name Sura-nadī (gods river). As the third step was still incomplete, the all pervading Almighty, too, turned towards Bali and said with slight movements of the lips, O lord of demons, a debt (if not paid) leads to dreadful captivity. So you supply my (remaining) step, or accept captivity (34,35)

Hearing these words of Murari, Bāṇa, son of Bali, smiled and made statement attended with reasons to the Lord of gods (36)

Bāṇa said– O Lord of the world, having made the earth as well as the six worlds belonging to Brahmā and others of very little dimensions (yourself), how do you ask Bali for an extremely vast world which you have not made vast before? (37)

'O omnipotent one, my father has given you today as much of the earth as has been created by you together with the intermediate spaces between the worlds. Why (then) is he being fastened by a deceitful talk? (38)

'How can the lord of demons offer what is not possible for you to create? But O Murāri, (he) is able to worship (You) Be pleased, do not order (his) imprisonment (39)

'Also O Lord, it has been said by you in the Veda that a gift made to a proper person makes for bliss O you with a discus in hand, (the gift) that is made in highly sacred place and a wish yielding time is seen to become endless (in result) (40)

'(In the present case) the gift is that of land which grants all desires, the god of gods, the self conqueror is the recipient. The time is that when Moon is in

कालो ज्येष्ठामूलयोगे मृगाङ्क.
कुरुक्षेत्रं पुण्यदेशं प्रसिद्धम् ॥ ४१
किं वा देवोऽस्मद्विधैर्बुद्धिहीनैः
शिक्षापनीय. साधु वाऽसाधु चैव ।
स्वयं श्रुतीनामपि चादिकर्ता
व्याप्य स्थितः सदसद् यो जगद्वै ॥ ४२
कृत्वा प्रमाणं स्वयमेव हीनं
पदत्रयं याचितवान् भुवश्च ।
किं त्वं न गृह्णासि जगत्त्रयं भो
रूपेण लोकत्रयवन्दितेन ॥ ४३
नात्राश्चर्यं यज्जगद् वै समग्रं
क्रमत्रयं नैव पूर्णं तवाद्य ।
क्रमेण त्वं लङ्घयितुं समर्थो
लीलामेतां कृतवान् लोकनाथ ॥ ४४
प्रमाणहीनां स्वयमेव कृत्वा
वसुंधरां माधव पद्मनाभ ।
विष्णो न बध्नासि बलिं न दूरे
प्रभुर्यदेवेच्छति तत्करोति ॥ ४५
पुलस्त्य उवाच ।
इत्येवमुक्ते वचने बाणेन बलिसूनुना ।
प्रोवाच भगवान् वाक्यमादिकर्ता जनार्दनः ॥ ४६
त्रिविक्रम उवाच ।
यान्युक्तानि वचासीत्थं त्वया बालेय साम्प्रतम् ।
तेषां वै हेतुसंयुक्तं शृणु प्रत्युत्तरं मम ॥ ४७
पूर्वमुक्तस्तव पिता मया राजन् पदत्रयम् ।
देहि मह्यं प्रमाणेन तदेतत् समनुष्ठितम् ॥ ४८
किं न वेत्ति प्रमाणं मे बलिस्तव पितासुर ।
प्रायच्छद् येन निःशङ्कं ममानन्तं क्रमत्रयम् ॥ ४९
सत्यं क्रमेण चैकेन क्रमेयं भूर्भुवादिकम् ।
बलेरपि हितार्थाय कृतमेतत् क्रमत्रयम् ॥ ५०

conjunction of Jyeṣṭha and Mūlā (stars), the celebrated Kurukṣetra is the sacred place. (41)

'What can we, unintelligent people, teach God about what is right and what is wrong? You, the first author even of the Vedas, stand covering the entire world consisting of real and unreal (42)

'Making your size short yourself, you asked for three steps of land. Don't you cover the three worlds by your (enlarged) *form which is adored by the three worlds?* (43)

'It is no wonder that the world is exhausted but your three steps are not yet complete; O Lord of the world, You have the power to traverse (the universe) with a single step This is a sport that you have performed. (44)

'O Madhava, O one having a lotus in the navel, O Viṣṇu, having yourself made the earth small in size, are you not binding Bali a little later? A master does whatever he likes' (45)

Pulastya said This being said by Bāṇa, son of Bali, the Almighty Janārdana, the first doer, said— (46)

Trivikrama (three-stepped) said—"O son of Bali, hear the answers with reasons to the statements made by you of late (47)

"At the beginning your father was told *by me—'O king, give me three steps after* my measurement' Hence this has been done (48)

"O demon, does not your father, Bali, know my size, so that he unhesitatingly offered me three endless steps? (49)

"True, I can traverse Bhūḥ, Bhuvah and other worlds with a single step It is for the benefit of Bali too that the three steps have been made. (50)

तस्माद् यन्मम बालेयं त्वत्पित्राम्बुकरे महत् ।
दत्तं तेनायुरेतस्य कल्पं यावद् भविष्यति ॥ ५१
गते मन्वन्तरे बाण श्राद्धदेवस्य साम्प्रतम् ।
सावर्णिके च संप्राप्ते बलिरिन्द्रो भविष्यति ॥ ५२
इत्थं प्रोक्त्वा बलिसुतं बाणं देवस्त्रिविक्रमः ।
प्रोवाच बलिमभ्येत्य वचनं मधुराक्षरम् ॥ ५३
श्रीभगवानुवाच ।
आपूरणाद् दक्षिणाया गच्छ राजन् महाफलम् ।
सुतलं नाम पातालं वस तत्र निरामयः ॥ ५४
बलिरुवाच ।
सुतले वसतो नाथ मम भोगाः कुतोऽव्ययाः ।
भविष्यन्ति तु येनाहं निवत्स्यामि निरामयः ॥ ५५
त्रिविक्रम उवाच ।
सुतलस्थस्य दैत्येन्द्र यानि भोगानि तेऽधुना ।
भविष्यन्ति महार्हाणि तानि वक्ष्यामि सर्वशः ॥ ५६
दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च ।
तथाधीतान्यव्रतिभिर्दास्यन्ति भवतः फलम् ॥ ५७
तथान्यमुत्सवं पुण्यं वृत्ते शक्रमहोत्सवे ।
द्वारप्रतिपदा नाम तव भावी महोत्सवः ॥ ५८
तत्र त्वां नरशार्दूला हृष्टाः पुष्टाः स्वलंकृताः ।
पुष्पदीपप्रदानेन अर्चयिष्यन्ति यत्नतः ॥ ५९
तत्रोत्सवो मुख्यतमो भविष्यति
दिवानिशं हृष्टजनाभिरामम् ।
यथैव राज्ये भवतस्तु साम्प्रतं
तथैव सा भाव्यथ कौमुदी च ॥ ६०
इत्येवमुक्त्वा मधुहा दितीश्वरं
विसर्जयित्वा सुतलं सभार्यम् ।
यज्ञं समादाय जगाम तूर्णं

"So, O son of Bali, since your father had poured valuable water in my hand, his span of life will be up to a kalpa (51)

"O Bāṇa, when the reign of the present Śrāddhadeva Manu will be over, and that of Sāvarnika Manu will start, Bali will become Indra." (52)

Thus addressing Bāṇa, the son of Bali, god Trivikrama approached Bali and made a sweetly-worded speech (53)

The Almighty said, 'O King, till my honorarium is paid, you go and live free from diseases in the subterranean region called Sutala (good-surfaced) which is highly beneficial.' (54)

Bali said 'O Lord, wherefrom, during my stay in Sutala, will the imperishable enjoyments come with which I shall live free from diseases ?' (55)

Trivikrama said 'O Lord of demons, I will tell you in full what sumptuous things of enjoyment there will be for you during your life in Sutala henceforth (56)

'Gifts made without going through the requisite procedure, funeral rites (Śrāddha) without Vedic scholars, studies performed by those who do not observe the vow (of Brahmacarya) will have their fruit accrued to you (57)

'Then another sacred festival called Dvara-pratipada for you well occure at the end of the Sakra Festival (58)

'In that (festival) the gay, stout, well-decked men of eminence will worship you with care by offering you flowers and lamps (59)

'There the principal festival will be the the Kaumudi (moon light) which will be beautiful day and night on account of the gay participants As it is now in your kingdom, so will this (Kaumudi) be (full of hilarity).' (60)

So saying the destroyer of Madhu deported the king of demons with his wife to Sutala,

स शक्रसद्मामरसंघजुष्टम् ॥ ६१

दत्त्वा मघोने च विभुस्त्रिविष्टपं
कृत्वा च देवान् मखभागभोक्तॄन् ।
अन्तर्दधे विश्वपतिर्महर्षे
संपश्यतामेव सुराधिपानाम् ॥ ६२

स्वर्गं गते धातरि वासुदेवे
शाल्वोऽसुराणां महता बलेन ।
कृत्वा पुरं सौभमिति प्रसिद्धं
तदान्तरिक्षे विचचार कामात् ॥ ६३

मयस्तु कृत्वा त्रिपुरं महात्मा
सुवर्णताम्रायसमव्ययसौख्यम् ।
सतारकाक्षः सह वैद्युतेन
संतिष्ठते भृत्यकलत्रवान् सः ॥ ६४

बाणोऽपि देवेन हृते त्रिविष्टपे
बद्धे बलौ चापि रसातलस्थे ।
कृत्वा सुगुप्तं भुवि शोणिताख्य
पुर स चास्ते सह दानवेन्द्रैः ॥ ६५

एवं पुरा चक्रधरेण विष्णुना
बद्धो बलिर्वामनरूपधारिणा ।
शक्रप्रियार्थं सुरकार्यसिद्ध्ये
हिताय विप्रर्षभगोद्विजानाम् ॥ ६६

प्रादुर्भवस्ते कथितो महर्षे
पुण्यः शुचिर्वामनस्याघहारी ।
श्रुते यस्मिन् संस्मृते कीर्तिते च
पाप याति प्रक्षयं पुण्यमेति ॥ ६७

and carrying the sacrifice (with him) soon left for the abode of Indra which was attended by a large number of gods. (61)

O great sage, having restored heaven to Indra, and enabling the gods to enjoy their shares in sacrifices, the omnipotent Lord of the universe disappeared before the very eyes of the lords of gods (62)

After Vāsudeva, the dispenser of men's fate, had gone to heaven, Śālva with the help of the vast demon forces, constructed a fortress called Saubha in the aerial region, and wandered about at pleasure. (63)

The great Maya constructed (a fortress called) Tripura (three fortresses) which was made of gold, copper and iron and provided with all amenities of the highest order, and lived there together with Tarakakṣa, Vaidyuta and his servants and wife. (64)

Bāṇa too, after heaven had been taken away by God, and Bali bound down in the subterranean region, constructed a well-protected city called Śoṇita on earth, and lived with the leading demons (65)

Thus, O great Brāhmaṇa, in the ancient time Bali was bound by the discus wielding, Dwarf formed Viṣṇu for the pleasure of Indra, the achievement of the gods' objective, and the welfare of cows and the twice born classes (66)

O great sage, the sacred, pure, sin-destroying (story of the) incarnation of Vamana (Dwarf) has been narrated to you, which being listened to, remembered or discussed, sins dwindle away and virtue comes in (67)

एतत् प्रोक्तं भवतः पुण्यकीर्तेः
प्रादुर्भावो बलिनन्धोऽव्ययस्य ।
यद्याप्यन्यत् श्रोतुकामोऽसि विप्र
तत्प्रोच्यतां कथयिष्याम्यशेषम् ॥ ६८

इति श्रीवामनपुराणे पञ्चषष्टितमोऽध्यायः ॥६५॥

Thus is said to you the story of the appearance of, and the binding down of Bali by, the imperishable (Viṣṇu) of sacred fame Say, O Brāhmaṇa, what else you like to hear. I will tell you exhaustively. (68)

Thus ends the Sixty-fifth Chapter, in the Vāmana-Purāṇa—65.

६६

नारद उवाच ।
श्रुतं यथा भगवता बलिर्बद्धो महात्मना ।
किंत्वस्त्यन्यत्तु प्रष्टव्यं तच्छ्रुत्वा कथयाद्य मे ॥ १
भगवान् देवराजाय दत्त्वा विष्णुस्त्रिविष्टपम् ।
अन्तर्धानं गतः क्वासौ सर्वात्मा तात कथ्यताम् ॥२
सुतलस्थश्च दैत्येन्द्रः किमकार्षीत् तथा वद ।
का चेष्टा तस्य विप्रर्षे तन्मे व्याख्यातुमर्हसि ॥ ३

पुलस्त्य उवाच
अन्तर्धाय सुरावासं वामनोऽभूदवामनः ।
जगाम ब्रह्मसदनमधिरुह्योरगाशनम् ॥ ४
वासुदेवं समायान्तं ज्ञात्वा ब्रह्माऽव्ययात्मकः ।
समुत्थायाथ सौहार्दात् सस्वजे कमलासनः ॥ ५
परिष्वज्यार्च्य विधिना वेधाः पूजादिना हरिम् ।
पप्रच्छ किं चिरेणेह भवतागमनं कृतम् ॥ ६

66

Nārada said I have (now) heard how Bali was bound down by the great-souled omnipotent Lord But I have got some other thing to ask. Hear it and tell me (all about it). (1)

O revered one, tell me where the almighty all-pervading Viṣṇu disappeared after bestowing heaven on the king of gods (Indra), also tell me what the lord of demons, residing in Sutala, did; O Brāhmana-sage, it behoves you to elaborate to me what his activities were (2 3)

Pulastya said: After disappearing, the Dwarf, gave up his dwarf form, and (then) went riding the serpent devourer (Garuda) to the residence of Brahmā, the abode of gods. (4)

Hearing the arrival of Vāsudeva, the lotus seated Brahmā of imperishable character rose and embraced him out of friendship. (5)

After embracing and entertaining Hari duly with all formalities, Brahmā asked (Him) 'why is it that you have come here after a long time'? (6)

अथोवाच जगत्स्वामी मया कार्यं महत्कृतम् ।
सुराणां क्रतुभागार्थे स्वयं भो बलिबन्धनम् ॥ ७
पितामहस्तद् वचनं श्रुत्वा मुदितमानसः ।
कथं कथमिति प्राह त्वं मां दर्शितुमर्हसि ॥ ८
इत्येवमुक्ते वचने भगवान् गरुडध्वजः ।
दर्शयामास तद्रूपं सर्वदेवमयं लघु ॥ ९
तं दृष्ट्वा पुण्डरीकाक्षं योजनायुतविस्तृतम् ।
तावानेवोर्ध्वमानेन ततोऽजः प्रणतोऽभवत् ॥ १०
ततः प्रणम्य सुचिरं साधु साध्वित्युदीर्य च ।
भक्तिनम्रो महादेवं पद्मजः स्तोत्रमीरयत् ॥ ११
ॐ नमस्ते देवाधिदेव वासुदेव
एकशृङ्ग बहुरूप वृषाकपे भूतभावन
सुरासुरवृष सुरासुरमथन पीतवासः
श्रीनिवास असुरनिर्मितान्त अमितनिर्मित
कपिल महाकपिल विष्वक्सेन नारायण [5]
ध्रुवध्वज सत्यध्वज खड्गध्वज तालध्वज
वैकुण्ठ पुरुषोत्तम वरेण्य विष्णो अपराजित
जय जयन्त विजय कृतावर्त महादेव
अनादे अनन्त आद्यन्तमध्यनिधन
पुरञ्जय धनञ्जय शुचिश्रव पृश्निगर्भ [10]
कमलगर्भ कमलायताक्ष श्रीपते विष्णुमूल
मूलाधिवास धर्माधिवास धर्मवास
धर्माध्यक्ष प्रजाध्यक्ष गदाधर
श्रीधर श्रुतिधर वनमालाधर
लक्ष्मीधर धरणीधर पद्मनाभ [15]
विरिञ्चे आर्ष्टिषेण महासेन सेनाध्यक्ष

Then the Lord of the world said : "Hallo, a great thing—the binding of Bali—has been done by me personally for the purpose of (restoring) the sacrificial share of the gods. (7)

Hearing these words the Grand-father Brahmā, delighted at heart, exclaimed—How ? It behoves you to show me. (8)

This being said, the Garuḍa-bannered Almighty showed (him) that form, which was studded with all the gods and at the same time light. (9)

Finding the lotus-eyed god ten thousand Yojanas wide, and equally vast in height, the unborn god Brahmā bowed down (10)

After bowing for a pretty long time to the great god and exclaiming–Bravo, bravo, the lotus born (god) bent with devotion, uttered an eulogy. (11)

Salutation to thee, O supreme God of the gods, Vāsudeva, O only peak, O Multiformed one, O Vṛṣākapi, O creator of all beings, O the best of gods and demons, O destroyer of gods and demons, O one dressed in yellow garments, O abode of fortune, O the end of all constructions of demons, O one-made unlimited, O Kapila, O great Kapila, O Viśvaksena, O Nārāyaṇa, O Dhruva-bannered one, O truth-bannered one, O sword-bannered one, O palmyra-bannered one, O Vaikuṇṭha, O best of men, O acceptable one, O Viṣṇu (all pervader), O unconquered one, O Jaya (victory), O Jayanta (winning), O Vijaya (complete victory), O Kṛtāvarta (one with two depressions on the fore-head), O great God, O one without a beginning, O endless one, O one without beginning, end, middle and destruction ; O Purañjaya (city-conqueror), O Dhanañjaya (wealth-winner), O pure-eared, broad eared one, O Pṛśniśnigarbha, O one with a lotus in the middle, O one with eyes as large as a lotus, O lord of Lakṣmī (fortune), O Viṣṇu, the root (of all), O abode of all roots, O abode of religion, dweller in religion, *O supervisor of religion*, O *Superintendent* of the people, O club-holder, O fortune-holder, O Veda-holder, O wearer of a sylvan

पुरुष्टुत बहुकल्प महाकल्प
कल्पनामुख अनिरुद्ध सर्वग सर्वात्मन्
द्वादशात्मक सूर्यात्मक सोमात्मक
कालात्मक व्योमात्मक भूतात्मक [20]
रसात्मक परमात्मन् सनातन
मुञ्जकेश हरिकेश गुडाकेश केशव
नील सूक्ष्म स्थूल पीत रक्त श्वेत श्वेताधिवास
रक्ताम्बरप्रिय प्रीतिकर प्रीतिवास हंस
नीलवास सीरध्वज सर्वलोकाधिवास [25]
कुशेशय अधोक्षज गोविन्द जनार्दन
मधुसूदन वामन नमस्ते ।
सहस्रशीर्षोऽसि सहस्रदृगसि सहस्रपादोऽसि
त्वं कमलोऽसि महापुरुषोऽसि सहस्रबाहुरसि
सहस्रमूर्तिरसि त्वां देवाः प्राहुः सहस्रवदनं [30]
ते नमस्ते ।
ॐ नमस्ते विश्वदेवेश विश्वभूः विश्वात्मक
विश्वरूप विश्वसंभव त्वत्तो विश्वमिदमभवद्
ब्राह्मणास्त्वन्मुखेभ्योऽभवन् क्षत्रिया दोः संभूताः
ऊरुयुग्माद् विशोऽभवन् शूद्राश्चरणकमलेभ्यः [35]
नाभ्या भवतोऽन्तरिक्षमजायत इन्द्राग्नी वक्त्रतो
नेत्राद् भानुरभून्मनसः शशाङ्कः अहं प्रसादजस्तव
क्रोधात् त्र्यम्बकः प्राणाज्जातो भवतो मातरिश्वा
शिरसो द्यौरजायत श्रोत्राद् दिशो भूरिय चरणा-
दभूत् श्रोत्रोद्भवादिशोभवतःस्वयंभोनक्षत्रास्तेजोद्भवाः[40]
मूर्त्तयश्चामूर्तयश्च सर्वे त्वत्तः समुद्भूताः ।
अतो विश्वात्मकोऽसि ॐ नमस्ते पुष्पहासोऽसि

wreath, O bearer of Lakṣmī, O world-bearer, O one with a lotus in the navel, O Viriñci ('purger'), O Ariṣṭasena, O Mahāsena (having a vast army), O generalissimo, O oft-praised one, O multifarious one, O highly decorated one, O highest imagination, O unobstructed, all-pervading, all souled, twelve-souled, sun-formed, moon-formed, time-formed, sky-formed, creature-formed one, O soul of Rasa (juice), O highest soul, O eternal one, O one with hair like Muñja grass, O yellow haired one, O conqueror of sleep, O Keśava (possessing hair), O blue, O subtle, O gross, O yellow, O red, O white one, O abode of white (colour), O lover of red garments, O pleasant one, O repository of love, O swan, O one dressed in blue, O plough-bannered one, O shelter of all the people, O lier on Kuśa grass, O one born from a lower organ, O Govinda (chief herdsman), O destroyer of Jana, O killer of Madhu, O Dwarf—salutation to thee. (27)

Thou art thousand-headed, thousand eyed, thousand-footed; thou art the lotus, a great man, thousand-armed, thousand-formed, Gods call you hundred-faced. Salutation to thee. (31)

Salutation to thee, O Lord of the world gods, basis of the world, O world-souled, world-formed, world-producing one, this world has grown out of thee. The Brāhmanas arose from thy mouth; the Kṣatriyas are born from (thy) arms; from thy couple of thighs have arisen the Vaiśyas; the Śūdras have sprung from thy lotus-like legs From thy navel was born the etherial region; Indra and Agni from thy mouth, the sun has come out of thy eyes; the moon from thy mind,

I was born of thy grace; the three-eyed (Śiva) from thy anger, Mātariśvan (wind) was born from thy breath, from thy head was born heaven; from the ear the quarters, this earth grew out of the leg; O self born one the quarters are born of ears; the stars of thy power, all corporeal and incorporeal things are grown out of thee So world-formed thou art; salutation to thee. Thy

महाहासोऽसि परमोऽसि ॐकारोऽसि वषट्कारोऽसि
स्वाहाकारोऽसि वौषट्कारोऽसि स्वधाकारोऽसि
वेदमयोऽसि तीर्थमयोऽसि यजमानमयोऽसि [45]
यज्ञमयोऽसि सर्वधाताऽसि यज्ञभोक्ताऽसि
शुक्रधाताऽसि भूर्द भुवर्द स्वर्द स्वर्णद गोद
अमृतदोऽसीति । ॐ ब्रह्मादिरसि ब्रह्ममयोऽसि
यज्ञोऽसि वेदकामोऽसि वेद्योऽसि यज्ञधारोऽसि
महामीनोऽसि महासेनोऽसि महाशिरा असि [50]
नृकेसर्यसि होताऽसि होम्योऽसि हव्योऽसि हूयमानोऽसि
हयमेधोऽसि पोताऽसि पावयिताऽसि पूतोऽसि
पूज्योऽसि दाताऽसि हन्यमानोऽसि ह्रियमाणोऽसि
हर्त्तासीति ॐ । नीतिरसि नेताऽसि अग्र्योऽसि
विश्वधामाऽसि शुभाण्डोऽसि ध्रुवोऽसि आरणेयोऽसि[55]
ध्यानोऽसि ध्येयोऽसि ज्ञेयोऽसि ज्ञानोऽसि यष्टाऽसि
दानोऽसि भूमाऽसि ईड्योऽसि ब्रह्माऽसि होताऽसि
उद्गाताऽसि गतिमतां गतिरसि ज्ञानिनां ज्ञानमसि
योगिनां योगोऽसि मोक्षगामिनां मोक्षोऽसि
श्रीमतां श्रीरसि गृह्योऽसि पाताऽसि परमसि [60]
सोमोऽसि सूर्योऽसि दीक्षाऽसि दक्षिणाऽसि नरोऽसि
त्रिनयनोऽसि महानयनोऽसि आदित्यप्रभवोऽसि
सुरोत्तमोऽसि शुचिरसि शुक्रोऽसि नभोऽसि
नभस्योऽसि इषोऽसि ऊर्जोऽसि सहोऽसि
सहस्योऽसि तपोऽसि तपस्योऽसि मधुरसि [65]
माधवोऽसि कालोऽसि संक्रमोऽसि विक्रमोऽसि
पराक्रमोऽसि अश्वग्रीवोऽसि महामेधोऽसि
शंकरोऽसि हरीश्वरोऽसि शंभुरसि ब्रह्मेशोऽसि
सूर्योऽसि मित्रावरुणोऽसि प्राग्वंशकायोऽसि
भूतादिरसि महाभूतोऽसि ऊर्ध्वकर्माऽसि कर्त्ताऽसि [70]
सर्वपापविमोचनोऽसि त्रिविक्रमोऽसि ॐ नमस्ते

smile is like a flower, thou art capable of a terrible laughter too, thou art the highest, the syllable Om, the sounds Vasat, Svāhā Vauṣat and Svadhā, thou art replete with the Vedas, the holy places, the sacrificers and sacrifices; dispenser of all, enjoyer of sacrifices, introducer of semen, giver of Bhūh, Bhuvar, gold cows and nectar, *Om thou art the source of* Brahmā and pervaded by Brahman, thou art the sacrifices, desirous of the Vedas, the object of know ledge, the holder of a sacrifice, the great fish, thou art the owner of a vast army, thou art large headed, man-lion, maker of offerings to fire, one deserving offering, in fire, worthy of invocation, constantly invoked, the horse-sacrifice the Potā priest, the purifier, the purified, adorable, the donor, thou art being killed, being stolen, thou art the stealer, Om thou art policy, politician, Agrya, Viśva dhāman (all powerful), Subhāṇḍa *Dhruva*, Araneya (stick-born), meditiation, object of meditation, object of knowldege, knowledge, sacrificer, gift, abundance, worth seeing, Brahmā, Hotṛ priest, Udgātṛ (singer) priest, motion of the moving, knowledge of the knowing, Yoga of the Yogins, *salvation of those who have attained salvation*, fortune of the fortunate, domestic, protector, supreme, the moon, the sun, education, priest fee, man, three-eyed, large-eyed, source of Aditya (sun), best of gods, pure, bright, the months Sravanā drink, vigour, the mouths Agrahāyana and Bhādra, *Pauṣa, Māgha, Phālguna, Caitra and Vaiśakha*, time transference, galloping, valour, Aśva-grīva (horse necked), a terrible sacrifice, Śaṁkara, Hari, Īśvra, Śambhu, Brahmā, Īśa, Surya, Mitra and Varuṇa, the body of the *previous generations, origin of all being*, the elements, doer of lofty deeds, the doer, purger of all sins, three-stepped Salutation *to thee*

पुलस्त्य उवाच ।

इत्थं स्तुतः पद्मभवेन विष्णु-
स्तपस्विभिश्चाद्भुतकर्मकारी ।
प्रोवाच देवं प्रपितामहं तु
वरं वृणीष्वामलसत्त्ववृत्ते ॥ १२
तमब्रवीत् प्रीतियुतः पितामहो
वरं ममेहाद्य विभो प्रयच्छ ।
रूपेण पुण्येन विभो ह्यनेन
संस्थीयतां मद्भवने मुरारे ॥ १३
इत्थं वृते देववरेण प्रादात्
प्रभुस्तथास्त्विति तमव्ययात्मा ।
तस्थौ हि रूपेण हि वामनेन
संपूज्यमानः सदने स्वयंभोः ॥ १४
नृत्यन्ति तत्राप्सरसां समूहा
गायन्ति गीतानि सुरेन्द्रगायनाः ।
विद्याधरास्तूर्यवरांश्च वादयन्
स्तुवन्ति देवासुरसिद्धसङ्घाः ॥ १५
ततः समाराध्य विभुं सुराधिपः
पितामहो धौतमलः स शुद्धः ।
स्वर्गे विरिञ्चिः सदनात् सुपुष्पा-
ण्यानीय पूजां प्रचकार विष्णोः ॥ १६
स्वर्गे सहस्रं स तु योजनानां
विष्णोः प्रमाणेन हि वामनोऽभूत् ।
तत्रास्य शक्रः प्रचकार पूजां
स्वयंभुवस्तुल्यगुणां महर्षे ॥ १७
एतत् तवोक्तं भगवांस्त्रिविक्रम-
श्चकार यद् देवहितं महात्मा ।
रसातलस्थो दितिजश्चकार
यत्तच्छृणुष्वाद्य वदामि विप्र ॥ १८

इति श्रीवामनपुराणे षट्षष्टितमोऽध्यायः ॥६६॥

Pulastya said: Thus praised by the lotus-born (Brahmā) and by the sages Viṣṇu, the doer of the wonderful deeds said, 'O you existing in the pure sattva (Goodness) quality ask for a boon.' (12)

The delighted grand-father said to him—"O all-pervading one, O Murāri, give me this boon here and now, remain in my house in this sacred form of yours." (13)

These being chosen by the excellent god, the imperishable Lord granted him (that) saying—'Be it so'. And really he stayed in the dwarf form in the house of the self-born (Brahmā), being constantly worshipped there. (14)

There the troupes of celestial nymphs danced, the musicians of the king of gods sang songs; the Vidyādharas played on the choicest of trumpets; the companies of gods, demons and Siddhas uttered hymns of praise. (15)

Then the lord of gods, the grand father Brahmā, being purified with all his impurity washed away, by worshipping the ubiquitous (Viṣṇu), brought beautiful flowers from the house and performed a worship of Viṣṇu in heaven. (16)

The Dwarf (form) of Viṣṇu was a thousand Yojanas in dimension in heaven. There, O great sage, Indra performed (another) worship to him, which was of the same excellence as that of the self-born deity (Brahmā). (17)

This as has been to you, is what the omnipotent, great-souled Trivikrama (Three-stepped) did for the welfare of the gods. O Brāhmaṇa, listen, now I tell you what the demon dwelling in the nether world did. (18)

Thus ends the Sixty-sixth Chapter in the Vāmana-Purāṇa—66.

६७

पुलस्त्य उवाच ।
गत्वा रसातलं दैत्यो महार्हमणिचित्रितम् ।
शुद्धस्फटिकसोपानं कारयास वै पुरम् । ॥ १
तत्र मध्ये सुविस्तीर्णः प्रासादो वज्रवेदिकः ।
मुक्ताजालान्तरद्वारो निर्मितो विश्वकर्मणा ॥ २
तत्रास्ते विविधान् भोगान् भुञ्जन् दिव्यान् स मानुषान्।
नाम्ना विन्ध्यावलीत्येवं भार्याऽस्य दयिताऽभवत् ॥ ३
युवतीना सहस्रस्य प्रधाना शीलमण्डिता ।
तया सह महातेजा रेमे वैरोचनिर्मुने ॥ ४
भोगासक्तस्य दैत्यस्य वसतः सुतले तदा ।
दैत्यतेजोहरः प्राप्तः पाताले वै सुदर्शनः ॥ ५
चक्रे प्रविष्टे पातालं दानवानां पुरे महान् ।
बभौ हलहलाशब्दः क्षुभितार्णवसंनिभः ॥ ६
तं च श्रुत्वा महाशब्दं बलिः खड्गं समाददे ।
आः किमेतदितीत्यश्च पप्रच्छासुरपुंगवः ॥ ७
ततो विन्ध्यावली प्राह सान्त्वयन्ती निज पतिम् ।
कोशे खड्ग समावेश्य धर्मपत्नी शुचिव्रता ॥ ८
एतद् भगवतश्चक्र दैत्यचक्रक्षयंकरम् ।
संपूजनीय दैत्येन्द्र वामनस्य महात्मनः ।
इत्येवमुक्त्वा चार्वङ्गी सार्घपात्रा विनिर्ययौ ॥ ९
अथाभ्यागात् सहस्रारं विष्णोश्चक्रं सुदर्शनम् ।
ततोऽसुरपतिः प्रह्वः कृताञ्जलिपुटो मुने ।

67

Pulastya said Going to the nether world the demon equipped the city with staircases of pure cystal and decorated it with costly gems. (1)

There in the middle was constructed by Viśvakarman a spacious palace with baloon ies of diamond and doors decorated with strings of pearls inlaid (2)

There he enjoyed various objects of relish, both divine and human. His beloved wife was Vindhyāvali by name. (3)

Endowed with a virtuous character she become the chief of the thousand young women. O sage, with her the vigorous son of Virocana enjoyed life (4)

When he was thus dwelling in Sutala, steeded in enjoyment, the discus Sudarśana, the destroyer of the splendour of the demons, reached the nether world (5)

On the discus entering the nether world, in the city of the demons, there was a great hallooing like that of the agitated ocean (6)

On hearing the loud noise, Bali drew his sword and the great demon thus enquired 'What is it ?" (7)

Then his virtuous wife Vindhyāvali putting the sword in the scabbard, spoke appeasing her husband (8)

"This discus of the Great Lord Vāmana, the Destroyer of the race of the demons, is worthy of being worshipped " Saying this the pretty-limbed lady went out with the pot containing respectful offering (9)

Then the thousand-spoked Sudarśana, the discus of Viṣṇu approached, and the chief of the demons bowing humbly down and with hands folded worshipped the

संपूज्य विधिवच्चक्रमिदं स्तोत्रमुदीरयत् ॥ १०
बलिरुवाच ।
नमस्यामि हरेश्चक्रं दैत्यचक्रविदारणम् ।
सहस्रांशुं सहस्राभं सहस्रारं सुनिर्मलम् ॥ ११
नमस्यामि हरेश्चक्रं यस्य नाभ्यां पितामहः ।
तुण्डे त्रिशूलधृक् शर्व आरामूले महाद्रयः ॥ १२
आरेषु संस्थिता देवाः सेन्द्राः सार्काः सपावकाः ।
जवे यस्य स्थितो वायुरापोऽग्निः पृथिवी नभः ॥ १३
आरप्रान्तेषु जीमूताः सौदामिन्यृक्षतारकाः ।
बाह्यतो मुनयो यस्य बालखिल्यादयस्तथा ॥ १४
तमायुधवरं वन्दे वासुदेवस्य भक्तितः ।
यन्मे पापं शरीरोत्थं वाग्जं मानसमेव च ॥ १५
तन्मे दहस्व दीप्तांशो विष्णोश्चक्र सुदर्शन ।
यन्मे कुलोद्भवं पापं पैतृकं मातृकं तथा ॥ १६
तन्मे हरस्व तरसा नमस्ते अच्युतायुध ।
आधयो मम नश्यन्तु व्याधयो यान्तु संक्षयम् ॥
त्वन्नामकीर्तनाच्चक्र दुरितं यातु संक्षयम् ॥ १७
इत्येवमुक्त्वा मतिमान् समभ्यर्च्याथ भक्तितः ।
संस्मरन् पुण्डरीकाक्षं सर्वपापप्रणाशनम् ॥ १८
पूजितं बलिना चक्रं कृत्वा निस्तेजसोऽसुरान् ।
निश्चक्रामाथ पातालाद् विषुवे दक्षिणे मुने ॥ १९
सुदर्शने निर्गते तु बलिर्विक्लवतां गतः ।
परमामापदं प्राप्य सस्मार स्वपितामहम् ॥ २०
स चापि संस्मृतः प्राप्तः सुतलं दानवेश्वरः ।
दृष्ट्वा तस्थौ महातेजाः सार्घपात्रो बलिस्तदा ॥ २१
तमर्च्य विधिना ब्रह्मन् पितुः पितरमीश्वरम् ।

discus in accordance with the procedure prescribed and recited the following hymn (10)

Bali said: "I bow down to the Thousand-rayed, Thousand-coloured, Thousand-spoked, Extremely pure, Destroyer of the race of the demons, the Discus of Hari. (11)

"I bow down to the Discus of Hari in the nave of which is Brahman, in the mouth of which is Śaṅkara, the Trident-holder, and at the root of spokes the major mountains (12)

"In the spokes are present the gods including Indra, the Sun and Fire. In its motion exist Wind, Water, Fire, Earth, Sky. (13)

"At the end of the spokes are present the clouds, lightning, stars, planets; and in its border allude the Bālakhilya and other sages. (14)

"I bow down with devotion to the great weapon of Vāsudeva. The sins that are born of my body, speech and mind, O radiant Sudarśana Discus, consume them, and rid me of sins born of the family and sins that relate to my father and mother. (15, 16)

"Destroy them without delay. I bow to you, O weapon of Viṣṇu May my mental agony be destroyed and may my ailments perish O Discus, may my calamities disappear by recitation of your name." (17)

Having said this, worshipping with devotion, and remembering Nārāyaṇa, the Destroyer of all sins, Bali worshipped the Discus The discus then came out of the nether world rendering the demons spiritless, on the day of the Southern Equinox. (18,19)

On the departure of Sudarśana, Bali was overcome with fear, and felt very uneasy and called to mind his own grandfather (20)

Being remembered the Lord of the Dānavas reached Sutala and radiant Bali, after seeing him stood up with the pot containing materials of worship. Worshipping his father's father in accordance with the

कृताञ्जलिपुटो भूत्वा इदं वचनमब्रवीत् ॥ २२
संस्मृतोऽसि मया तात सुविषण्णेन चेतसा।
तन्मे हित च पथ्यं च श्रेयोऽयं वद तात मे ॥ २३
किं कार्यं तात संसारे वसता पुरुषेण हि।
कृतेन येन वै नास्य बन्धः समुपजायते ॥ २४
संसारार्णवमग्नानां नराणामल्पचेतसाम्।
तरणे यो भवेत् पोतस्तन्मे व्याख्यातुमर्हसि ॥ २५
पुलस्त्य उवाच।
एतद्वचनमाकर्ण्य तत्पौत्राद् दानवेश्वरः।
विचिन्त्य प्राह वचनं संसारे यद्धितं परम् ॥ २६
प्रह्लाद उवाच।
साधु दानवशार्दूल यत्ते जाता मतिस्त्वियम्।
प्रवक्ष्यामि हितं तेऽद्य तथाऽन्येषां हितं बले ॥ २७

भवजलधिगताना द्वन्द्ववाताहतानां
सुतदुहितृकलत्रत्राणभारार्दितानाम्।
विषमविषयतोये मज्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम्॥२८
ये संश्रिता हरिमनन्तमनादिमध्यं
नारायणं सुरगुरुं शुभदं वरेण्यम्।
शुद्धं खगेन्द्रगमनं कमलालयेशं
ते धर्मराजकरणं न विशन्ति धीराः ॥ २९
स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले।
परिहर मधुसूदनप्रपन्नान्
प्रभुरहमन्यनृणां न वैष्णवानाम् ॥ ३०
तथाऽन्यदुक्तं नरसत्तमेन

procedure laid down, with folded hands, he said the following words, O Brahman (21,22)

"O grand father, you have been remembered by me with a despondent mind. O grand father, tell me what is advantageous and salutary, and the highest blessing for me (23)

"O grand-father, for a man living in this world what action indeed is worth performing, by doing which bondage *is not* produced? (24)

"Kindly explain to me what is the raft for crossing over, for men of little understanding, plunged into the ocean of wordly life" (25)

Pulastya said The lord of the demons hearing these words from his grand on and pondering, said what was highly beneficial in this world (26)

Prahlāda said: 'O great demon, it is good that this desire has been born in you I shall tell you what is beneficial to you as well as to others O Bali (27)

"For the persons, fallen into the ocean of *worldly* existence, striken by the wind of opposite conditions bent with the weight of the responsibility of maintaining sons, daughters, and wife, and sinking in the troublesome waters of sensual enjoyments, without a boat by their side—Viṣṇu raft is the only refuge (28)

"They who have resorted to the Endless, beginningless and middleless, Nārāyaṇa, the Chief of the gods Bestower of good fortune, *Most distinguished*, *Holy*, *Rider of Garuḍa*, Lord of Lakṣmī, do not enter the Court of King Yama" (29)

Seeing his own servant with the noose in his hand, Yama whispers into his ears, 'Leave them who betake themselves to Madhusūdana. I am the master of other men, but not of the Vaiṣṇavas' (30)

There is another assertion truly made by Ikṣvāku, the most excellent man, endowed

इक्ष्वाकुणा भक्तियुतेन नूनम् ।
ये विष्णुभक्ताः पुरुषाः पृथिव्यां
यमस्य ते निर्विषया भवन्ति ॥ ३१
सा जिह्वा या हरिं स्तौति तच्चित्तं यत्तदर्पितम् ।
तावेव केवलं श्लाघ्यौ यौ तत्पूजाकरौ करौ ॥ ३२
नूनं न तौ करौ प्रोक्तौ वृक्षशाखाग्रपल्लवौ ।
न यौ पूजयितुं शक्तौ हरिपादाम्बुजद्वयम् ॥ ३३
नूनं तत्कण्ठशालूकमथवा प्रतिजिह्विका ।
रोगो वाऽन्यो न सा जिह्वा या न वक्ति हरेर्गुणान् ॥ ३४
शोचनीयः स बन्धूनां जीवन्नपि मृतो नरः ।
यः पादपङ्कजं विष्णोर्न पूजयति भक्तितः ॥ ३५
ये नरा वासुदेवस्य सततं पूजने रताः ।
मृता अपि न शोच्यास्ते सत्यं सत्यं मयोदितम् ॥ ३६

शारीरं मानसं वाग्जं मूर्तामूर्तं चराचरम् ।
दृश्यं स्पृश्यमदृश्यञ्च तत्सर्वं केशवात्मकम् ॥ ३७
येनार्चितो हि भगवान् चतुर्धा वै त्रिविक्रमः ।
तेनार्चिता न संदेहो लोकाः सामरदानवाः ॥ ३८
यथा रत्नानि जलधेरसंख्येयानि पुत्रक ।
तथा गुणा हि देवस्य त्वसंख्यातास्तु चक्रिणः ॥ ३९
ये शङ्खचक्राब्जकरं सशार्ङ्गिणं
खगेन्द्रकेतुं वरदं श्रियः पतिम् ।
समाश्रयन्ते भवभीतिनाशनं
संसारगर्ते न पतन्ति ते पुनः ॥ ४०
येषां मनसि गोविन्दो निवासी सततं बले ।
न ते परिभवं यान्ति न मृत्योरुद्विजन्ति च ॥ ४१
देवं शार्ङ्गधरं विष्णुं ये प्रपन्नाः परायणम् ।

with devotion, "Those men who are devoted to Viṣṇu in this world are outside the jurisdiction of Yama." (31)

That is verily the tongue which praises Hari, and that indeed is the mind which is set upon Him. Those two hands only are worth praising which are engaged in His worship. (32)

They indeed are not called hands, they are the sprouts at the end of the branches of trees, which are not fit to worship the lotus like feet of Hari. (33)

That indeed is a frog or soft palate or some disease in the throat, but not the tongue, which does not state the good qualities of Hari. (34)

He is fit to be deplored by his relatives, though living he is a dead man, who does not worship the lotus-feet of Viṣṇu with devotion. (35)

Men who are ever engaged in the worship of Vasudeva should not be deplored even if they are dead. I tell the truth emphatically. (36)

Physical, mental, verbal, embodied, formless, moving and immovable, visible, tangible, invisible—everything is essentially Keśava. (37)

By whom Lord Vamana has been worshipped indeed in four aspects, by him has been *worshipped, without any doubt*, all the worlds together with the gods and demons. (38)

O son, as there are innumerable jewels of the ocean, so are the qualities of Lord Viṣṇu innumerable. (39)

They who resort to the Lord of Śrī who holds the conch, discus, lotus in His hands together with the Śārṅga bow, who is Garuḍa-bannered and Boon-granting, and who destroys the fear of the worldly existence—do not fall again into the pit of worldly existence. (40)

O Bali, they in whose mind Govinda is ever resident, do not suffer disrespect and are not afraid of death. (41)

They who have taken refuge with Śārṅga holding Lord Viṣṇu as the last resort, do

न तेषां यमसालोक्यं न च ते नरकौकसः ॥ ४२
न तां गतिं प्राप्नुवन्ति श्रुतिशास्त्रविशारदाः ।
विप्रा दानवशार्दूल विष्णुभक्ता व्रजन्ति याम् ॥ ४३
या गतिर्दैत्यशार्दूल हतानां तु महाहवे ।
ततोऽधिकां गतिं यान्ति विष्णुभक्ता नरोत्तमाः ॥ ४४
या गतिर्धर्मशीलानां सात्त्विकानां महात्मनाम् ।
सा गतिर्गदिता दैत्य भगवत्सेविनामपि ॥ ४५
सर्वावासं वासुदेवं सूक्ष्ममव्यक्तविग्रहम् ।
प्रविशन्ति महात्मानस्तद्भक्ता नान्यचेतसः ॥ ४६
अनन्यमनसो भक्त्या ये नमस्यन्ति केशवम् ।
शुचयस्ते महात्मनस्तीर्थभूता भवन्ति ते ॥ ४७
गच्छन् तिष्ठन् स्वपन् जाग्रत् पिबन्नश्नन्नभीक्ष्णशः ।
ध्यायन् नारायणं यस्तु न ततोऽन्योऽस्ति पुण्यभाक् ॥

not acquire residence in company of Yama and do not go to hell. (42)

The Brahmanas proficient in the Veda and Śāstras do not attain the position which persons devoted to Viṣṇu reach, O great demon (43)

O great demon, higher is the position reached by the great men who are devoted to Viṣṇu than that of those who are killed in great battles. (44)

O demon that which is the fate of the pious, honest high-souled ones, has been declared to be the fortune of the worshippers of the Lord (45)

His devotees of undivided mind enter the Subtle, High-souled, the Unmanifest formed Vāsudeva, Refuge of all. (46)

With minds directed to no one else and with devotion to him, those who bow down to Keśava, become pure, high-souled and holy (47)

Than him who walking, standing, sleeping, being awake, drinking, eating, constantly meditates upon Nārāyaṇa, there is no

वैकुण्ठं खड्गपरशुं भवनन्धसमुच्छिदम् ॥ ४८
प्रणिपत्य यथान्यायं संसारे न पुनर्भवेत् ।
क्षेत्रेषु वसते नित्यं क्रीडन्नास्तेऽमितद्युतिः ॥ ४९
आसीनः सर्वदेहेषु कर्मभिर्न स बध्यते ।
येषां विष्णु प्रियो नित्यं ते विष्णोः सतत प्रियाः ॥ ५०
न ते पुनः सम्भवन्ति तद्भक्तास्तत्परायणाः ।
ध्यायेद् दामोदरं यस्तु भक्तिनम्रोऽर्चयेत वा ॥ ५१
न स संसारपङ्केऽस्मिन् मज्जते दानवेश्वर ।
कल्यमुत्थाय ये भक्त्या स्मरन्ति मधुसूदनम् ॥
स्तुवन्त्यप्यभिशृण्वन्ति दुर्गाण्यतितरन्ति ते ॥ ५२
हरिवाक्यामृतं पीत्वा विमलैः श्रोत्रभाजनैः ।
प्रहृष्यति मनो येषा दुर्गाण्यतितरन्ति ते ॥ ५३
येषां चक्रगदापाणौ भक्तिरव्यभिचारिणी

one else who is more blessed (48a c)

Having saluted properly the Remover of the trammels of the world, the Sword-and Axe-wielding Viṣṇu, he is not reborn in this world (48d 49b)

He resides perpetually in the holy places, is ever joyful, limitlessly glorious, exists in all beings He is not bound by actions (49c 50b)

They whose beloved is Viṣṇu are perpetually dear to Him Those that are devoted and attached to Him are not reborn (50c-51b)

He who meditates upon Viṣṇu or worships Him bending low with devotion, does not sink in the mire of worldly life, O great demon (51c 52b)

They who rising at day break call Viṣṇu to mind with devotion, recite hymns in His praise, and hear them, surmount all difficulties (52c f)

Having drunk the nectar of Hari's utterances in the pure cups of their ear, they find their mind delighted and they surmount all difficulties (53)

They whose devotion to Viṣṇu is steady,

ते यान्ति नियतं स्थानं यत्र योगेश्वरो हरिः ॥ ५४
विष्णुकर्मप्रसक्तानां भक्तानां या परा गतिः ।
सा तु जन्मसहस्रेण न तपोभिरवाप्यते ॥ ५५
किं जप्यैस्तस्य मन्त्रैर्वा किं तपोभिः किमाश्रमैः ।
यस्य नास्ति परा भक्तिः सततं मधुसूदने ॥ ५६
वृथा यज्ञा वृथा वेदा वृथा दानं वृथा श्रुतम् ।
वृथा तपश्च कीर्तिश्च यो द्वेष्टि मधुसूदनम् ॥ ५७
किं तस्य बहुभिर्मन्त्रैर्भक्तिर्यस्य जनार्दने ।
नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥ ५८
विष्णुरेव गतिर्येषां कुतस्तेषां पराजयः ।
येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः ॥ ५९
सर्वमङ्गलमाङ्गल्यं वरेण्यं वरदं प्रभुम् ।
नारायणं नमस्कृत्य सर्वकर्माणि कारयेत् ॥ ६०

go to that place definite where Hari, the Lord of Yoga stays permanently. (54)

The supreme state attained by devotees who are attached to the performance of the worship of Viṣṇu is not reached by the austerities of a thousand births (55)

Of what avail is the muttering of prayers, of Mantras, of penances, of the stages of life, whose sole devotion is not perpetually fixed on Visnu ? (56)

His sacrifices are to no purpose, Vedas are useless, charity is foolish, sacred knowledge of no avail, and austerity and celebrity are idle who dislikes Visnu. (57)

Various Mantras are of no use for that person who has devotion of Viṣṇu

The Mantra "Namo Nārāyaṇāya (Salutation to Nārāyana)" fulfils all desires. How can there be their discomfiture whose shelter is Viṣṇu alone and in whose heart dwells the lotus-blue Janārdana ? (58, 59)

All actions should be performed after saluting the Auspicious of the Auspicious, the Most Worthy, the Boon-granting Lord Nārāyana. (60)

विष्टयो व्यतिपाताश्च येऽन्ये दुर्नीतिसम्भवाः ।
ते नामस्मरणाद्विष्णोर्नाशं यान्ति महासुर ॥ ६१
तीर्थकोटिसहस्राणि तीर्थकोटिशतानि च ।
नारायणप्रणामस्य कलां नार्हन्ति षोडशीम् ॥ ६२
पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ।
तानि सर्वाण्यवाप्नोति विष्णोर्नामानुकीर्तनात् ॥ ६३
प्राप्नुवन्ति न तांल्लोकान् व्रतिनो वा तपस्विनः ।
प्राप्यन्ते ये तु कृष्णस्य नमस्कारपरैर्नरैः ॥ ६४
योऽप्यन्यदेवताभक्तो मिथ्यार्चयति केशवम् ।
सोऽपि गच्छति साधूनां स्थानं पुण्यकृतां महत् ॥ ६५
सातत्येन हृषीकेशं पूजयित्वा तु यत्फलम् ।
सुचीर्णतपसां नृणां तत् फलं न कदाचन ॥ ६६
त्रिसन्ध्यं पद्मनाभं तु ये स्मरन्ति सुमेधसः ।

O great demon, great portentous calamities—such as *vistis* and *vyatipātas* and other suffering resultant of misconduct are destroyed, indeed, by calling Viṣṇu to mind. (61)

Thousand crores and hundred crores of Tīrthas do not deserve the sixteenth part of the salutation made to Nārāyana. (62)

The Tīrthas and holy places that exist on the earth are reached by the recitation of the name of Visnu (63)

The observers of vows or performers of austerities do not attain those heavens which are obtained by men who are engaged in the salutation of Kṛsna (64)

Even he, who is devoted to other gods, worship Keśava deceitfully, attains the lofty position of the holy saints. (65)

The merit that is acquired by the continuous worship of Visnu is never attained even by men who have practised austerity properly. (66)

Those wise men who call Viṣṇu to mind

ते लभन्त्युपवासस्य फलं नास्त्यत्र संशयः ॥ ६७
सततं शास्त्रदृष्टेन कर्मणा हरिमर्चय ।
तत्प्रसादात् परां सिद्धिं बले प्राप्स्यसि शाश्वतीम् ॥६८
तन्मना भव तद्भक्तस्तद्याजी तं नमस्कुरु ।
तमेवाश्रित्य देवेशं सुखं प्राप्स्यसि पुत्रक ॥ ६९
आद्यं ह्यनन्तमजरं हरिमव्ययं च
ये वै स्मरन्त्यहरहर्नृवरा भुविस्थाः ।
सर्वत्रगं शुभदं ब्रह्ममयं पुराणम्
ते यान्ति वैष्णवपदं ध्रुवमक्षयञ्च ॥ ७०
ये मानवा विगतरागपरापरज्ञा
नारायणं सुरगुरुं सततं स्मरन्ति ।
ते धौतपाण्डुरपुटा इव राजहंसाः
संसारसागरजलस्य तरन्ति पारम् ॥७१
ध्यायन्ति ये सततमच्युतमीशितारं
निष्कल्मषं प्रवरपद्मदलायताक्षम् ।
ध्यानेन तेन हतकिल्बिषवेदनास्ते
मातुःपयोधररसं न पुनः पिबन्ति ॥ ७२
ये कीर्तयन्ति वरदं परपद्मनाभं
शङ्खाब्जचक्रवरचापगदासिहस्तम् ।
पद्मालयावदनपङ्कजषट्पदाख्यं
नूनं प्रयान्ति सदनं मधुघातिनस्ते ॥ ७३
शृण्वन्ति ये भक्तिपरा मनुष्याः
संकीर्त्यमानं भगवन्तमाद्यम् ।
ते मुक्तपापाः सुखिनो भवन्ति
यथाऽमृतप्राशनतर्पितास्तु ॥ ७४
तस्माद् ध्यानं स्मरणं कीर्तनं वा

at the three Sandhyas, obtain the merit of a fast There is no doubt in this (67)

Worship Hari with practice as established by the sacred authority, O Bali, by His grace you shall acquire the highest and everlasting perfection (68)

Fix your mind on Him, be devoted to Him, sacrifice to Him, bow down to Him; Having taken refuge with the Lord of gods, you shall obtain happiness, my son (69)

Staying on the earth those fortunate men who call to mind every day the Pre-eminent, Endless, Imperishable, Unchanging, Auspicious, and Primeval Hari with access everywhere and consisting of the Veda, attain the everlasting and unfailing position of Viṣṇu (70)

Those men who are free from passion and know the prior and posterior, and ever call Nārāyana, the Lord of the gods, to mind,—like the white swans of washed whitish sheath—swim across the water of the ocean of worldly existence (71)

They who constantly meditate upon the pure Lord Viṣṇu whose eyes are as large as the most excellent lotus petals, with the suffering caused by sins destroyed due to the meditation, drink not mother's milk again (72)

They who sing the praise of the Boon-conferring Great Viṣṇu who holds the conch, lotus, discus, bow, club and sword in his hands, truly attain the mansion of Viṣṇu known as the Bee of the lotus-face of Lakṣmī. (73)

Those devoted men who listen to the praise of the Primeval Lord recited, become sinless and happy, like them who have become satiated by the drinking of nectar. (74)

Therefore meditation, calling to mind, recitation or the hearing of recitation by virtuous men of the names of Viṣṇu should

नाम्नां श्रवणं पठतां सज्जनानाम् ।
कार्यं विष्णोः श्रद्दधानैर्मनुष्यैः
पूजातुल्यं तत् प्रशंसन्ति देवाः ॥ ७५
बाह्यैस्तथाऽन्तःकरणैरविक्लवै-
र्यो नार्चयेत् केशवमीशितारम् ।
पुष्पैश्च पत्रैर्जलपल्लवादिभि-
र्नूनं स मुष्टो विधितस्करेण ॥ ७६

इति श्रीवामनपुराणे सप्तषष्टितमोऽध्याय ॥६७॥

६८

बलिरुवाच ।
भवता कथितं सर्वं समाराध्य जनार्दनम् ।
या गतिः प्राप्यते लोके तां मे वक्तुमिहार्हसि ॥ १
केनार्चनेन देवस्य प्रीतिः समुपजायते ।
कानि दानानि शस्तानि प्रीणनाय जगद्गुरोः ॥ २
उपवासादिकं कार्यं कस्यां तिथ्यां महोदयम् ।
कानि पुण्यानि शस्तानि विष्णोस्तुष्टिप्रदानि वै ॥ ३
यच्चान्यदपि कर्त्तव्यं हृष्टरूपैरनालसैः ।
तदप्यशेषं दैत्येन्द्र ममाख्यातुमिहार्हसि ॥ ४
प्रह्लाद उवाच ।
श्रद्दधानैर्भक्तिपरैर्यान्युद्दिश्य जनार्दनम् ।
बले दानानि दीयन्ते तानूचुर्मुनयोऽक्षयान् ॥ ५
ता एव तिथयः शस्ता यास्वभ्यर्च्य जगत्पतिम् ।
तच्चित्तस्तन्मयो भूत्वा उपवासी नरो भवेत् ॥ ६

be done by the faithful men. Gods praise it as equal of worship. (75)

He who does not worship Lord Viṣṇu with external and internal fearlessness, and offers not flowers, leaves, water, blossoms etc. to Him, indeed is robbed by the robber Fate (76)

Thus ends the Sixty-seventh Chapter, in the Vāmana Purāṇa—67.

68

Bali said "You have said everything. Please tell me the state that is attained by the worship of Janārdana (1)

"By worship of what kind is the pleasure of the Lord produced ? Which gifts are indicated as pleasing to the Lord of the universe ? (2)

"On which Tithis, fasts etc kept prove lucky and which of them are holy and auspicious and afford pleasure to Viṣṇu ? (3)

"What else is to be done by the cheerful and active ? Please tell me all these in detail, O great demon " (4)

Prahlāda said "O Bali, gifts which are made by the faithful and devoted, with Janārdana in view, the sages call inexhaustible (5)

"Those Tithis are praised on which the Lord of the universe is worshipped by a man and fast kept with the mind fixed on and wholly absorbed in Him. (6)

पूजितेषु द्विजेन्द्रेषु पूजितः स्याज्जनार्दनः ।
एतान् द्विषन्ति ये मूढास्ते यान्ति नरकं ध्रुवम् ॥ ७
तानर्चयेन्नरो भक्त्या ब्राह्मणान् विष्णुतत्परः ।
एवमाह हरिः पूर्वं ब्राह्मणा मामकी तनुः ॥ ८
ब्राह्मणो नावमन्तव्यो बुधो वाप्यबुधोऽपि वा ।
सोऽपि दिव्या तनुर्विष्णोस्तस्मात् तामर्चयेन्नरः ॥ ९
तान्येव च प्रशस्तानि कुसुमानि महासुर ।
यानि स्युर्वर्णयुक्तानि रसगन्धयुतानि च ॥ १०
विशेषतः प्रवक्ष्यामि पुष्पाणि तिथयस्तथा ।
दानानि च प्रशस्तानि माधवप्रीणनाय तु ॥ ११
जाती शताह्वा सुमनाः कुन्दं बहुपुटं तथा ।
बाणश्च चम्पकाशोक करवीरं च यूथिका ॥ १२
पारिभद्रं पाटला च बकुलं गिरिशालिनी ।
तिलकं च जपाकुसुमं पीतकं नागरं त्वपि ॥ १३
एतानि हि प्रशस्तानि कुसुमान्यच्युतार्चने ।
सुरभीणि तथान्यानि वर्जयित्वा तु केतकीम् ॥ १४
बिल्वपत्रं शमीपत्रं पत्रं भृङ्गमृगाङ्कयोः ।
तमालामलकीपत्रं शस्तं केशवपूजने ॥ १५
येषामपि हि पुष्पाणि प्रशस्तान्यच्युतार्चने ।
पल्लवान्यपि तेषां स्युः पत्राण्यर्चाविधौ हरेः ॥ १६
वीरुधां च प्रवालेन बर्हिषा चार्चयेत्तथा ।
नानारूपैश्चाम्बुभवैः कमलेन्दीवरादिभिः ॥ १७
प्रवालैः शुचिभिः श्लक्ष्णैर्जलप्रक्षालितैर्मृदे ।
वनस्पतीनामर्च्येत तथा दूर्वाग्रपल्लवैः ॥ १८
चन्दनेनानुलिम्पेत कुङ्कुमेन प्रयत्नतः ।
उशीरपद्मकाभ्यां च तथा कालीयकादिना ॥ १९

"When the exalted Brahmanas are worshipped, Janārdana himself is worshipped Those fools certainly go to hell who are hostile towards them (7)

'Those that are devoted to Viṣṇu should worship, the Brāhmanas with devotion Hari himself has said, 'Brāhmanas are my body" (8)

No Brāhmaṇas, learned or otherwise should be despised As he is the divine body of Viṣṇu, a man should worship Him (9)

O great demon, those flowers are auspicious which are of good hue and possess juice and scent (10)

I shall tell you specially the flowers Tithis and the gifts that have been commended as pleasing to Mādhava" (11)

Jasmine, Lotus with hundred petals, Sumanas Jasmine, Kunda, Bahupuṭa, Baṇa, Campaka, Aśoka, Karavira, Yūthika, Pāribhadra, Pāṭalā, Bakula, Giriśālini, Tilaka, Japa, Pitaka, Nāgara, these and other fragrant flowers, except Ketaki are commended in the worship of Viṣṇu Bilvapatra, Śamipatra, Bhṛṅgapatra, Mṛgāṅkapatra, Tamālapatra and Āmalakipatra are indicated as appropriate in the worship of Keśava (12, 13, 14, 15)

Twigs and leaves too of the trees, flowers of which have been indicated as right and appropriate for the performance of the worship of Acyuta, are right in the performance of the worship of Hari (16)

One should worship with the new leaves of creepers, Kuśa grass and various water-born flowers, such as Kamala, Indivara, etc (17)

O Bali, with the neat and smooth new leaves of tree washed with water, and soft blades of Dūrvā grass one should worship (18)

Anointing should be carefully done with Candana and Kuṅkuma, Uśira, lotus and sandal wood (19)

महिषाख्यं कण दारु सिह्लकं सागुरुं सिता ।
शङ्खं जातीफलं श्रीशे धूपानि स्युः प्रियाणि वै ॥ २०
हविषा संस्कृता ये तु यवगोधूमशालयः ।
तिलमुद्गादयो माषा व्रीहयश्च प्रिया हरेः ॥ २१
गोदानानि पवित्राणि भूमिदानानि चानघ ।
वस्त्रान्नस्वर्णदानानि प्रीतये मधुघातिनः ॥ २२
माघमासे तिला देयास्तिलधेनुश्च दानव ।
इन्धनादीनि च तथा माधवप्रीणनाय तु ॥ २३
फाल्गुने व्रीहयो मुद्गा वस्त्रकृष्णाजिनादिकम् ।
गोविन्दप्रीणनार्थाय दातव्यं पुरुषर्षभैः ॥ २४
चैत्रे चित्राणि वस्त्राणि शयनान्यासनानि च ।
विष्णोः प्रीत्यर्थमेतानि देयानि ब्राह्मणेष्वथ ॥ २५
गन्धमाल्यानि देयानि वैशाखे सुरभीणि वै ।
देयानि द्विजमुख्येभ्यो मधुसूदनतुष्टये ॥ २६
उदकुम्भाम्बुधेनुं च तालवृन्तं सुचन्दनम् ।
त्रिविक्रमस्य प्रीत्यर्थं दातव्य साधुभिः सदा ॥ २७
उपानद्युगलं छत्रं लवणामलकादिकम् ।
आषाढे वामनप्रीत्यै दातव्यानि तु भक्तितः ॥ २८
घृतं च क्षीरकुम्भाश्च घृतधेनुफलानि च ।
श्रावणे श्रीधरप्रीत्यै दातव्यानि विपश्चिता ॥ २९
मासि भाद्रपदे दद्यात् पायसं मधुसर्पिषी ।
हृषीकेशप्रीणनार्थं लवणं सगुडोदनम् ॥ ३०
तिलास्तुरङ्ग वृषभ दधि ताम्रायसादिकम् ।
प्रीत्यर्थं पद्मनाभस्य देयमाश्वयुजे नरैः ॥ ३१
रजतं कनक दीपान् मणिमुक्ताफलादिकम् ।
दामोदरस्य तुष्ट्यर्थं प्रदद्यात् कार्तिके नरः ॥ ३२

The dust and wood known as Mahiṡa, Benzoin, aloe wood, sandal wood, Saṅkha and Jātiphala are the favourite incenses of Viṣṇu. (20)

Barley, wheat and rice cooked in ghee Tila Mudga, etc, Māṣa and Vrihi rice are pleasing to Hari (21)

O sinless One, gifts of cow, land, cloth, food, and gold are pleasing to Hari (22)

O demon sesamum, cow of sesamum (Tiladhanu), fire wood, etc should be offered in the month of Māgha to afford pleasure to Mādhava (23)

In Phalguna different kinds of rice, Mudga bean, cloth skin of the black antelope etc should be given away by good men to please Govinda (24)

In Caitra printed cloths, beds and seats should be bestowed upon Brāhmaṇas to afford pleasure to Viṣṇu (25)

Sandal wood paste and garlands of good scent should be given to exalted Brāhmaṇas to afford pleasure to Madhusūdana in Vaiśākha (26)

A pitcher of water, cow of water (Jala dhanu), a palm fan good sandal wood, should be conferred upon by exalted men (in Jyeṣṭha) (27)

A pair of shoes, an umbrella, salt, the myrobalan fruit etc, should be given with faith in Asādha to please Vāmana (28)

Clarified butter, pitchers of milk, cow of clarified butter and fruits should be given away by the wise for the pleasure of Śridhara in Śrāvaṇa. (29)

In the month of Bhadra rice cooked in milk, honey, clarified butter salt, and rice mixed with Guḍa should be given to please Hṛṣīkeśa (30)

Sesamum, horse and ox, curd copper and iron should be given by men for the pleasure of Padmanābha in the month of Aśvina (31)

A man should make gifts of silver, gold, lamps, gems, pearls, fruits etc in the month of Kārtika for the pleasure of Dāmodara (32)

खरोष्ट्राश्वतरान् नागान् यानयुग्यमजाविकम् ।
दातव्यं केशवप्रीत्यै मासि मार्गशिरे नरैः ॥ ३३
प्रासादनगरादीनि गृहप्रावरणादिकम् ।
नारायणस्य तुष्ट्यर्थं पौषे देयानि भक्तितः ॥ ३४
दासीदासमलङ्कारमन्न षड्रससंयुतम् ।
पुरुषोत्तमस्य तुष्ट्यर्थं प्रदेयं सार्वकालिकम् ॥ ३५
यद्यदिष्टतमं किंचिद्यद्वाप्यस्ति शुचि गृहे ।
तत्तद्धि देयं प्रीत्यर्थं देवदेवाय चक्रिणे ॥ ३६

यः कारयेन्मन्दिरं केशवस्य
पुण्यांल्लोकान् स जयेच्छाश्वतान् वै ।
दत्त्वारामान् पुष्पफलाभिपन्नान्
भोगान् भुङ्क्ते कामतः श्लाघनीयान् ॥ ३७

पितामहस्य पुरतः कुलान्यष्टौ तु यानि च ।
तारयेदात्मना सार्धं विष्णोर्मन्दिरकारकः ॥ ३८

इमाश्च पितरो दैत्य गाथा गायन्ति योगिनः ।
पुरतो यदुसिंहस्य ज्यामघस्य तपस्विनः ॥ ३९
अपि नः स कुले कश्चिद् विष्णुभक्तो भविष्यति ।
हरिमन्दिरकर्ता यो भविष्यति शुचिव्रतः ॥ ४०
अपि नः सन्ततौ जायेद् निष्ठ्वालयविलेपनम् ।
सम्मार्जनं च धर्मात्मा करिष्यति च भक्तितः ॥ ४१
अपि नः सन्ततौ जातो ध्वजं केशवमन्दिरे ।
दास्यते देवदेवाय दीपं पुष्पानुलेपनम् ॥ ४२
महापातकयुक्तो वा पातकी चोपपातकी ।
विमुक्तपापो भवति विष्ण्वायतनचित्रकृत् ॥ ४३
इत्थं पितॄणां वचनं श्रुत्वा नृपतिसत्तमः ।
चकारायतनं भूम्यां स्वयं च लिम्पतासुर ॥ ४४
विभूतिभिः केशवस्य केशवाराधने रतः ।

Gifts of donkeys, mules, elephants, conveyances, goats and sheep should be made for the pleasure of Keśava in the month of Agrahāyana (33)

Palaces, cities etc., houses, garments etc should be given with devotion in the month Pauṣa for the satisfaction of Nārāyaṇa (34)

Slave girls, slaves, ornaments, food consisting of the six flavours should be given throughout the year for the pleasure of Nārāyaṇa (35)

Whichever is the dearest and pure in the household should be offered to the Discus-holding Nārāyaṇa to please Him (36)

He who constructs a temple of Keśava wins holy and eternal heaven, and by gifts of offering gardens rich in flowers and fruits, enjoys to his satisfaction the most laudable of objects (37)

And the eight generations before the grand father and his own self, he reclaims who gets a temple of Viṣṇu constructed (38)

O demon, the following eulogistic couplets were sung by the Yoga-adept Manes in the presence of the austere Jyāmagha, the most exalted of the Yadus (39)

"Shall a devotee of Viṣṇu be born in our family who will lead a pure life and build a temple of Hari? (40)

"Shall any one be born among the descendants of the virtuous one who shall smear the abode of Viṣṇu and sweep it with devotion? (41)

"Shall any one, born among our progeny donate a flag to the temple of Keśava and offer a lamp, flowers and unguents to the Lord of gods? (42)

A man guilty of a major sin or one guilty of a minor one becomes sinless by painting a temple of Viṣṇu (43)

Hearing these words of the Manes the great king built a temple of Viṣṇu on the earth and painted on it himself, O demon,

नानाधातुविकारैश्च पञ्चवर्णैश्च चित्रकैः ॥ ४५
ददौ दीपानि विधिवद् वासुदेवालये बले ।
सुगन्धितैलपूर्णानि घृतपूर्णानि च स्वयम् ॥ ४६
नानावर्णा वैजयन्त्यो महारजनरञ्जिताः ।
मञ्जिष्ठा नवरङ्गीयाः श्वेतपाटलिकाश्रिताः ॥ ४७
आरामा विविधा हृद्याः पुष्पाढ्याः फलशालिनः ।
लतापल्लवसंछन्ना देवदारुभिरावृताः ॥ ४८
कारिताश्च महामश्चाधिष्ठिताः कुशलैर्जनैः ।
पौरोगवनिधानज्ञैः रत्नसंस्कारिभिर्दृढैः ॥ ४९
तेषु नित्यं प्रपूज्यन्ते यतयो ब्रह्मचारिणः ।
श्रोत्रिया ज्ञानसम्पन्ना दीनान्धविकलादयः ॥ ५०
इत्थं स नृपतिः कृत्वा श्रद्दधानो जितेन्द्रियः ।
ज्यामघो विष्णुनिलयं गत इत्यनुशुश्रुमः ॥ ५१

तमेव चाद्यापि बले मार्गं ज्यामघकारितम् ।
व्रजन्ति नरशार्दूल विष्णुलोकजिगीषवः ॥ ५२
तस्मात् त्वमपि राजेन्द्र कारयस्वालयं हरेः ।
तमर्चयस्व यत्नेन ब्राह्मणांश्च बहुश्रुतान् ।
पौराणिकान् विशेषेण सदाचाररताञ्शुचीन् ॥ ५३
वासोभिर्भूषणै रत्नैर्गोभिर्भूकनकादिभिः ॥
विभवे सति देवस्य प्रीणनं कुरु चक्रिणः ॥ ५४
एवं क्रियायोगरतस्य तेऽद्य
नूनं मुरारिः शुभदो भविष्यति ।
नरा न सीदन्ति बले समाश्रिता
विभुं जगन्नाथमनन्तमच्युतम् ॥ ५५
पुलस्त्य उवाच ।
इत्येवमुक्त्वा वचनं दितीश्वरो

the exploits of Keśava, with materials drawn out of the various metals, and powders of five colours, remaining devoted to the worship of Keśava (44, 45)

O Bali, and he himself lighted in the proper manner the lamps full of scented oil and ghee in the temple of Vāsudeva. (46)

Flags of various hues, painted with various colours, and decorated with nine-coloured madder and white trumpet flower (47)

Various charming gardens, rich with flowers, laden with fruits, hidden under creepers and leaves and covered by the Devadārus, were laid and large platforms raised by experts skilled in the superintend ing of the royal household, especially of the royal kitchen, and experienced jewellers (48, 49)

Wherein Sannyāsins, Brahmacārins, learned Vedic scholars, the indigent, the blind and the maimed were regularly honoured. (50)

Thus acting the faithful and self-controlled king Jyāmagha ,we are told, ascended the heaven of Viṣṇu. (51)

O King Bali, even today by the highway constructed by Jyāmagha proceed those that are desirous of attaining the heaven of Viṣṇu. (52)

Therefore, O king, get a temple of Hari built, and worship Him and the learned Brāhmaṇa, specially those of them who are learned in the Purāṇas, holy and of good conduct, with cloths, ornaments, gems, cows, land, gold etc., affording pleasure to the discus holding Lord Nārāyaṇa as long as you are prosperous. (53, 54)

Thus will Murāri grant favours to you today if you are attached to the performance of worship O Bali, men who take the shelter of the limitless and imperishable Lord Jagannātha, do not suffer. (55)

Pulastya said · The lord of the demons speaking these true, and most important words to the son of Virocana and being honoured by him, and having his desires

वैरोचनं सत्यमनुत्तमं हि।
संपूजितस्तेन विमुक्तिमाययौ
संपूर्णकामो हरिपादभक्तः ॥ ५६
गते हि तस्मिन् मुदिते पितामहे
बलेर्बभौ मन्दिरमिन्दुवर्णम्।
महेन्द्रशिल्पिप्रवरोऽथ केशव
स कारयामास महामहीयान् ॥ ५७
स्वय स्वभार्यासहितश्चकार
देवालये मार्जनलेपनादिकाः।
क्रिया महात्मा यवशर्कराद्या
बलिं चकाराप्रतिमा मधुद्रुहः ॥ ५८
दीपप्रदानं स्वयमायताक्षी
विन्ध्यावली विष्णुगृहे चकार।
गेयं स धर्म्यश्रवणं च धीमान्
पौराणिकैर्विप्रवरैरकारयत् ॥ ५९
तथाविधस्यासुरपुंगवस्य
धर्म्ये सुमार्गे प्रविमंस्थितस्य।
जगत्पतिर्दिव्यवपुर्जनार्दन-
स्तस्थौ महात्मा बलिरक्षणाय ॥ ६०
सूर्यायुताभं मुसलं प्रगृह्य
निघ्नन् स दुष्टानरियूथपालान्।
द्वारि स्थितो न प्रददौ प्रवेशं
प्राकारगुप्ते बलिनो गृहे तु ॥ ६१
द्वारि स्थिते धातरि रक्षपाले
नारायणे सर्वगुणाभिरामे।
प्रासादमध्ये हरिमीशितार-
मभ्यर्चयामास सुरर्षिमुख्यम् ॥ ६२
स एवमास्तेऽसुरराड् बलिस्तु
समर्चयन् वै हरिपादपङ्कजौ।
सस्मार नित्यं हरिभाषितानि
स तस्य जातो विनयाङ्कुशस्तु ॥ ६३
इदं च वृत्तं स पपाठ दैत्यराट्

fulfilled he devoted himself to the feet of Hari and realised liberation (56)

On the departure of his happy grand father the mansion of Bali shone like the orbs of the Moon. The great sculptor of of Indra then constructed a fine image of Keśava (57)

He himself and his wife did cleaning, smearing and such other work in the temple. The noble-souled one made incomparable offerings of Yava and Śarkarā etc to Viṣṇu (58)

The beautiful Vindhyāvalī herself lighted the lamp in the temple of Viṣṇu and the wise one got kīrtana and recitation of sacred texts done by exalted Brāhmaṇas versed in the Purāṇas. (59)

To protect the above mentioned great demon Bali treading the excellent and holy path of religion the mighty Lord of the universe, Janārdana of brilliant appearance got ready. (60)

Taking up a mace of the brilliance of ten thousand suns and killing the wicked leaders of the troop of enemies, he stood at the gate, not permitting entrance into the mansion of Bali, which was protected by a wall (61)

When Nārāyaṇa the Protector and Sustainer, possessed of all the best qualities stood at the gate, inside the palace he worshipped the Lord Hari the foremost among the gods and sages (62)

Thus Bali the king of the demons worshipped the lotus-like feet of Hari He called to his mind every day the words spoken by Hari, who became the goad of discipline to him (63)

This episode the powerful king of demons went on reciting, and calling to mind his

स्मरन् सुवाक्यानि गुरोः शुभानि ।
तथ्यानि पथ्यानि परत्र चेह
पितामहस्येन्द्रसमस्य वीरः ॥ ६४

ये वृद्धवाक्यानि समाचरन्ति
श्रुत्वा दुरुक्तान्यपि पूर्वतस्तु ।
स्निग्धानि पश्चान्नवनीतशुद्धा
मोदन्ति ते नात्र विचारमस्ति ॥ ६५

आपद्भुजंगदष्टस्य मन्त्रहीनस्य सर्वदा ।
वृद्धवाक्यौषधा नूनं कुर्वन्ति किल निर्विषम् ॥ ६६

वृद्धवाक्यामृतं पीत्वा तदुक्तमनुमान्य च ।
या तृप्तिर्जायते पुंसां सोमपाने कुतस्तथा ॥ ६७

आपत्तौ पतितानां येषां वृद्धा न सन्ति शास्तारः ।
ते शोच्या बन्धूनां जीवन्तोऽपीह मृततुल्याः ॥ ६८

आपद्ग्राहगृहीतानां वृद्धाः सन्ति न पण्डिताः ।
येषां मोक्षयितारो वै तेषां शान्तिर्न विद्यते ॥ ६९

आपज्जलनिमग्नानां ह्रियतां व्यसनोर्मिभिः ।
वृद्धवाक्यैर्विना नूनं नैवोत्तारं कथंचन ॥ ७०

तस्माद् यो वृद्धवाक्यानि शृणुयाद् विदधाति च ।
स सद्यः सिद्धिमाप्नोति यथा वैरोचनो बलिः ॥ ७१

इति श्रीवामनपुराणे अष्टषष्टितमोऽध्याय ॥६८॥

इति त्रिविक्रमचरित समासम् ॥

Indra like revered grandfather's auspicious and good words, true and wholesome here and hereafter. (64)

Those pure like the Navanita cream who put into practice the advice of the elders even after hearing reproaches pronounced before, afterwards are pleased to find them loving and wishing well There is no difference of opinion on this point. (65)

One bitten by the snake of adversity and not knowing the saving Mantra surely gets rid of the poison by the drug known as the counsel of an aged man (66)

How can the satiety that arises after drinking the nectar of the counsels of the old and aged, and acting up to their advice, be produced from the drinking of Soma?(67)

They are fit to be mourned by their relatives and are as good as dead even when alive, whom there is no elderly man to advise in a state of adversity (68)

They have no peace who when caught by the shark of adversity have no wise old man by their side to deliver them (69)

Of them who are submerged under the water of calamity and are carried away by the waves of adversity, there can certainly be no disembarking without the advice of the elders (70)

Hence, he who listens to the advice of the elders and acts up to it, attains success forthwith as did Bali, the son of Virocana. (71)

Thus ends the Sixty eighth Chapter, in the Vāmana Purāṇa—68

Thus Ends the Episode of Trivikrama

६९

पुलस्त्य उवाच ।

एतन्मया पुण्यतमं पुराणं
तुभ्यं तथा नारद कीर्तितं वै ।
श्रुत्वा च कीर्त्या परया समेतो
भक्त्या च विष्णोः पदमभ्युपैति ॥ १

यथा पापानि पूयन्ते गङ्गावारिविगाहनात् ।
तथा पुराणश्रवणाद् दुरितानां विनाशनम् ॥ २

न तस्य रोगा जायन्ते न विषं चाभिचारिकम् ।
शरीरे च कुले ब्रह्मन् यः शृणोति च वामनम् ॥ ३

शृणोति नित्यं विधिवच्च भक्त्या
संपूजयन् यः प्रणतश्च विष्णुम् ।
स चाश्वमेधस्य सदक्षिणस्य
फलं समग्रं परिहीनपापः ॥ ४

प्राप्नोति दत्तस्य सुवर्णभूमे-
रश्वस्य गोनागरथस्य चैव ।
नारी नरश्चापि च पादमेकं
शृण्वन् शुचिः पुण्यतमः पृथिव्याम् ॥ ५

स्नाने कृते तीर्थवरे सुपुण्ये
गङ्गाजले नैमिषपुष्करे वा ।
कोकामुखे यत् प्रवदन्ति विप्राः
प्रयागमासाद्य च माघमासे ॥ ६

स तत्फलं प्राप्य च वामनस्य
संकीर्तयन् नान्यमनाः पदं हि ।
गच्छेन्मया नारद तेऽद्य चोक्तं

69

Pulastya said O Nārada, I have recited to you the holiest of the Purāṇas, hearing and reciting which with devotion, a man attains the heaven of Viṣṇu (1)

As sin is destroyed by a dip in the waters of the Gaṅgā, so the destruction of sins is achieved by listening to the recitation of Purāṇa. (2)

Diseases do not attack him, nor have poisons and magic any effect on the body and family of one who hears the Vāmana-Purāṇa recited, O Brāhmaṇa. (3)

He who hears it daily, in accordance with the rules, and with devotion, worshipping and bowing down to Viṣṇu, is freed from sin, and attains the entire merit of the Aśvamedha sacrifice performed with the due payment of Dakṣiṇā and of the gift of gold, land, horses, cows, elephants and chariots. A woman or a man hearing even a quarter of a verse, becomes sanctified and the holiest in the world (4, 5)

The merit that is attained by bathing in the highly holy and great places of pilgrimage, in the waters of the Gaṅgā or in Naimiṣa and Puṣkara, at Kokāmukha, and reaching Prayāga in the month of Māgha, he attains by *reciting the words of the* Vāmana-Purāṇa with undivided attention. O Nārada, I tell you to-day that it can

यद् राजसूयस्य फलं प्रयच्छेत् ॥ ७

यद् भूमिलोके सुरलोकलभ्ये
महत्सुखं प्राप्य नरः समग्रम् ।
प्राप्नोति चास्य श्रवणान्महर्षे
सौत्रामणेर्नास्ति च संशयो मे ॥ ८

रत्नस्य दानस्य च यत्फलं भवेद्
यत्सूर्यस्य चेन्दोर्ग्रहणे च राहोः ।
अन्नस्य दानेन फलं यथोक्तं
बुभुक्षिते विप्रवरे च साग्निके ॥ ९

दुर्भिक्षसंपीडितपुत्रभार्ये
यामी सदा पोषणतत्परे च ।
देवाग्निविप्रर्षिरते च पित्रोः
शुश्रूषके भ्रातरि ज्येष्ठसाम्ने ।

यत्तत्फलं संप्रवदन्ति देवाः
स तत् फलं लभते चास्य पाठात् ॥ १०

चतुर्दशं वामनमाहुरग्र्यं
श्रुते च यस्याघचयाश्च नाशम् ।
प्रयान्ति नास्त्यत्र च संशयो मे
महान्ति पापान्यपि नारदाशु ॥ ११

पाठात् संश्रवणाद् विप्र श्रावणादपि कस्यचित् ।
सर्वपापानि नश्यन्ति वामनस्य सदा मुने ॥ १२

इदं रहस्य परमं तवोक्तं
न वाच्यमेतद्धरिभक्तिवर्जिते ।
द्विजस्य निन्दारतिहीनदक्षिणे
सहेतुवाक्यावृतपापसत्त्वे ॥ १३

नमो नमः कारणवामनाय नित्यं यो वदेन्नियतं द्विजः ।

confer the merit of the Rājasūya sacrifice (7)

A man gets on this earth all that great prosperity which is attainable from the performance of Sautrāmaṇi, and in heaven only, by hearing it And there I have no doubt about it (8)

The merit that accrues out of the gift of a jewel on the occasion of the eclipse of the Sun, and the Moon by Rāhu, the merit of the gift of food to the hungry, to a good Brāhmaṇa and to one who tends the sacred fire, to one whose son and wife are suffering from famine and to that persons who were ever ready to support the women, and to those who are ready to render help, to gods, Fire, Brahmaṇas, Ṛṣi, favourites of his parents, to the son and elder brother—gods say that the merit which is produced by making gifts to them is attained by the recitation of the Vāmana-Purāṇa. (9, 10)

The fourteenth is the important Vāmana-Purāṇa by hearing which heaps of sin are destroyed. I have no doubt in this. Even the major sins are destroyed forthwith, O Nārada (11)

O sage, by the recitation, hearing and reading of the Vāmana-Purāṇa, the sins of a man are permanently destroyed (12)

This supreme and secret doctrine conveyed by me to you should not be communicated to one who is devoid of faith in Hari, one who is addicted to defamation of and antagonism to the Brāhmaṇa and one who hides his sinful life by spacious arguments (13)

The Brāhmaṇa who constantly and

तस्य विष्णुः पदं मोक्षं ददाति सुरपूजितः ॥ १४
वाचकाय प्रदातव्यं गोभूस्वर्णविभूषणम् ।
वित्तशाठ्यं न कर्तव्यं कुर्वन् श्रवणनाशकम् ॥ १५
त्रिसंध्यं च पठन् शृण्वन् सर्वपापप्रणाशनम् ।
असूयारहितं विप्र सर्वसम्पत्प्रदायकम् ॥ १६

इति श्रीवामनपुराणे एकोनसप्ततितमोऽध्यायः ॥६९॥

॥ इति श्रीवामनपुराणं समाप्तम् ॥

regularly repeats, "Obseisance, salutation of the Deity Vāmana" on him Viṣṇu, the Worshipped of the gods, confers emancipation. (14)

To the reciter, gift of a cow, land, gold, and ornaments should be made. One should not be hypocritical in expenditure, because thereby the merit of hearing is destroyed. (15)

One who recites and hears it three times a day gets all his sins removed. Upon one who is free from jealousy, O Brāhmana, it confers all prosperity. (16)

Thus ends the Sixty-ninth Chapter, in the Vāmana-Purāṇa—69.

THUS ENDS THE VAMANA-PURANA

परिशिष्ट १

APPENDIX 1

वामनपुराण के विषयों के साथ अन्य पुराणों के तथा रामायण-महाभारत के समान विषयों का निर्देश

SUBJECT-CONCORDANCE OF THE VĀMANA PURĀṆA WITH THE OTHER PURĀṆAS AND THE EPICS

[Some of the Purānic topics of the Vamana Purāna are also met with in the other Purāṇas, Harivaṁśa and the two Epics The contents of these common topics in these works are generally similar, and their concordance also helps in deciding a text There are, however, certain common topics in the Vāmana and the other Purānas which differ in their contents; for example, the story of the birth of Mahisa given in the Nāgara-Khaṇḍa of the Skanda Purāna differs from the story given in the Vāmana According to the Vāmana Purāṇa Mahiṣa is the son of the Asura Rambha and was *born in the form of a white buffalo* from a she buffalo (*Mahiṣī*) ('अजीजनत् सुतं शुभ्रं महिषं कामरूपिणं' Vām.-P. 18 60), while in the Skanda Purāna (VI 119.4-14) Mahisa is said to be the son of Hiranyākṣa, his name was Citrasama; but owing to the curse of Sage Durvāsas his handsome form was changed to an ugly form of a buffalo. Such common topics differing in their contents as found in some of the Purānas are also noted here in this Concordance for the sake of a comparative study of such common topics This concordance *may not be treated as exhaustive*

The topics are given here in the order of the Adhyāyas of the Critical Edition of the Vāmana-Purāna. The other Purānas are referred to, below that, in the alphabetical order in two columns, and then the Rāmāyaṇa, Mahābhārata and the Harivaṁśa are referred to. In the beginning, the scheme of reference is also given.]

[*वामन पुराण के कुछ विषय अन्य पुराणो मे तथा रामायण-महाभारत में भी पाये जाते हैं। यहाँ इन सभी समान विषयों* का एकत्र निर्देश किया गया है। इस साम्य-निर्देश के द्वारा पाठनिर्णय मे सहायता मिलती है। कभी कभी इन समान विषयों में आख्यानादि के प्रसङ्ग मे विभिन्न पुराणो मे भेद परिलक्षित होता है, जैसे स्कन्द पुराण के नागर खण्ड (अ० ११९, श्लो० ४-१७) में महिषासुर की उत्पत्ति की कथा वामन, पुराण की उक्त कथा से भिन्न है। किन्तु ऐसे विषय भी यहाँ तुलनात्मक अध्ययन की दृष्टि से दिए गये हैं। तथापि यह संवाद सर्वथा पूर्ण है ऐसा नहीं मानना चाहिए।

यहाँ विषयों का क्रम वामन पुराण के पाठसमीक्षित सस्करण के अध्यायों के क्रमानुसार है। उसके नीचे अन्य पुराणों के निर्देश अकारादि के क्रम से हैं जिनके अनन्तर रामायण, महाभारत तथा हरिवंश के निर्देश हैं। इस साम्य निर्देश मे प्रयुक्त स्थलनिर्देश की पद्धति की आरम्भ में व्याख्या कर दी गई है।]

Scheme of Reference

1. The reference figures for the main divisions, adhyāyas and the ślokas are given in Devanāgarī numerals But in the case of the भविष्यपुराण, शिवपुराण, and the स्कन्दपुराण the reference-figures for the subdivisions (other than the adhyāyas) are given in the International forms of the numerals

2 The number of a śloka *referred to is printed in smaller type*

3 In the case of the अग्निपुराण, ब्रह्मपुराण, मत्स्यपुराण, मार्कण्डेयपुराण, वराहपुराण and वामनपुराण there are two reference numerals, the first denotes the number of the adhyāya and the second the number of the śloka referred to

4. In the case of the कूर्मपुराण, गरुडपुराण, नारदीयपुराण, लिङ्गपुराण, and वायुपुराण, (Veṅkṭ edn.) there are three reference-numerals, of which the first (1 or 2) denotes the पूर्वखण्ड, पूर्वभाग, पूर्वार्द्ध (१) or the उत्तरखण्ड, उत्तरभाग, उत्तरार्द्ध (२) as the case may be, the second and the third reference-numerals respectively denote the number of the adhyāya and of the śloka referred to

5. In the case of the ब्रह्माण्डपुराण (Veṅkṭ edn) there are three reference-numerals, of which the first (1, 2, or 3) denotes its पूर्वभाग (which consists of the प्रक्रियापाद and the अनुषङ्गपाद (१) or मध्यमभाग (= उपोद्‌घातपाद) (२) or the उत्तरभाग (= उपसंहारपाद) (३) as the case may be, the second and the third reference figures denote the numbers of the adhyaya and the śloka as usual

6. In the case of the देवीभागवतपुराण (division-12 Skandhas), भागवतपुराण (d.-12 Skandhas), विष्णुपुराण (d.-6 Aṃśas) and विष्णुधर्मोत्तरपुराण (d.-3 khaṇḍas) there are three reference-numerals, the first denotes the number of the Skandha, Aṃśa or Khanda as the case may be, the second and the third numerals denote the number of the adhyāya and the śloka as usual

7. In the case of the पद्मपुराण, ब्रह्मवैवर्तपुराण, भविष्यपुराण, शिवपुराण, स्कन्दपुराण, हरिवंश, महाभारत and रामायण, which give their main and sub-divisions by name, the first reference-figure is for the serial number of the *main division* (viz. khanda, Parva, Saṃhitā or Kāṇḍa) of these works; the second and the third numerals denote the number of the adhyāya and the śloka as usual

If a main division has also certain *sub divisions* other than the adhyāyas, then the serial number of a subdivision is given in the International form of the numerals within the square brackets [ ] just after the Devanāgarī reference numeral of the main division.

स्थल-निर्देश-पद्धति

१. ग्रन्थों के मुख्य विभाग (खण्ड, काण्ड इत्यादि), अध्याय तथा श्लोक देवनागरी लिपि में निर्दिष्ट हैं। किन्तु भविष्य, शिव, स्कन्द पुराणों के मुख्य विभागों के निर्देश तथा अध्याय के अतिरिक्त अन्य उपविभागों के निर्देश अन्तर-राष्ट्रिय अङ्कों में हैं।

२. निर्देशों की श्लोक संख्या कुछ छोटे टाइप में मुद्रित है।

३. अग्नि, ब्रह्म, मत्स्य, मार्कण्डेय, वराह तथा वामन पुराणों के निर्देश-स्थल में दो निर्देशाङ्क हैं, पहला अंक अध्याय-सूचक, दूसरा श्लोक-सूचक।

४. कूर्म, गरुड, नारदीय, लिङ्ग तथा वायु पुराण के निर्देश में तीन निर्देशाङ्क हैं। पहला (१ या २) इनका पूर्वखण्ड, पूर्वभाग या पूर्वार्द्ध (१), अथवा उत्तरखण्ड, उत्तरभाग या उत्तरार्द्ध (२) के लिए निर्दिष्ट है। दूसरे तथा तीसरे निर्देशाङ्क क्रमश अध्याय तथा श्लोक को सूचित करते हैं।

५. ब्रह्माण्डपुराण (वेङ्कटे. सं.) के निर्देश में तीन निर्देशाङ्क हैं जिनमें पहला अङ्क (१, २ अथवा ३) इस पुराण के क्रमश पूर्वभाग (= प्रक्रियापाद तथा अनुषङ्गपादसहित) अथवा मध्यमभाग (= उपोद्‌घातपादसहित) अथवा उत्तरभाग (= उपसंहारपादसहित) का सूचक है। दूसरे तथा तीसरे अङ्क क्रमश अध्याय और श्लोक का निर्देश करते हैं।

६. देवीभागवत, भागवत, विष्णु, विष्णुधर्मोत्तर पुराणों के निर्देश में तीन निर्देशाङ्क हैं, पहला अङ्क यथावकाश स्कन्ध, अंश अथवा खण्ड की क्रमसंख्या का निर्देश करता है, दूसरे तथा तीसरे अंक क्रमश अध्याय और श्लोक के लिए हैं।

७ पद्म, ब्रह्मवैवर्त, भविष्य, शिव तथा स्कन्द पुराणों के और हरिवंश, महाभारत तथा रामायण के निर्देश में प्रथम निर्देशाङ्क संकेतित मुख्य विभाग (*खण्ड, संहिता, पर्व या काण्ड*) का निर्देश करता है, दूसरे तथा तीसरे निर्देशाङ्क क्रमश अध्याय और श्लोक के सूचक हैं।

परन्तु यदि मुख्य विभाग के, अध्याय से अतिरिक्त, अन्य उपविभाग भी हैं, जैसे भविष्य, शिव और स्कन्द पुराणों में, तो उपविभाग की क्रमसंख्या का निर्देश अन्तर-राष्ट्रिय अंक द्वारा मुख्यविभाग के निर्देश के बाद [ ] इस कोष्ठ में किया गया है।

Abbreviations and Reference-Details

(प्रयुक्त सकेतों की व्याख्या तथा निर्देश विवरण)

अग्नि. = अग्निपुराण; Published by (Pub) आनन्दाश्रम, पूना. [Ref. अध्याय. श्लोक].

कूर्म. = कूर्मपुराण; Pub वेङ्कटेश्वरप्रेस मुम्बई [Ref. अर्ध (१. पूर्वार्ध, २. उत्तरार्ध). अध्याय. श्लोक]

गरुड = गरुडपुराण; Pub जीवानन्द, कलकत्ता. [Ref. खण्ड (१. पूर्वखण्ड, २. उत्तरखण्ड called प्रेतकल्प) अध्याय. श्लोक]

देवी भा = देवीभागवतपुराण; Pub मोर (गुरुमण्डल-ग्रन्थमाला), कलकत्ता [Ref स्कन्ध अध्याय. श्लोक]

नार. = नारदीयपुराण; Pub. वेङ्कटेश्वरप्रेस, मुम्बई Ref. भाग (१. पूर्वभाग, २ उत्तरभाग). अध्याय श्लोक]

पद्म = पद्मपुराण; Pub मोर, कलकत्ता (= वेङ्कटेश्वर-प्रेससंस्करण) [Ref खण्ड अध्याय. श्लोक]

Khandas :—

१. सृष्टिखण्ड (= आनन्दाश्रम, ५), २ भूमिखण्ड (= आनन्दाश्रम, २), ३. स्वर्गखण्ड (= आनन्दाश्रम, १.आदिखण्ड); ४ ब्रह्मखण्ड (= आनन्दाश्रम, ३); ५. पातालखण्ड (= आनन्दाश्रम, ४), ६. उत्तरखण्ड (= आनन्दाश्रम, ६)

ब्रह्म. = ब्रह्मपुराण; Pub मोर, कलकत्ता [Ref खण्ड अध्याय श्लोक]

Khandas —

१. ब्रह्मखण्ड २ प्रकृतिखण्ड, ३ गणपतिखण्ड, ४ श्रीकृष्णजन्मखण्ड

ब्रह्माण्ड. = ब्रह्माण्डपुराण; Pub वेङ्कटेश्वरप्रेस, मुम्बई [Ref. भाग (१ पूर्वभाग, २ मध्यभाग ३. उत्तरभाग) अध्याय श्लोक]

भविष्य. = भविष्यपुराण; Pub वेङ्कटेश्वरप्रेस, मुम्बई, [Ref पर्व अध्याय. श्लोक]

Parvans —

१ ब्रह्मपर्व; २ मध्यमपर्व [-1. प्रथम भाग; 2 द्वितीय भाग; 3 तृतीय भाग]; ३. प्रतिसर्गपर्व [-1. प्रथम खण्ड; 2. द्वितीय खण्ड; 3. तृतीय खण्ड; 4. चतुर्थ खण्ड]; ४. उत्तरपर्व.

भाग = भागवतपुराण, Pub गीताप्रेस, गोरखपुर. [Ref. स्कन्ध अध्याय. श्लोक].

मत्स्य. = मत्स्यपुराण; Pub मोर, कलकत्ता [Ref. अध्याय. श्लोक].

महाभा = महाभारत; Pub चित्रशाला प्रेस,पूना. [Ref. पर्व अध्याय. श्लोक]

Parvans :—

१. आदि-; २ सभा; ३. वन-; ४. विराट-, ५. उद्योग; ६ भीष्म; ७. द्रोण-; ८. कर्ण-, ९ शल्य; १० सौप्तिक; ११. स्त्री-; १२ शान्ति-; १३ अनुशासन; १४ आश्वमेधिक-; १५ आश्रमवासिक-; १६. मौसल-; १७. महाप्रस्थानिक-, १८ स्वर्गारोहण-.

मार्क = मार्कण्डेयपुराण; Pub जीवानन्द, कलकत्ता [Ref अध्याय श्लोक]

रामा = रामायण, Printed by M L G Press, मद्रास, 1950. [Ref काण्ड. सर्ग श्लोक].

Kāndas —

१ बाल-; २ अयोध्या-; ३. अरण्य-; ४. किष्किन्धा-; ५ सुन्दर-; ६ युद्ध-; ७ उत्तर-.

लिङ्ग = लिङ्गपुराण, Pub मोर, कलकत्ता [Ref अर्ध (१ पूर्वार्ध, २ उत्तरार्ध) अध्याय. श्लोक].

वराह = वराहपुराण, Bibliotheca Indica, Series, Pub Asiatic Society of Bengal, कलकत्ता, 1887 [Ref अध्याय श्लोक].

वाम = वामनपुराण, पाठसमीक्षात्मकसंस्करण (Critical Edition), Pub सर्वभारतीयकाशिराजन्यास, रामनगर, वाराणसी, 1967. Ref. अध्याय. श्लोक].

वायु. = वायुपुराण ; Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref अर्ध (१. पूर्वार्ध ; २ उत्तरार्ध). अध्याय श्लोक]

विष्णु = विष्णुपुराण ; Pub गीताप्रेस, गोरखपुर [Ref अंश अध्याय. श्लोक].

विष्णु-ध. = विष्णुधर्मोत्तरपुराण , Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref खण्ड (१. प्रथमखण्ड २.द्वितीयखण्ड, ३. तृतीयखण्ड). अध्याय. श्लोक].

शिव. = शिवपुराण , Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref. संहिता अध्याय श्लोक]

Samhitās :—

१ विद्येश्वर-संहिता , २. रुद्र संहिता [-1. सृष्टि-खण्ड , 2 सती-खण्ड , 3 पार्वतीखण्ड , 4 कुमार-खण्ड , 5 युद्ध खण्ड] , ३ शतरुद्र-संहिता ; ४ कोटिरुद्र-संहिता , ५ उमा-संहिता, ६ कैलास-संहिता, ७. वायवीय-संहिता [-1. पूर्वभाग ; 2 उत्तरभाग].

स्कन्द = स्कन्दपुराण ; Pub मोर, (for the first five Khandas, १-५. खण्ड —माहेश्वर-, वैष्णव ; ब्राह्म , काशी , अवन्ती-) and वेङ्कटेश्वरप्रेस (for the last two Khandas, ६-७ खण्ड—नागर ; प्रभास-). [Ref खण्ड अध्याय. श्लोक].

Khandas —

१. माहेश्वर-खण्ड [- 1 केदारखण्ड ; 2. कौमारिकाखण्ड ; 3. अरुणाचलमाहात्म्य— (i) पूर्वार्ध, (ii) उत्तरार्ध] ;

२ वैष्णव-खण्ड [-1 वेङ्कटाचलमाहात्म्य, 2 पुरुषोत्तमक्षेत्रमाहात्म्य, 3 बदरिकाश्रममाहात्म्य, 4. कार्त्तिकमासमाहात्म्य, 5 मार्गशीर्षमाहात्म्य, 6 भागवतमाहात्म्य , 7 वैशाखमाहात्म्य ; 8. अयोध्यामाहात्म्य , 9 वासुदेवमाहात्म्य]

३ ब्राह्म-खण्ड [-1 सेतुमाहात्म्य, 2 धर्मारण्यखण्ड , 3. चातुर्मास्यमाहात्म्य ; 4 ब्रह्मोत्तरखण्ड]

४ काशी खण्ड (पूर्वार्ध = अ० १-५०, उत्तरार्ध = अ० ५१-१००)

५ अवन्ती-खण्ड [-1 अवन्तीक्षेत्रमाहात्म्य, 2 चतुरशीतिलिङ्गमाहात्म्य, 3 रेवाखण्ड]

६. नागरखण्ड

७ प्रभास-खण्ड [-1. प्रभासक्षेत्रमाहात्म्य, 2 वस्त्रापथ (गिरनार) क्षेत्रमाहात्म्य, 3. अर्बुदखण्डमाहात्म्य, 4 द्वारकामाहात्म्य]

हरिवं = हरिवंश , Pub चित्रशालाप्रेस, पूना. [Ref. पर्व. अध्याय. श्लोक]

Parvans :—

१ हरिवंश-पर्व; २. विष्णु पर्व; ३. भविष्य-पर्व.

(विषयसंवाद) SUBJECT-CONCORDANCE

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अगस्त्य के द्वारा विन्ध्य का निम्नीकरण (Lowering of Vindhya mountain by sage Agastya)—वाम १९ २२-३७

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मङ्कण का आख्यान (Story of Maṅkanaka)–
वाम. स.मा. १७. १-२३ ; ३६. ४५-५८

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कपालमोचन माहात्म्य (औशनसतीर्थ) (Glorification of Kapālmocana)–वाम स.मा. १८.१-१३

महाभा. ३. ८३. १३३-१३७; ६. ३६. ४-२२

रहोदरचरित (Story of Rahodara)–
वाम. स.मा. १८. ३-१३

महाभा. ६.३६. ४-२२

रुषङ्गुचरित (Story of Rusangu)—
वाम. स.मा. १८ १६-२०

महाभा. ३.८३. १४१-१४६; ९. ३९. २७-३४

दाल्भ्यबकचरित (Story of Dālbhyabaka)—
वाम. स.मा. १८. २५-३५

महाभा. ६. ४१ १-२७

वसिष्ठ-प्रवाह की कथा (Legend of Vasistha's taking away by the Sarasvati)—वाम. स.मा १९. १-४३

स्कन्द. ६. १७२. १-१७३. १६
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सरस्वती-स्तुति (Eulogy of the Sarasvati)—
वाम. स.मा. १६. १२-१७

महाभा. ९.४२.२६-३३

ऋषियों के यज्ञोपवीत से कुञ्जतीर्थ का निर्माण (Building of Kuñja Tirth by the sacred threads of the Ṛsis)–वाम. स.मा. २१. १-६

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स्थाणुतीर्थ माहात्म्य (Glorification of Sthāṇutirtha)–
वाम. स.मा. २२. १-२४. ३१

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सृष्टिनिर्माण (Creation)–वाम. स.मा. २२. १६-४३

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महाभा. १२.१८२.१-१८३.१७

देवदारुवन मे शिवलिङ्ग का पतन (Fall of Śivalinga in Dāruvana)–वाम. स.मा. २२.४४ स.मा. २३.१६

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वेनपृथु-चरित (Legend of king Vena and Pṛthu)–वाम स.मा. २६ ५-१६३

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विनायक-जन्म (वीरक) (Birth of Vināyaka)-
वाम. २८.५६-७५

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शुम्भनिशुम्भवध (Slaying of Śumbha and Niśumbha by Devī)-वाम.२९.१-३०.७३

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स्कन्द-जन्म तथा तारकवध (Birth of Skanda and Killing of Tāraka by him) वाम ३१.१-३२.१२०

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क्रौञ्च-महिषवध (Destruction of mount Krauñca and Mahisa by Skanda)—वाम. ३२.८६-१२१

महाभा. ३.२२५.२१-२३१.११२

गालव-वृत्तान्त (story of sage Gālava)-वाम. ३३.१-१४
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सनकादि की उत्पत्ति (Birth of Sanaka etc.)-
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हरि-हर का अभेदवर्णन (Oneness of Hari & Hara)-
वाम. ३६.२०-३२

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शुक्रवृत्तान्त (Legend of Śukra)—
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दण्ड का आख्यान (Story of Daṇḍa)-
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भैरवों की उत्पत्ति (Birth of Bhairavas)-वाम. ४४.२८-४५
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मरुतों की उत्पत्ति (Origin of Maruts)-
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बलिशक्रयुद्ध, शक्रपराजय (War between Bali and Indra, Indra's defeat)-वाम. ४७.१-४८.२३

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विष्णुद्वारा कालनेमिवध (Killing of Kālanemi by Viṣṇu)-वाम. ४७. ३५-५०

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धुन्धु वध (Slaying of Dhundhu)—
वाम. ५२. १०-६०

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श्रवणद्वादशीव्रतकथा (Śravaṇa-dvādaśī vrata-kathā)
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गयामाहात्म्य (Glorification of Gayā Tīrtha)
वाम. ५३. ६२-७२

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उपमन्यु-चरित (Story of Upamanyu)
वाम. ५६. १-४८

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हर द्वारा हरि को चक्रदान (Presentation of Cakra to Hari by Hara)—वाम. ५६. १६-४५
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चन्द्रमा को दक्ष का शाप तथा निवारण (Curse against the Moon afflicted with by Dakṣa and its removal) वाम. ५७. ५३
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गजेन्द्र मोक्ष (Liberation of Gajendra)
वाम. ५८. १-८४

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विष्णु पूजा के योग्य पुष्प (Name of the flowers prescribed for the worship of Viṣṇu)
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परिशिष्ट २

APPENDIX 2

(वामनपुराण में वर्णित आख्यान, स्तोत्र, व्रत एवं उपवास की सूची)

(Lists of the Episodes, Stotras and Vrata-Upavāsas mentioned in the Vāmana Purāna)

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23.	स्कन्दकृतमहिषादिवधोपाख्यानम्	**32** 45–120
24.	कुवलयाश्वकृत-पातालकेतुवधोपाख्यानम्	**33** 1–15
25.	गौरीं प्रति कामार्तस्यान्धकस्य तद्धरणोद्योगोपाख्यानम्	**33** 16–47
26.	मुरवधोपाख्यानम्	**34**.26–**35** 77
27.	शुक्रस्य संजीवनीप्राप्त्युपाख्यानम्	**36** 40–45
28.	अन्धकपराजयोपाख्यानम्	**37**.1–**44** 96
29.	अन्धकोपाख्याने अरजा-दण्डोपाख्यानम्	**37**.19–**40** 18
30.	अरजोपाख्याने चित्राङ्गदाद्युपाख्यानम्	**37**.64–**39**.169
31.	अन्धकपराजयोपाख्यानम्	**40** 42–**44** 96
32.	मातलिवृत्तान्त·	**43** 122–147
33.	मरुद्गणोत्पत्तिवृत्तान्तः	**45**.18–**46** 76
34.	कालनेमिवधोपाख्यानम्	**47**.1–51
35.	धुन्धुवधोपाख्यानम्	**52** 13–90
36.	प्रेतवणिजोरुपाख्यानम्	**53** 11–73
37.	जलोद्भववधोपाख्यानम्	**55**.18–29
38.	श्रीदामवधोपाख्यानम्	**56** 15–46
39.	उपमन्यूपाख्यानम्	**56**.5–46
40.	गजग्राहयोरुपाख्यानम्	**58** 1–84
41.	कोशकारसुतोपाख्यानम्	**64** 19–115

(2)

(वामनपुराणान्तर्गत स्तोत्रों की सूची—List of the Stotras of the Vāmana Purāṇa)

विष्णुस्तोत्राणि

	स्तोत्रम् (स्तुति)	स्तुतिदेवता	स्तुतिकर्ता	स्थलनिर्देश
1.	विष्णुस्तोत्रम्	विष्णुः	शिवः	**3**.14–23
2.	विष्णुपञ्जरस्तोत्रम्	"	"	**18**.26–36
3.	नारायणस्तवः	नारायणः	कश्यपः	स मा. **5**. (गद्य)

4 विष्णुस्तवः	विष्णुः	अदिति.	स.मा. **6**.17–36
5 अदितिगर्भस्थ-विष्णुस्तवः	,,	प्रह्लाद	स.मा. **8**.17–28
6. गजेन्द्रमोक्षणस्तोत्रम्	,,	गजेन्द्रः	**58**.31–59
7. सारस्वतस्तोत्रम्	,,	ब्राह्मण.	**59**.66–110
8. पापप्रशमनस्तव. (प्रथमः)	,,	महेश्वरः	**60**.1–51
9. पापप्रशमनस्तवः (द्वितीय)	,,	अगस्त्यः	**61**.2–29

वामनस्तोत्राणि

1. वामनस्तुतिः	वामन	ब्रह्मा	स.मा. **9** 18–31
2. ,,	,,	,,	**62** 36–41
3. ,,	,,	,,	अ० **66** (गद्यम्)

शिवस्तोत्राणि

1. शिवस्तुति	शिवः	ब्रह्मा	स.मा. **23**.5–8
2 ,,	,,	ऋषय.	स.मा **23** (गद्यम्)
3. ,,	,,	वेन	स.मा. **26**.63–163
4. ,,	,,	ब्रह्मा	स.मा **28**.11–18
5. ,,	(हाटकेश्वर ,,)	कन्यकाः	अ० **39**. (गद्यम्)
6. ,,	,,	शुक	**43**.29–31
7. ,,	,,	,,	**43** 40–42
8. ,,	,,	अन्धक	**44**.52–66

देवी (दुर्गा) स्वोत्राणि

1. कात्यायनीस्तुतिः	कात्यायनी	देवा.	**19**.19–20
2. देवीस्तुति	देवी	,,	**30**.56–63
3. पार्वतीस्तुतिः	पार्वती	अन्धकः	अ० **44**. (गद्यम्)

अन्यस्तोत्राणि

1. सरस्वतीस्तोत्रम्	सरस्वती	मार्कण्डेयः	स.मा. **11** 6–22
2. सुदर्शनस्तुतिः	सुदर्शनचक्र	बलिः	**67**.11–17

(3)

वामनपुराणे समागतानां व्रतोपवासानां सूची

(वामनपुराण में वर्णित व्रत एवं उपवास, The Vratas and Fasts mentioned in the Vāmana Purāṇa)

1. अशून्यशयनद्वितीयाव्रतम्	**16**.21–23 , **17**.19–29	4. तप्तकृच्छ्रव्रतम्	**36**.9–19
2. कालाष्टमीव्रतम् (अक्षयाष्टमी)	**16**.24–25 , **17**.30–64	5. श्रवणद्वादशीव्रतम्	**53**.60–75
3. अखण्डद्वादशीव्रतम्	**16** 26 , **18** 11–25	6. नक्षत्रपुरुषव्रतम्	**53**.81–**54**.39

परिशिष्ट ३

APPENDIX 3

(वामनपुराण मे आये हुए व्यक्तियों—मनुष्य तथा ऋषियों देवों देवयोनि—गन्धर्व, यक्ष, राक्षस गण नागादि तथा असुरों के नाम की सूची)

(List of proper names of Persons—Men and Sages Gods, Demigods—Gandharvas, Yakṣas, Rakṣasas, Gaṇas, Nāgas and Asuras mentioned in the Vāmana Purāṇa)

(1)

मनुष्यनामानि

(मनुष्य तथा ऋषियों के नाम—Names of Men and Sages)

अगस्त्य (मुनि) **19** 21,22 **40** 31 **61** 29
—कलशज **19** 25
—कलशोद्भव **19** 26,28
—कुम्भजन्मा **19** 27
—कुम्भभव **19** 23
—कुम्भयोनि **12** 47, **62** 45
अग्निवेश्य (ब्राह्मण) **64** 84
अङ्ग (नृप) **40** 33
अङ्गिरस् (ऋषि) **2** 10, **14** 24, स मा **9** 37 **26** 9,31, 32,42, **32** 18, **62** 46
अजावन (नृप) **23** 40
अत्रि (ऋषि) **2** 9,47, स मा **3** 27, स मा. **15** 9, **26** 9, **32** 18 **57** 66
अदिति (कश्यपपत्नी) स मा **3** 7 स मा **4** 14,16, स मा **6** 4 5 11,13 स मा **7** 2,5,14,15, स मा **8** 10 स मा **9** 12 14 34, स मा **10** 54 स मा **13** 13, **27** 5 **31** 58 **50** 27 **51** 17, **64** 24
—देवजननी **62** 34
—सुरारणि **50** 31,41 42
अनुसूया (अत्रिभार्या) **2** 9, **6** 62
अमाया (भरद्वाजभार्या) **2**.10
अरजस्का (शुक्रसुता) **37** 50
—अरजस **37** 26
—अरजा **37** 21,23,25,63, **38** 1, **40** 4,13
—विरजस् **37** 36

अरिष्टनेमिन् (ऋषि) **2** 13
अरुन्धती (वसिष्ठपत्नी) **2** 9 **6** 62, **26** 1,6 13,14,33 61, 68, **54** 35
अलिनी (ऋषिपत्नी) **46** 15
असित (देवर्षि) **40** 28 39
अहल्या (गौतमभार्या) **2** 10 **4** 6
आपस्तम्ब (कालास्यतपस्वी) **6** 90
आर्क्षि (सवरण नृप) **22**.39
—सवरण **22** 26 33,45,46 56, **23** 3
आसुरि (मुनि) **14** 25, **34** 71
इक्ष्वाकु (नृप) **37** 26, **38** 62, **39** 18,59,71, **40** 16, **67**.31
इन्द्रद्युम्न (मनुपुत्र, नृप) **39** 49,58,60,77
उत्तम (मनु) **46** 42,55
उद्दालक (मुनि) स मा **16**.32
उपमन्यु (वीतमन्यु सुत) **56** 5
उशनस् (शुक्र) स मा **18** 1 स मा **21** 25, **36** 40 **64** 4
—कवि (-कविग्रह) **43** 7,27,29.34,39
—काव्य (—ग्रह) **32**.17
—कुज **44**.18
—भार्गव **37** 20;**43** 11,25 27,38,45 **62** 2 **64** 10,12,16,50
—भार्गवेन्द्र **40** 2 **52**.38
—शुक्र **9** 6,स मा **10** 88,स मा **21** 26 **36** 44, **37** 21,24,33,37,**40** 4 6,16 **42**.66, **43** 1,6 12,14,15,26,43, **47** 1, **48** 4,14,34,35, **52** 29,30,38,48

(2)

सुर नामानि

(देवों के नाम Names of Gods)

(वामनस्वरूप-महालय-सहित)

(Forms of Vāmana with the Places or His Sacred Abodes)

(3)

देवयोनि-नामानि

(गन्धर्व, यक्ष, राक्षस, गण, नागादि के नाम—Names of Demigods)

(4)

असुरनामानि

(असुरों के नाम, Names of Asuras)

परिशिष्ट ४

APPENDIX 4

(वामनपुराणान्तर्गत भौगोलिक-नामसूची—Lists of Geographical Names of the Vāmana Purāṇa)

(1)

द्वीप-उपद्वीप-वर्ष-समुद्र-पुष्करद्वीपस्थनरक-नामानि

(द्वीप-समुद्र-वर्ष-उपद्वीपादि के नाम—Names of Dvipas or Continents, Oceans, Varṣas etc.)

(2)

जनपदनामानि

(जनपदों तथा जातियों के नाम, Names of Janapadas and Tribes)

(3)

पर्वतनामानि

(पर्वतों के नाम Names of Mountains)

(4)

नदीनामानि

(नदियों के नाम, Names of Rivers)

(5)

स्थाननामानि

(स्थान—नगर, ग्राम, वन, आश्रम इत्यादि के नाम, Names of Places-Cities, Villages, Forests, Aśramas etc)

(6)
तीर्थनामानि
(तीर्थों के नाम—Names of Tīrthas)

परिशिष्ट ५

APPENDIX 5

वनस्पतिनामानि जन्तुनामानि च (Flora and Fauna of the Vamana Purāna)

A

वनस्पतियों के नाम, Floral names

[The following is the list of plants and herbs mentioned in the Vāmana Purāna This list also includes the various parts of the plants—such as flowers, fruits, seeds, exudus etc —if mentioned in the text The reference of the Adhyaya and Śloka is given within brackets Hindi names and also the scientific botanical names are also given Synonyms have cross references]

अगुरु (**17** 60 **36**.13,76, **58**.8, **68**.20), हि॰ अगर. *Aquilaria agallocha* Roxb (Fam Thymelaeaceae)

अकोल (**6** 19) हि॰ अकोट, ढेरा *Alangium salviifolium* (Linn f) Wang (Fam Alangiaceae)

अतसी (**44** 34) हि॰ अलसी, तीसी *Linum usitatissimum* Linn. (Fam Linaceae)

अतिमुक्त (**36** 13), हि॰ माधवी; see माधवी.

अब्जिनी (**38** 57) see पद्मिनी

अम्बुज (**36** 25) see कमल

अरविन्द (**58** 42) see कमल

अर्क (**17** 55 **44** 86), हि॰ मदार. *Calotropis gigantea* (Linn) R Br ex Ait (Fam Asclepiadaceae)

अर्जुन (**1** 18 **58** 9) हि॰ अर्जुन, कौहा *Terminalia arjuna* (Roxb ex Dc) Wight & Arn (Fam Combretaceae)

अशोक (**12** 51, **62** 18, **68** 12) हि॰ अशोक *Saraca indica* Linn (Fam Caesalpiniaceae)

अश्वत्थ (**14** 37 **18** 8, स मा **15** 32,38, **58** 69), हि॰ पीपल *Ficus religiosa* Linn. (Fam Moraceae)

आमलक (**17** 55 **58** 8, **68** 28), हि॰ आमला *Emblica officinalis Gaertn* (Fam Euphorbiaceae)

आमलकी (**64** 49, **68** 15), see आमलक

इक्षु (**62** 17, **64** 43), हि॰ ईख, गन्ना.

इन्दीवर (**22** 32, **68** 17) हि॰ नीलोफर. *Nymphaea stellata* Willd. (Fam Nymphaeaceae)

उत्पल (**3** 47, **58** 17), हि॰ कमल का एक भेद. *Nymphaea* species (Fam Nymphaeaceae)

उदुम्बर (**15** 13, **17**.49), हि॰ गूलर. *Ficus glomerata* Roxb (Fam Moraceae)

उशीर (**12** 7 **68** 19) हि॰ खस. *Vetiveria zizanioides* (Linn) Nash (Fam Gramineae)

कदम्ब (**1** 18 **17** 9,42, **18** 2, **26** 71, **58** 8), हि॰ कदम्ब *Anthocephalus indicus* A Rich (Fam Rubiaceae)

कदली (**7** 11) हि॰ केला *Musa paradisiaca* Linn (Fam Musaceae)

कमल (**6** 17 **22** 32 **31** 20, **36** 12, **58** 17, **62** 14 **68** 17) हि॰ कमल *Nelumbo nucifera Gaertn* (Fam Nymphaeaceae)

करवीर (**17** 36 **50** 36, **68** 12), हि॰ कनेर. *Nerium indicum* Mill (Fam Apocynaceae)

कर्णिकार (**6** 12, स मा **26** 135, **58** 8) हि॰ मुचकुन्द, उलटकम्बल, अमलतास, फरहद
1 *Pterospermum acerifolium* Willd (Fam Sterculiaceae) 2 *Abroma augusta* Linn f (Fam Sterculiaceae) 3 *Cassia fistula* Linn (Fam Leguminosae) 4 *Erythrina variegata* Linn var orientalis (Linn.) Merrill (Fam Leguminosae)

कलम (**27** 46 **58** 17) A type of शालि cf शालि.

कल्हार (**18** 17, **22** 32 **58** 17) कमल का एक भेद
Nymphaea rubra Roxb (Fam Nymphaeaceae) cf कमल

काकमाची (**12** 53), हि० छोटी मकोय
Solanum nigrum Linn (Fam. Solanaceae)

काञ्चन (**58** 17), हि० चम्पा, नागकेसर इत्यादि.

कार्पास (**12** 52, **15** 6), हि० कपास.
Gossypium arboreum Linn (Fam Malvaceae)

कालीयक (**68** 19), हि० झाड की हल्दी
1 *Coscinium fenestratum* (Gaertn) Colebr (Fam Menispermaceae)
2 *Jateorhiza palmata* Miers (Fam Menispermaceae)

कालेय (**36** 13) see कालीयक

किंशुक (**4** 29, **6** 9,17, **16** 46), हि० पलाश.
Butea monosperma (Lam) Kuntze (Fam Leguminosae)

कीचक (**58** 18,68), हि० नरकट, बाँस
1 *Phragmites Karka* (Retz) Trin ex Steud (Fam Gramineae)
2 *Bambusa bambos* Druce Syn B arundinacea Willd (Fam Gramineae)

कुङ्कुम (**68** 19), हि० केसर.
Crocus sativus Linn (Fam Iridaceae)

कुन्द (**6** 11,18 **17** 47 **18** 6, **27** 12, **68** 12 19), हि० कुन्द.
Jasminum pubescens Willd (Fam Oleaceae)

कुमुद (**22** 32 **58** 17), हि० कुंई
Nymphaea sp (Fam Nymphaeaceae) cf कमल

कुश (**17** 42, स मा **17**.7, स मा. **26** 17, **25** 42, **46** 45, **64** 38), हि० कुश, दाभ.
Desmostachya bipinnata Stapf (Fam Gramineae)

कृष्णोदुम्बरक (**18** 7), हि० कठगूलर.
Ficus hispida Linn f (Fam Moraceae)

केतकी (**1** 18 **68** 14) हि० केवडा
Pandanus odoratissimus Roxb. (Fam Pandanaceae)

केसर (**6** 99), हि० केसर, see बकुल

कोकनद (**22** 32 **62** 14), कमल का एक भेद
Nelumbium speciosum Willd (Fam Nymphaeaceae)

खदिर (**18** 5) हि० खैर
Acacia catechu Willd (Fam Leguminosea)

गिरिशालिनी (**68** 13), हि० कोयल, अपराजिता.
Clitoria ternatea Linn (Fam Leguminosea)

गुग्गुलु (**17** 49) हि० गूगल
Commiphora mukul (Hook ex Stocks) Engl (Fam Burseraceae)

गोधूम (**68** 21), हि० गेहूँ
Triticum aestivum Linn (Fam Gramineae)

चन्दन (**12** 7 **17** 47 **25** 6, **36** 12,13, **41** 37 **42** 8 **45** 5, **58** 8, **68** 19), हि० सफेद चन्दन.
Santalum album Linn (Fam Santalaceae)

चम्पक (**6** 98 **58** 8, **68** 12), हि० पीला चम्पा
Michelia champaca Linn (Fam Magnoliaceae)

चूत (**6** 105, **12** 51, **17** 52, **58** 8), हि० आम
Mangifera indica Linn (Fam Anacardiaceae)

जपाकुसुम (**68** 13), अडौल
Hibiscus rosa sinensis Linn (Fam Malvaceae)

जाती (**6** 101 **12** 50, **68** 12,20), हि० चमेली, मालती.
Jasminum officinale Linn var grandiflorum Bailey (Fam Oleaceae)

जातीफल (**68** 20), हि० जायफल
Myristica fragrans Houtt (Fam Myristicaceae)

तगर (**17** 40), हि० सुगन्धबाला.
Valeriana wallichii DC (Fam Valerianaceae)

तमाल (**58** 9), हि० तमाल
Garcinia morella Desr (Fam. Guttiferae)

ताल (**2** 49, **12**.54, **16** 47, **42** 48; **47** 48, (**47** 49 मुण्डताल); **58** 9, **68**.27), हि० ताड
Borassus flabellifer Linn (Fam Palmae)

तिन्दुक (स.मा **26** 122), हि. तेंद, तिंदुआ
Diospyros peregrina Gurke (Fam. Ebenaceae)

तिल (**15** 6 **17** 35,42 **18** 13,17, स मा **15** 5,60, स मा **24** 27 **24** 9, **50** 38, **53** 49, **54** 20 92 **59** 18, **68** 21, 23.31), हि० तिल्ली
Sesamum indicum Linn (Fam. Pedaliaceae)

तिलक (68 13); हि० तिलका.
Wendlandia exerta DC. (Fam. Rubiaceae)

दर्भ (स.मा. 10.80); see कुश.

दाडिम (64.97); हि० अनार.
Punica granatum Linn. (Fam. Punicaceae)

दारु (68 20); see देवदारु.

दूर्वा (14.36; 18 9, 68.18); हि० दूब.
Cynodon dactylon (Linn.) Pers (Fam. Gramineae)

देवदारु (68 48); हि० देवदार.
Cedrus deodara (Roxb.) Loud. (Fam. Pinaceae)

धत्तूर (16.32, 17 32,58, 18 4; 36.12), हि० धतूरा.
Datura metel Linn. (Fam. Solanaceae)

नलिनी (12 54), हि० कमलिनी. Water lilies in general.

नागर (68.13); हि० अदरख.
Zingiber officinale Rosc. (Fam. Zingiberaceae)

नीप (1 22; 6 13, 58 8), हि० कदम, हलदू.
This is Kadamba or one of the allied trees of the same family which are *Mytragyna parvifolia* Korth and *Adina cordifolia* (Roxb.) Benth & Hook f

नीलाशोक (6.17); see अशोक.
Amherstia nobilis Wall

नीलेन्दीवर (6 18, 25 4), हि० नीलोफर.
Nymphaea stellata Willd (Fam. Nymphaeaceae)

नीलोत्पल (17.13); हि० नीलकमल. see नीलेन्दीवर.

न्यग्रोध (38 68, 60 24); हि० बड.
Ficus benghalensis Linn. (Fam. Moraceae)

पङ्कज (2 3, 17.34; 18.31, 51 7, 58 22); हि० कमल.
Nelumbo nucifera Gaertn. (Fam. Nymphaeaceae)

पटोल (54 19); हि० परवल.
Trichosanthes dioica Roxb. (Fam. Cucurbitaceae)

पथ्या (12.51); हि० हर्रा.
Terminalia chebula Retz. (Fam. Combretaceae)

पद्म (1.4,22,25; 2 2,4; 3 47; 12.45; 18.1; 22.32,50; स.मा. 26.3; 25.3; 28.23; 44.32); हि० कमल का एक भेद.
Nelumbo nucifera Gaertn. (Fam. Nymphaeaceae)

पद्मक (68.19); हि० पदाख, पदुमकाठ.
Prunus cerasoides D Don (Fam. Rosaceae)

पद्मिनी (37.39); हि० नलिनी.
This word denotes the whole plant of Kamala including root, stem, flower and fruit.

पर्पट (58.9); हि० पापरी, पाप्रा, पाफर.
Gardenia latifolia Ait. (Fam Rubiaceae)

पलाश (= पालाश) (6 10,100, 18 7, 62 17); see किंशुक.

पाटल (-पाटला) (6 100, 58.8, 68.13); हि० पाडल.
Stereospermum suaveolens DC (Fam. Bignoniaceae)

पारिजात (36.13); हि० पारिजाता.
Nyctanthes arbortristis Linn. (Fam. Oleaceae)

पारिभद्र (68.13); हि० फरहद.
Erythrina variegata Linn Var. orientalis (Linn.) Merrill. (Fam. Leguminosae)

पीतक (68 13).

पुण्डरीक (58 17, 62.14); हि० कमल (सफेद).

पुत्रजीव (6.21); हि० जियापोता.
Putranjiva roxburghii Wall. (Fam. Euphorbiaceae)

पुन्नाग (58.8); हि० सुलतानचम्पा.
Calophyllum inophyllum Linn.

पुष्कर (41 40, 58.53) see कमल.

प्रियङ्गु (54 23), हि० कंगुनी, कांगुन.
Setaria italica Beauv. (Fam. Gramineae)

प्लक्ष (स.मा. 11 3,5); हि० पाखर.
Ficus infectoria Roxb. (Fam. Moraceae)

बकुल (6 99, 68.13); हि० मौलसिरी.
Mimusops elengi Linn. (Fam. Sapotaceae)

बन्धुजीव (6 19; 18.8; 39.44); हि० दुपहरी.
Pentapetes phoenicea Linn. (Fam. Sterculiaceae)

बर्हिस् (68 17) see कुश.

बाण (**68** 12) ; हि० नीला सैरेयक.
Barleria strigosa Willd (Fam Acanthaceae)

बिल्व (**1** 22, **6** 18, **18** 8, **36** 12,25, **58** 8, **68** 15), हि० बेल.
Aegle marmelos Corr (Fam. Rutaceae)

भद्रा (**17** 38) ; हि० दूब ; see दूर्वा.

भृङ्ग (**6** 21 **68** 15) ; हि० भगरेया, पीला भगरेया
(i) *Eclipta alba* Hassk. (Fam Compositae)
(ii) *Wedelia calendulacea* Less (Fam Compositae)

मधुक (**17** 40), हि० महुआ.
Madhuca indica J F Gmel. (Fam. Sapotaceae)

मन्दारक (**17** 49, **36** 13) see अर्क.

मल्ली (**6** 102), हि० मोगरा, मोतिया.
Jasminum sambac Ait (Fam. Oleaceae)

माधवी (**45** 5) ; हि० माधवी.
Hiptage benghalensis Kurz (Fam Malpighiaceae)

माष (**17** 61, **68** 21), हि० उरद.
Phaseolus mungo var. *radiatus* (Fam Leguminosae)

मुद्ग (**16** 41, स मा. **26** 122, **54** 17, **68** 21,24) ; हि० मूग
Phaseolus aureus Roxb (Fam Leguminosae)

यव (**17**.59, **18** 13, **68**.21,58) ; हि० जव.
Hordeum vulgare Linn. (Fam Gramineae)

यूथिका (**68** 12), हि० जूही.
Jasminum auriculatum Vahl (Fam Oleaceae)

रक्तचन्दन (**50** 36), हि० लालचन्दन.
Pterocarpus santalinus, Linn f (Fam Leguminosae)

रक्तशालि (**17** 39, **54** 23) see शालि, A type of rice

रक्ताशोक (**6** 17) see अशोक

रम्भा (**39** 26, **62**.18, **64** 5) see कदली.

वंश (**64** 93) हि० बास
Bambusa bambos Druce (Fam Gramineae) and other species of different genera.

वट (**12** 54, **18** 3, स. मा. **22** 4, 8, 38, स मा. **24** 25,31, स मा. **25** 1,2,8,9,11,12,25, **38** 20,22,26,36,69,72,75, **39**.95) see न्यग्रोध.

वेतस (**6** 16) ; हि० बेंत, जलमाला.
1. *Calamus tenuis* Roxb (Fam. Palmae)
2 *Salix tetrasperma* Roxb (Fam Salicaceae)

व्रीहि (**15** 2, **18** 13, **68** 21,24) see शालि.

शतपत्र (**58** 17) see कमल.

शताह्व (**68** 12) ; हि० सोवा.
Anethum sowa Kurz (Fam Umbelliferae)

शमी (**18** 8 **53** 17, 18, 21, 41, 59, **68** 15, 31) ; हि० शमी. *Prosopis spicigera* Linn (Fam Leguminosae)

शर (**18** 9), हि० सरकण्डा.
Saccharum munja Roxb. (Fam Gramineae)

शाल (**7** 43, **58** 9) ; हि० सखुआ, साल.
Shorea robusta Gaertn f (Fam Dipterocarpaceae)

शालि (**12** 50, **54** 18, **56** 6,7, **68** 21), हि० धान, चावल.
Oryza sativa Linn (Fam Gramineae)

शाल्मली (**12** 30), हि० सेमर.
Salmalia malabarica Schott & Endl (Fam. Bombacaceae)

शैवाल (**9** 37) ; हि० सेवार.
1. *Ceratophyllum demursum* Linn (Ceratophyllaceae)
2. *Vallisneria spiralis* Linn. (Fam Hydrocharitaceae)

श्रीफल (**17** 58) ; हि० बिल्व.

श्रीवास (**17** 36) ; सरल, गन्धा, बिरोजा.
The oleoresin of Pinus roxburghii Sargent (Fam Pinaceae)

श्रीवृक्ष (**17** 39,60) see बिल्व.

श्वेतार्क (**43** 95, **44**.85) see अर्क.

षष्टिक (**54** 17) see शालि.
A kind of rice ripening in about 60 days

सरल (**58** 9) ; हि० धूपसरल, चीड़.
Pinus roxburghii Sargent (Fam. Pinaceae)

सर्ज (**1**.18,22, **17** 34,53, **26** 71) ; हि० बड़ा साल.
Vateria indica Linn (Fam Dipterocarpaceae)

सिद्धार्थक (**18** 17) ; हि० सफेद सरसों.
Brassica pirta Moench (Syn B alba (L.) Boiss.)

सिन्दुवार (सिन्धुवारक) (6.19, 18.6); हि० निर्गुण्डी, म्योडी.
Vitex negundo Linn. (Fam Verbenaceae)

सिह्लक (68.20): हि० शिलारस, लोबान.
1. *Altingia excelsa* Noronha (Fam. Hamamelidaceae)
2. *Liquidambar orientalis* Miller (Fam Hamamelidaceae)

सुचन्दन (68.27) see चन्दन.

सुमना (68.12): हि० मालती, जाती का एक भेद; हि० गुलाब.
1. *Aganosma dichotoma* (Roth) K Schum. (Fam Apocynaceae)
2. *Rosa centifolia* Linn (Fam Rosaceae)

B

जन्तुओं के नाम, Faunal names

अजा (**5**.46, **18**.54, **21**.20, **68**.33); हि० बकरी.
Genus-*Capra*, Class Mammalia; Fam *Bovidae*

अलि see भृंग.

अवि (-अविक) (**4**.46, **21**.20, **68**.33); हि० भेड.
Mammalia, Order-Artiodactyla;
Genus-*Ovis*

अश्व (**18**.54, **21**.4, स मा. **10**.41, स. मा. **26**.158, **29**.50,58, **32**.52, **33**.8,13, **39**.112, **42**.32, **43**.129,145,154; **49**.32, **62**.32,33, **68**.33, **69**.5,32, **65**.16), हि० घोडा.
—तुरग (**9**.29,46, **22**.38, **33**.3, **44**.6-8,12,15
—तुरङ्ग (**21**.26, **29**.60, **32**.40, **33** 7,10, **39**.114, **42**.58, **68**.31)
—तुरङ्गम (**9**.28, **22**.35, **29**.60)
—वाजि, -जी (**9**.11,26,45, **10**.37, **32**.57, **33**.7,9, **39**.11, **43** 146, **47**.11,16, **49**.23, **52**.76; **65**.13)
—हय (**9**.21,27,28, **21**.19, **40**.59, **47**.19, **52**.41, **43**.127,154, **46** 74, **47**.19,40)
—हरि (**9**.20, **43**.175)
Genus *Equnus caballus*; Fam Equidae

अहि (**1**.25, **7**.34, स मा. **9**.44, **27**.33, **29**.82, **36** 29, **40** 9), हि० सर्प.
—उरग (स.मा. **8**.11, **45** 5)
—दन्दशूक (**59**.16)
—नाग (**1**.26, **4**.54, **7**.27,28,30,44, **12**.49, स मा. **9**.44, (**29**.76, **58**.25, **79**.5), Genus *Naja*
—नागराज (**29**.33): King cobra.
Najabungarus
—पन्नग (**7**.59; **29** 74; **59**.14,16)
—भुजग (-गेन्द्र) (**1**.25, **9**.21, **29**.72, **45**.26)
—भुजङ्ग (**3**.39, **7**.10, **27**.6, **44**.26, **45**.26, **68**.66)
—भोगिन् (स मा. **26**.112)
—महाहि (**27**.6,32, **30**.4, **34** 5)
—महोरग (**9** 29, **10**.54)
—सरीसृप (स मा. **8**.13)
Class Reptilia, Order-Squamata, Suborder-Ophidia

आखु (**21**.20); हि० चूहा.
(i) *Rattus rattus*
(ii) *Bandicola bengalensis* Gray and Hardw.

इभ see करिन्

उरग see अहि

उरगाशन see खगपति

उष्ट्र (**40**.59; **49**.33; **68**.33), हि० ऊँट.
Camelus dromedarius.

ऋक्ष (राज) (**12**.54); हि.० भालू, जाम्बवद
Melursus ursinus shaw.

एण (**43**.158) हि० कृष्णमृग.
Indian Antelope, *Antilope cervicapra* (Linnaeus)

कङ्क (**2**.2; **9**.38; **17**.18): हि० मछरंग, कंक.
Ardaea cinerea Linn (Genus Ardea; Fam. Ardeidae; Sub order-Ardae).

कच्छप (**15** 3) हि० कछुआ.
—कूर्म, महा-(**9** 36)
Genera. *Trionynx* and *Testudo.*

कपि **16**.47; **27**.11, **38** 7,10,13,14,26,35,37,39,45, 64,71,75, **39**.41,80,81,93,100,101,104,107,109, 128,131,135,136, **41** 6): हि० बन्दर.
—प्लवङ्गम (**39**.46,108)

—मर्कट (**64** 100)

—वानर (**38**.12 ; **39**.44,84,88,90,93,95,110, 133,134,144 , **47**.27)

—शाखामृग (**37**.75 , **38**.11 , **58** 11)

(i) *Macaca mulatta* Zimmerman

(ii) Macacus ; *Sem nopithecus entethus*

करिणी (**6**.64) हि० हथिनी.

—करेणु (**33**.35 ; **58**.23)

Elephas maximus.

करिन् (**3** 37 , **6** 11 ; **22**.49) , हि० हाथी.

—इभ (**9**.45 , **10**.10)

—करीन्द्र (**21** 42)

—कुञ्जर (**6**.64 , **9**.21,29 , **10** 33,34 , **21** 13,16, **27**.20; **29**.59, **30**.54 ; **32** 57,60; **33** 35 ; **34**.43 ; **39**.108 ; **49**.22)

—गज (**9**.11,28,33,36 , **10** 27,31,33,47 ; **18**.34 ; **21**.4 ; **27** 10,12,14, स मा. **10**.41, **29**.13,50,58, **30**.52, **32**.52, **40**.59, **43**.120,154; **52**.76, **47**.10,14 ; **49** 32, **58**.30,65,73,75,78)

—गजेन्द्र (**9** 33 , **10** 11,12,31,32 , **21** 15 ; **40** 26)

—दन्तिन् (**10**.29)

—द्विप (**6** 29 , **16**.36 , **30**.51)

—द्विपेन्द्र (**43**.121)

—द्विरद (**29** 74,76,77 , **58** 82)

—नाग (**58**.25,60 ; **68**.33 , **69**.5)

—नागवर (**58** 27)

—नागेन्द्र (**32**.103 , **58**.53)

—मातङ्ग (**6**.10 , **58** 11)

—हस्तिन् (**21** 42 , स मा. **23**,23,29,33,36 , स.मा. **26**.15 , **47** 27)

Elephas maximus , *Elephas indicus*

करीन्द्र see करिन्

करेणु see करिणी

कादम्ब (**9**.38) , हि० वर्तक

कारण्डव (**58**.16) , A sort of Duck.

कुक्कुट (**21**.20 ; **42**.50) , एक जङ्गली मुर्गा. *Gallus* (Genus).

कुञ्जर see करिन्

कूर्म see कच्छप

कृष्णमृग see मृग

केसरी (**6**.10 ; **10** 40 ; **16** 36 ; **21**.9)

—मृगाधिप (**9**.29 , **28** 16 , **64**.67)

—मृगारि (**1** 24 ; **25**.64 , **27**.32 , **44** 76)

—मृगेन्द्र (**4**.40 , **12**.50 , **19**.16,21 , **29**.79)

—सिंह (**5** 13 , **10**.47 , **21**.14,37,40,46 ; **22**.49 ; स.मा. **15** 29 ; **27**.6 ; **28** 28 , **29** 52,53,88 , **37**.62 ; **40**.26 , **42** 50 , **43**.16,25,158 ; **58**.11 ; **59** 16)

Panthera leo persica (Meyer) ; *Felis leo*

कोकिल (**38** 54) , हि० कोयल.

Endynamys scolopacea Linn.

—कोकिला (**63** 73 ; **64** 73)

कौशिक (**3** 38 , **16**.11) ; हि० उल्लू

(i) *Bubo bubo*

(ii) *Ketupa zeylonensis*

क्रोष्टुक (**21**.29 ; **40**.26) , हि० सियार, शृगाल, गीदड़.

—गोमायु (**9** 38)

—शिवा (**9**.43,44)

Canis aureus Linn.

खगपति (**30** 62) , हि० गरुड़, मोकाब.

—उरगाशन (**66**.4)

—खगेन्द्र (**29**.76,80 ; **40**.39)

—खगोत्तम (**47**.50)

—गरुड (**3** 42 , **29**.70,74,75 , **30**.6 , **58**.61 ; **56**.14)

—तार्क्ष्य (स.मा. **26**,112 , **29**.78)

—पन्नगराज् (**32**.12)

—विनतातनूज (**12**.44 ; **31**.102)

—वैनतेय (**18** 34 ; **27**.9 ; **47**.21,34,50)

(i) *Aquila rapax* (Jemmnock).

(ii) *The Francoline patridge*

खर (**49**.33 , **68** 33) ; हि० गधा.

—गर्दभ (**15**.15)

—गर्दभ (श्वेत) (**64**.83,86)

—रासभ (**29**.70,73,87 ; **30**.60)

(i) *Equus orager indicus* Blyth.

(ii) *Equus asinus*

गज (गजेन्द्र) see करिन्

खगेन्द्र (गरुड) see खगपति

गृध्र (**9**.38) ; हि॰ गिद्ध

Gps bengalensis Gmelin.

गो (**12** 25,38,39 50,56, **14**.30,36; **15** 20,34, **18**.54; **21**.20, स.मा. **10** 41, **30**.66, **32**.92 ; **44**.82 : **49**.33 ; **68**.54 ; **69**.5,15); हि॰ गाय.

—धेनु (**7**.62 , **14**.36 , **17**.62 , **68**.27,29)

Genus—Bos ; (Fam. Bovidae)

गोधा (**15**.3); हि॰ गोह.

Gavialis gangeticus.

गोमायु see क्रोष्टुक

ग्राह (**9**.37 , **18**.45 ; **46**.33 ; **58**.19,24,62-64,68, 75) ; हि॰ मगर

—ग्राही (**46**.34)

Crocodilus palustris

चकोर (**58**.11); हि॰ चकोर.

Genus *Alectoris*

चक्र (**16**.13); हि॰ चकवा.

—चक्रपत्त्रिन् (**16**. 14)

—चक्राह्व (**9**.38 , **16**.16)

Tedorna ferruginea (Pallas).

चातक (56.10); हि॰ चातक, पपीहा.

(i) *Cuculus varius* Vahl

(ii) *Clamtor jacobinus*

जलौका (स.मा. **26**.125); हि॰ जोंक, जलूका.

Hirudinaria granulosa.

जीवञ्जीवक (**58**.11) ; हि॰ चकोर.

Polyplectron bicalcaratum

ताम्रचूड (**31**.107) ; हि॰ राजगिद्ध.

Gyps bengalensis Gmelin.

तार्क्ष्य see खगपति.

तित्तिर (**54**.20); हि॰ तीतिर.

(i) *Francolinus francolinus* Linn

(ii) *Francolinus pictus* Jardine & Selby

(iii) *Francolinus pondiceerianus* Gmelin

तिमि see मत्स्य

तुरग see अश्व

तुरङ्ग "

तुरङ्गम "

दन्तिन् see करिन्

दन्दशूक see अहि

द्विप }
द्विपेन्द्र } see करिन्

द्विरद "

धेनु see गो

नाग see अहि

नाग }
नागवर } see करिन्

नागराज see अहि

नागेन्द्र see करिन्

पतङ्ग (**10** 38 ; स.मा. **10**,60 , **29**.55, **40**.26), हि॰ पतंग.

Phylum—Arthropoda ; order-Sepidoptera.

पन्नग see अहि

पन्नगशत्रु see खगपति

पिपीलक (**43** 36)

—पिपीलिका (**12** 35)

A member of the Phylum—Arthropoda Order-Hymenoptera.

पुंस्कोकिल (**6**.18) , हि॰ कोयल ; see कोकिल

प्लवङ्गम see कपि

बक (**1**.18) ; हि॰ बगुला ; see कंक

बर्हिण (**10** 2 ; **30** 43 , **43** 152) ; हि॰ मयूर.

—बर्हिन् (**1**.17 ; **6** 20 ; **30** 5 ; **62**.29)

—मयूर (**30** 5 , **31**.102,104 ; **32** 86,102)

—शिखण्डि (**32**.87)

—शिखिन् (**30** 62 , **41**.7 ; **58** 11)

Pavo cristatus Linn.

बलाका (**1**.18 , **17** 18) हि॰ बगुला (करचिया).

Egretta gazetta Linn

भुजग (-गेन्द्र) see अहि

भुजङ्ग "

भृङ्ग (**3**.34 ; **6**.21,31,100, **7** 9 ; **16** 30) , हि॰ भौंरा.

—अलि(**38** 28)

—षट्पद (स.मा **3** 20)

Phylum Arthropoda , Order-Coleoptera.

भोगिन् see अहि

मकर (**5** 57 , **9**.37) , हि॰ मगर.

मक्षिका (**15**.12) , हि॰ मक्खी.

(i) *Musca domestica.*

(ii) *Apis mellifica*

मत्स्य **15**.31 , स.मा. **26** 125 ; **39**.20,25 , **46** 35), हि॰ मछली.

—तिमि (मत्स्यभेद) (39.21,24)

Class mammalia ; Order-cataces.

—महामत्स्य (**59**.20)

—मीन (**5**.59 , **9** 36)

class—*Pisces.*

मयूर see बर्हिण
मर्कट see कपि
मशक (40.26) ; हि० मच्छर.
Phylum—Arthropoda , order-Diptera.
महामत्स्य see मत्स्य
महाहंस see हंस
महिष 9.16,46 , 18.54,61,62,64,69 ; 21.19 , 29 13, 71) ; हि० भैंसा.
—महिषी (18.55,59 ; 49.33)
Bos bubalus ; Bubalus bubalis Linn
महोरग see अहि
मातङ्ग see करिन्
मीन see मत्स्य
मूषिक (14.32) ; हि० मूस, चूहा.
Mus musculus.
मृग 1.20 ; 5.13 ; 6.15 ; 15.15 ; 17.42 ; 21.29; 22.30, स मा. 14.52 ; 24.7 , 31.19 ; 33.23; 37.85 ; 43.25 ; 53.18,24 ; 54.2 ; 58.11 , 62 29) ; हि० हरिण.
—एण see एण
—कृष्णमृग (स.मा. 14.51) see एण.
—रुरु (2.2)
= सारङ्ग (9.22) हि. मृग, चीतल ; cervus axis
Axis axis Exrl.
मृगाधिप see केसरी.
मृगारि „
मृगेन्द्र „
मेष (31.29); हि० भेंडा.
Genus-*ovis*
राजहंस see हंस.
रासभ see खर.
रुरु see मृग.
वराह (21.19); हि० सूअर.
Sus cristatus Wagn
वाजि see अश्व.
वानर see कपि.
वायस (2.2, 12.10,25 , 16.11 , 17.18) ; हि० कौआ.
Corvus splendens Vieillot.
—वनवायस (9.35) ; हि० जङ्गली कौआ.
Corvus macrorhynchos Wagler.
विनतातनूज see खगपति.

वृक (12.37 ; 21.19 , 58.7) ; हि० भेड़िया.
Canis lupus.
वृश्चिक (5.55) ; हि० बिच्छू.
Terrestrial Scorpious.
Phylum Arthropoda ; *Palamneus, Scorpio, Buthus.*
Class-Arachnoda , Order-Scorpionidea
वृषभ (वृष) (5.19 , 9.19 , 12.55, 14.36 , (17.62 श्वेत-); 27.7,29, 30.4, 41.48,59; 42.11,50; 44.24 , 64.102 , 68.31) ; हि० बैल.
Bos indicus,
वैनतेय see खगपति.
व्याघ्र (21.19 , स.मा. 26 112 , 28.14,15,19,20,21; 37.62 , 42.55 ; 64.69,74,76) ; हि० बाघ, शेर.
—शार्दूल (41.6).
Felis tigris
शरभ (स.मा. 15.31) , टिड्डी, हाथी का बच्चा इत्यादि.
Locusta migratoria.
शल्यक (15.3) A porcupine ; हि० साही ; see श्वाविध.
शशक (15.3); हि० खरगोश, खरहा.
Lepus ruficaudatus Geoff.
शाखामृग see कपि
शार्दूल see व्याघ्र
शिखण्डि } see बर्हिण
शिखिन् }
शिवा see क्रोष्टुक
शिशुमार (9.17 , 10.25) ; हि० सूँस
Platanista gangetica
शुक (9.22 ; 64.94) हि० तोता ; हीरामन तोता.
(i) *Psittacula eupatria* Linn
(ii) *Psittacula krameri* Scopoli.
(iii) *Psittacula cyano cephala* Linn.
श्येन (9.35), हि० बाज.
(i) *Falco biarmicus* Gray.
(ii) *Falco chiquera* Daudin.
(iii) *Falco linnunculus* Linn.
श्वा (15.15 , स.मा. 26.55,59,61 ; स.मा. 27.18,25); हि० कुत्ता.
Canis domesticus.
श्वाविध (15.3) ; हि० साही.
Hystrix leucura Gray & Hardwicke.

अगुरु

A tree found in the Eastern Himalayas, Bengal, Assam, Garo and Naga hills The wood when infected by a fungus develops an essential oil and becomes fragrant which is used for incense and in medicine The distilled oil is also used in perfumery and medicine

अङ्कोल

A small tree with white fragrant flowers, found throughout the drier parts of India, especially in the forests of South India The wood is used for making musical instruments and all parts are used in medicine

अतसी

A herb cultivated throughout India The fibres are used for making cloth and the seed oil is used for paint, varnish etc The seeds are used externally as poultics and internally in urinary troubles

अतिमुक्त

Apart from Mādhavī, some species of Jasminum may be taken as Atimukta The other plants namely Tinduka and Tiniśa which are also known by this synonym do not suit in this reference

अर्क

A shrub or small tree with latex and bearing unscented, pale purple or white flowers, is common throughout India The seeds bear a fine floss of cream colour which is used for stuffing pur poses The latex is irritant to the skin The flowers and other parts are used in medicine Other species *C procera* which closely resembles the former can be substituted for Arka

अर्जुन

A tree found throughout the greater part of India, with small whitish flowers and ovoid fruits with narrow hard wings The bark is used in heart troubles.

अशोक

A tree found in Central and E. Himalayas, E Bengal and Western Peninsula. It is grown in gardens for its beautiful clusters of scarlet orange flowers It is said, according to the convention of poets, to blossom when struck by beautiful ladies with the foot decked with jingling anklets. It is used in diseases of women

अश्वत्थ

A large tree found every where, common in villages and in the vicinity of temples It is a sacred tree of the Hindus and all the parts are used in medicine

आमलक

A common tree which is found wild as well as cultivated in gardens. The fruits are sour and astringent and are much esteemed for making pickles, preserves, jams and also in medicine The other parts are used in tanning industry

इक्षु

It is a well known gigantic grass with solid leafy stems and shining internodes It is extensively cultivated for sugar in many parts of our country especially U. P, Bihar and Punjab The by products are also used for the manufacture of industrial alcohol, rubber, paper and as fuel

उदुम्बर

A tree found throughout India The fruits are edible and the foliage is used as fodder for cattle and elephants The wood is used in sacrificial fires All the parts are used in medicine

उशीर

A perennial grass found throughout the country but also cultivated for its roots which are aromatic and cooling The roots are woven into curtains which, when moistened, cool and scent the air An essential oil obtained from the roots is used in perfumery and medicine.

कदम्ब

A moderate-sized handsome tree with drooping horizontal branches and yellow flowers in globose heads It is found wild in sub-Himalayan tract

and South but commonly grown as an ornamental tree

कदली

A widely cultivated and commonly known tree with stout stems and large leaves. Fruits are edible, nutritious and also used as *vegetable* when green

कमल

There is great confusion in the synonyms of Kamala and Kumuda There are many synonyms and they have been used one for another without differentiating *between lotus and waterlilies* These synonyms do not represent exactly the lotus or waterlily which are based on modern botanical classification Lotus is *Nelumbo nucifera Gaertn,* in which there are only two varieties red and white In this species the flowers as well as leaves usually float above the level of water The other group of waterlilies belong to *Nymphae genus* in which there are different species and varieties of different colours In this group the leaves and flowers usually float at the level of water

करवीर

A poisonous shrub with long green leaves in *threes*, white or red *flowers and milky juice* It is extensively cultivated as hedge plant and also for its beautiful flowers which are supposed to be liked by Lord Śiva.

कर्णिकार

This Sanskrit name is common for four different trees, all of which have beautiful flowers, In the first, flowers are large, erect, white and *fragrant, in the second, purplish but smaller,* in the third, beautiful hanging bunches of yellow flowers completely cover the tree when in full bloom, and in the fourth there are erect bunches of very attractive scarlet red flowers The third seems to be more suitable here.

काकमाची

A small, densely branching herb found throughout the country Flowers are small, white and fruits are globular which become black or reddish black when ripe.

काञ्चन

Kāñcanāra, Campaka, Nāgakeśara, Dhustūra and some other plants have this common synonym.

कार्पास

This and allied species of *Gossypium* are well known for cotton, the most important natural staple fibre used for clothing There are many cultivated types which yield different types of *cotton Cotton is derived from the fibres covering* the seeds of these shrubs which are extensively cultivated. Apart from the fibres, the seeds and *seed-oil are also of commercial importance* All the parts are also of medicinal value

कालीयक

Identity of Kālīyaka is controversial. It is a common synonym for Dāruharidrā and Pītacandana The first plant, mentioned above, is a large climber with yellow wood and found in the South is an Indian substitute for the second plant which is a native of Africa and known in commerce as Calumba, a popular drug used as a bitter tonic. The Indian drug is used in the South as a substitute for *Daruharidrā which is actually a species of* Berberis Calumba might have been used as Pītacandana and hence Kalīyaka was also given *a synonym* to Pītacandana Actually there is no different species of Santalum (Śveta Candana) which can be taken as Pītacandana.

किंशुक

The tree is found all over India. Its bright orange red flowers bloom in great profusion at the beginning of the hot season before the appearance of new leaves The name Kimśuka seems to have *been given by some poet who doubted the flowers* for parrot (kim—whether, śuka—parrot). The English name 'The Flame of the Forest' is also based on its flowers The twigs are used for sacrificial fires, leaves for making bowls and *Pattalas (पत्तल) for serving food. The tree is highly* valued as a host for the insects. The seeds and gum have medicinal properties.

कीचक

Kīcaka is a common synonym for bamboo which rattles or whistles in the wind

कुङ्कुम

A small herb with blue scented flowers which is cultivated in Kashmir. Saffron consists of the trifid, orange coloured stigmas along with the style tops (Female part) of the flowers. It has pleasant odour and bitter taste.

कुन्द

It is a large, climbing, ornamental shrub which is found throughout the country. Flowers are white and slightly fragrant. Though it flowers throughout the year, flowering is profuse during winter when the flowers appear in bunches.

कुश

It is a grass found throughout the country. It is used in matting and for other religious ceremonies. The root is diuretic and has medicinal use. Kuśa and Darbha both have been given the same botanical name though in practice we find these two of different types. Dalhana, commentator of the Susruta Saṃhitā, also has described Kuśa as smaller and Darbha as larger with rough leaves.

कृष्णोदुम्बर

A shrub or small tree found everywhere. The bark is darker than the Udumbara. The young fruits which are more on trunk and leafless drooping branches, are eaten in curries and the leaves supply fodder for cattle.

केतकी

It is a much branched ornamental bush or small tree with supporting roots long toothed leaves and very fragrant flowers. It is found along the sea coast of the Indian Peninsula on both sides and Andamans and often planted in gardens. The essential oil is used in perfumery and in medicine.

खदिर

It is a moderate sized tree found in all parts of our country. The branches have hooked spines, the bark is of dark greyish brown colour and peels off in vertical strips and flowers are small, white or pale yellow in colour. The inner wood yields, by boiling the chips, the well-known katthā used for chewing with Betel and in medicine as astringent, and Catechu, used for tanning. In some older trees a substance called Khadirasāra is met with in the form of a white powder or crystalline deposit, found in the cavities of the wood. It is used in the treatment of cough and sore throat.

गिरिशालिनी

This synonym is found only in the Purāṇas for Aparājitā. It is a beautiful climber with large blue or white flowers found everywhere and also planted in gardens among hedges. The root is purgative and diuretic and seeds are laxative. In South India this climber is used as *Śaṅkhapuṣpī* though in other places *Convolvulus pluricaulis Choisy* is taken as *Śaṅkhapuṣpī*.

गुग्गुल

It is a gum resin obtained by incision of the bark of the shrub which is found in Rajputana, Khandesh, Berar, Mysore, Sind and Baluchistan. The ash coloured bark comes off in rough flakes exposing the underbark which also peels off in thin papery rolls. The shrub has a good smell and is sometimes planted in hedges. The commercial product differs in colour, smell, etc. and hence named as कण गुग्गुल, भैंसा गुग्गुल etc. It is largely used as incense, as a fixative in perfumery and in medicine.

चन्दन

This is a semiparasitic, 20-30ft. high evergreen tree, with small oval leaves, small purple flowers without any smell, round, fleshy, blackish purple fruits. This is found in Mysore, Kurga and other parts of Western Peninsula and also planted in gardens. The internal wood is yellowish brown, fragrant and contains Sandalwood. Oil which is extracted by distillation and used in perfumery, cosmetics and medicine. The tree matures in about 15 to 20 years when the internal wood, which amounts to about a third of the tree, is cut into pieces and stored in closed warehouses by which it becomes more aromatic. It is used in worship, as an application of the paste and also as an incense.

चम्पक

A tall tree found in Eastern Himalayas North East India, and Western Ghats It is planted in gardens and near temples for its large yellow or orange coloured fragrant flowers and beautiful foliage The wood is of good quality The essential oil is used in perfumery and the bark and flowers are used for medicinal purpose in fevers skin diseases and uterine troubles Apart from this चंपक there are क्षीरचंपक, नील (हरित) चंपक, नागचंपक and भूचंपक which are different plants

चूत

Mango is a well known tree which is cultivated and also found wild everywhere and it is intimately connected with Indian folklore It is the most popular and choicest fruit of India and occupies an important place among the best fruits of the world There are about 1000 types of this fruit The bark is used as medicine The wood is used as a timber for planks etc

जपाकुसुम

It is a common ornamental shrub grown in the gardens as a hedge It includes single and double varieties having large, crimson, bell-shaped flowers which flower practically all the year round They are emollient and beneficial for hairs They yield a dye which was used formerly for polishing shoes

जाती

It is a large scandent shrub often cultivated in gardens and also found wild in N W Himalayas Flowers are white and fragrant and yield oil which is used in perfumery Leaves possess very good medicinal properties

जातिफल

It is a medium-sized evergreen tree indigenous to Molucca Islands but now cultivated in the East Indies Malaya States, West Indies and Ceylon. In India it is found only as a specimen tree in gardens in South and West Bengal Nutmeg is the dried kernel of the seeds, which are covered externally by aril which constitutes, when dried, mace (Jātipatri) and outer to that is the external layer of the fruit. Nutmeg is oval in shape, 2 3 cms. in length, about 2 cms in breadth, brown or greyish brown in colour, reticulately furrowed externally and looks lustrous and marbled when seen from inside after cutting Nutmeg, mace and the essential oil are largely used for flavouring and as carminatives It is also used as condiment and in perfumery

तगर

There is controversy about the identification of तगर. But now it has become certain that the medicinal properties which have been mentioned in the old Āyurvedic literature can be attributed to the *Valeriana*[1] which is a small herb, with small white pinkish flowers, growing in the Himalayas at an height of above 4000 ft

Another plant which is known as Tagara is *Ervatamia coronaria Stapf syn Tabernaemontana coronaria R Br* (Fam Apocynaceae) which is a common ornamental shrub planted in gardens as hedge, having white flowers which are slightly fragrant at night and known in Hindi as Tengari Most probably the second one is suitable in this reference though the native place of this is controversial

तमाल

It is a small or medium-sized evergreen tree found in E Bengal, Khasia Hills N Kanara and W Ghats with small flowers and globose fruits of the size of a small plum A yellow gum resin is obtained from this tree which is an Indian substitute for the imported drug Gamboge which is a very strong purgative It is also used as a pigment in varnishes

The other tree known as tamālapatra is *Cinnamomum tamala Nees & Eberm (Fam. Lauraceae)* which is the source for Tejapāta leaves used extensively as a spice This is grown mainly in Jaintia parganas and Sylhet district though it is also found in the Himalayas

ताल

It is found all over India in the dry parts, common along the coastal regions of the peninsula,

1 Thakur B. Singh—Vanaśuddhi Dart 13, page 106.

Bihar and Bengal It is a tall tree with very large leaves which were formerly used for writing, but are now used for making fans, umbrellas, baskets etc A large quantity of sugary sap which is known as Toddy or Nirā exudes when the flowering axis is tapped

तिन्दुक

It is a moderate sized tree with short, straight trunk, spreading branches, long dark green shining leaves, white fragrant flowers and large, velvet fruits of yellow colour when ripe which are eaten by monkeys and hence called (मर्कट तिन्दुक) It is found everywhere in shady wet places and near streams and also cultivated for ornament. Some other species of this genus are also known by the same vernacular name The leaves of *D melanonlon* are highly esteemed for wrapping Bidies All the species yield useful timber, the best known among them being from *D ebenum* (E-Ebony, H Aabnus अबनूस) and some are important for their succulent fruits, while fruits of some are bitter and unsuitable for eating

तिलक

It is found in dry forests of the tropical Himalayas and in Orissa, Central India, N Deccan and Konkan It is a handsome small tree with long leaves and fragrant white flowers which completely cover the tree when in full bloom The bark is reddish and causes salivation when chewed and is purgative when given internally Hitherto its identity had been uncertain, but now it has been identified with certainty [1]

दाडिम

It is a small well known tree or shrub with long leaves and beautiful red flowers and found wild in the Salt Range and in the Himalayas from 3 to 6 thousand ft and cultivated in many parts of India The seeds are edible and juice is *cooling and refrigerant. The peel of the fruit is* used in diarrhea and the root bark is useful for tapeworm disease.

दूर्वा

It is a creeping grass, rooting at nodes and forming spreading mats on the surface of the soil It grows throughout the country It is best for lawns, turfs and also as a fodder especially for horses because it keeps green even in hot weather It is supposed to be favourite of Lord Gaṇeśa The juice of the plant is used externally for stopping bleeding from cuts and wounds and also administered for internal bleeding. The whole plant is diuretic and given in dropsy and anasarca. Identity of सितदूर्वा (18.9) which is occasionally seen, has still to be decided

देवदारु

Gregarius forests of this very large handsome tree with spreading branches and dark green foliage are found in North Western Himalayas from Kashmir to Garhwal at high altitudes, between 4 to 10 thousand feet The wood is light and fragrant and used as timber especially for railway sleepers. The oil obtained from the wood is used in skin diseases. A paste of the wood is applied in headache

धत्तूर

It is a spreading herb or small shrub and found throughout the country and also grown in gardens Its another name शिवप्रिय indicates that its flowers are liked by Lord Śiva Leaves are triangular-ovate in shape, flowers large, often double or triple, white, reddish purple or purple on the outside and white within; fruit globose covered with small spines which breaks irregularly exposing a mass of seeds which are small, light *brown, flat and of the shape of ear* There are other species which are also known by the same vernacular names and are similar in properties Differentiation of species is not based on the colour of flowers as it has been done in ancient literature as सितधत्तूर, कृष्णधत्तूर etc. This is a poisonous plant and the seeds have been employed *for suicidal and homicidal purposes* The leaves and seeds have medicinal use

नागर

This name is well known for the drug Ārdraka (fresh) and Śuṇṭhī (dried) which is a rhizome

1 B. Singh—Bihar ki Vanaspatiyan, page 68.

(underground part) of the above mentioned herb cultivated in many parts of India and used as spice and in medicine as carminative, digestive stimulant, antispasmodic and flavouring agent This is not popular for its flowers which are seen occassionally and are greenish with a small dark purple or purplish black lip which appear in spikes 3 8 7 5 cm long and 2 5 cm in diameter, on a 15 30 cm long stalk The reference is for the flowers, *hence it is doubtful* whether it refers to the above drug or to some other plant

A variant text नागज may be suggested which is नागकेसर *Mesua ferrea* Linn (Fam Guttiferae) It is a medium-sized tree, with large white flowers with a central bunch of yellow stamens and young leaves having deep crimson colour above and silvery beneath It is found in Assam, E Bengal and South The filaments are used in bleeding piles

नीलाशोक

There is no Aśoka tree (*Saraca indica*) which has blue flowers There may be some other tree resembling the true अशोक and hence mentioned as नीलाशोक In this connection may be mentioned the *Amherstia nobilis* Wall, a tree with dense *dark green foliage and large sprays of vermilion* yellow flowers which is much like अशोक in general appearance when not in bloom By the appearance of dark green foliage it might be called नीलाशोक It is found as an ornamental tree in moist places in Burma, South, Bengal and Ceylon

न्यग्रोध

It is a very large commonly known tree with many aerial roots which help as accessory trunks and lateral spread of the tree indefinitely It is found in sub-Himalayan tract and W Peninsula and also planted in gardens and road-sides for shade Leaves which are large leathery and shiny, are used as fodder and ripe crimson coloured fruits are eaten in times of scarcity This tree is also suitable as host for lac insect It is one of the sacred trees Its milky juice, leaves and bark are used for medicinal purposes

पटोल

This climber is found throughout the plains of N India, also in Assam and E Bengal and cultivated for its fruits which are used as vegetable The wild type is bitter and is used in medicine

पथ्या

It is a moderate-sized tree found in many parts of India The mature fruits are yellowish and brown and about 20 35 mm long, 13 25 mm wide, wrinkled lengthwise and hard and young fruits are blackish and much smaller. Both are astringent in taste These are good laxative It is one of the three ingredients of the Triphala (त्रिफला), a well known Āyurvedic compound. In Industry these are used for tanning

पद्मक

It is medium sized tree found in the temperate Himalayas from Garhwal to Sikkim and also in Ootacamund Leaves are long and doubly serrated, flowers appear in whitish pink or red clusters and fruits are small globose yellow or pink and are edible The stones are made into rosaries and necklaces. The wood is heavy, its bark is shining blackish red in colour with transver e markings of lenticels and emits a good smell when rubbed It is anodyne cooling, bitter tonic and antiemetic It is also applied externally in skin diseases

पर्पट

Parpaṭa is an important Āyurvedic drug Different plants are used in different provinces by the name of Parpaṭa but all of them are small herbs and not trees In this reference it has been mentioned along with other trees It is possible that the reference is for *G latifolia* (Boxwood gardenia), which is known in Hindi as Paprā and which may be a corrupted word of Parpaṭa

पलाश

G latifolia Ait (Fam. Rubiaceae) is a small

ornamental tree with low bushy crown, grey bark peeling off in flakes, large broadly ovate leaves usually crowded at the ends of branches, large yellowish fragrant flowers which appear in April and globose edible fruits It is found throughout India, mostly in dry forests The wood is yellowish and is used for making wooden articles due to its superior qualities

पाटल

It is a handsome large tree found throughout India and also planted in gardens Leaves are large and having 3-4 pairs of leaflets which are rough Flowers are very fragrant funnel shapped dull crimson and yellow streaked within and *fruits are long and cylindric The flowers which* appear in April May are compared by the poets to the quiver of Kama, the God of love and have been recommended to make drinking water aromatic These are used in hiccough The root bark of this tree is one of the ten ingredients of the famous Āyurvedic preparation Daśamūla The other species *S tetragonum* DC is also used as a substitute or as another type of Pāṭalā described in Āyurveda

पारिजात

It is a large shrub or small tree with rough leaves, found wild and also grown in gardens for the fragrant beautiful star like flowers Petals of the flowers are white while the stalk is orange coloured and they blossom in the night and fall down in the early morning that is why the tree is called 'Tree of sorrow' or 'Weeping Nyctanthes' *It flowers in September October An orange* coloured dye is derived from these flower stalks and used for colouring silk Juice of the leaves is useful in chronic fevers and also for intestinal worms

पारिभद्र

A medium sized tree with yellowish greenish grey bark peeling in thin papery flakes, branchlets armed with small dark coloured conical spines upto third or fourth year, trifoliate leaves, crimson red coloured flowers in bunches It is found in *many parts of India and also grown in gardens for* their beautiful flowers which appear in February-May It is also used as a hedge plant and employed to support betel, pepper and other climbers The bark and leaves are used for medicinal purposes

पीतक

This is a common synonym for हरिद्रा, दारुहरिद्रा, पद्मक कुङ्कुम, अगुरु, बब्बूल and many other herbs The reference is for flowers and it seems that कुङ्कुम is more suitable here

पुत्रजीव

It is a large or medium sized handsome tree with somewhat drooping branches, dense shining foliage with wavy margins, minute yellow flowers and hard fruits pointed at the apex *It is found* throughout the tropical part of India and also planted in gardens The stones of the fruits which are half an inch in diameter, are strung into rosaries and worn by children to keep them in good health

पुन्नाग

It is an exceedingly handsome moderate-sized tree with bright green juice It is found in coastal regions of S India and grown in gardens as an ornamental tree Leaves are large shining oblong, flowers white fragrant and fruits globose, yellow and pulpy when quite ripe An oil, obtained from the seeds is used as an illuminant and for soap making The wood is said to be durable especially under water and is used for several purposes The seed oil is applied externally in rheumatism and skin troubles The leaves are *poisonous to fish*

प्रियङ्गु

It is an erect tufted annual with linear leaves and drooping earheads This minor crop (Italian millet) is cultivated throughout the country especially in Andhra, Mysore and Maharashtra and also upto 6000 ft. in the Himalayas It can be grown all the year round as it is ready for harvesting in about 100 days. It is usually sown in the beginning of the rains The grains are yellow or reddish in colour They are cooked

like rice or made into porridge The straw is used as fodder without chaffing

There is another shrub *Callicarpa macrophylla* Vahl (Fam Verbenaceae) which is taken to be Gandha Priyañgu It is an important aromatic drug of Āyurveda mostly used as a cooling application Identity of Gandhapriyangu is still controversial and *C macrophylla* is one of the different herbs used as Gandha Priyangu The reference here seems for the cereal Priyangu and not Gandha Priyañgu

प्लक्ष

It is a large spreading fast growing tree often epiphytic in early life and sometimes sending down a few aerial roots from the trunk or branches Fruits are in pairs white when ripe or flushed with red and dotted It is found in plains and lower hills of India The wood is used chiefly for making charcoal and it supplies fodder for cattle and elephants Decoction of the bark is used as an antiseptic astringent lotion for washing ulcers etc A few other species of *Ficus* and some varieties of this species are also taken as Plakṣa

बकुल

It is a small or large shrub or tree with somewhat wavy foliage, found in the Deccan Peninsula and also planted in gardens for ornament Flowers are small, creamy white, star-shaped and fragrant Yellow ripe fruits are edible and used for making pickles. Powder of the bark is used as dentifrice and the twigs as tooth brush The wood is also durable and used for various purposes The bark is given in diarrhoea

बन्धुजीव

It is an annual pretty plant with long toothed leaves and large red nodding flowers It is found in N W India, Bengal Gujarat in marshy places and planted in many places The flowers open at noon and close again early on the following morning

बाण

This is an ornamental hedge plant found in hilly areas specially in moist and shady places and also cultivated in gardens Leaves are large and flowers are beautiful, and blue in colour There are other species having white, red and yellow flowers The root and leaves are used in medicine

बिल्व

It is one of the sacred trees which is found wild in sub-Himalayan tract in Central and South India and also cultivated in many places It is a small or medium-sized tree with straight and sharp thorns Leaves are with three leaflets and aromatic and are used to worship Lord Śiva Flowers are greenish white and fragrant The fruit is globose, about 3 to 8 inches in diameter grey or yellowish and with a smooth hard aromatic rind In literature round breasts have been compared with the fruits The direct dried fruits freed from pulp are used for keeping sacred ashes, medicines etc The gummy mucous substance surrounding the seeds, serves as a good adhesive

It is highly esteemed in medicine Pulp of unripe fruit is given in dysentery while the ripe one is useful in chronic constipation Jams and cooling aromatic drinks are prepared from ripe fruits The bark is one of the ingredients of दशमूल, an important Āyurvedic compound Juice of leaves is used in fevers and catarrhal conditions

भद्रा

This is a common synonym for many plants, viz दूर्वा, शमी, वट्ला, हरिद्रा, श्वेतापराजिता, जीवन्ती, गम्भारी, चन्द्रशूर, कट्फल, नीलिनी, मुस्ता, वचा, बला and नागवल्ली etc. शमी seems more appropriate in this reference

भृङ्ग

Three types of Bhṛṅga, viz white, yellow and black, have been described in Āyurveda The first plant is very common weed found in moist places and has white flowers The second has yellow flowers but we do not find the black flowered one It is possible that the white may have been named black when it is in fruiting stage Both the white and yellow are similar in properties

E alba is an erect or spreading, much branched, hairy annual, often rooting at the nodes, leaves opposite, without any stalk, oblong-lanceolate, 1 4 in long, flower heads white and small Hair-oils are prepared with the juice of this plant It is used in liver troubles, skin diseases, cough and as an alterative The root is antiseptic and applied to ulcers and wound

The other plant *W calendulacea* is found in Assam, Bengal, Konkana and Madras It is al o an erect plant with bright yellow flower heads and used as a substitute of *E alba*

मधुक

There are two plants मधुक and मधूक. The first one is *Glycyrrhiza glabra* Linn (Fam Leguminosae), the sweet root of which is known as मुलैठी and used in cough, sore throat etc There is no exudation from this hardy herb or undershrub which is found chiefly in the mediterranean countries and China and imported from Asia Minor, Iraq Persia and other Central Asian countries The other is a large tree with milky exudation

मधूक is a medium sized large tree usually with a short bole and large rounded crown, with large leaves clustered near the ends of branches It is found throughout the greater part of India The petals of the flowers which are tubular, fleshy, cream coloured, fragrant and known as Mahua flowers, fall down in showers during March and April They form an article of diet in villages in several parts of India and are largely used in the preparation of distilled liquors The seeds yield a fatty oil which is used mainly in the manufacture of laundry soaps and also for cooking purposes in some rural areas A milky latex exudes from the bark and yields a rubbery product like gutta percha

मल्ली

It is a scandent or sub-erect shrub found throughout India, mostly under cultivation Leaves are variable in shape but usually ovate or elliptic with prominent nerves Flowers are white, very fragrant and are double or single and differ according to the different horticultural forms Flowers are used for making garlands and for religious offerings The perfume extracted from the flowers is used similarly as Jātī

माधवी

A very large, evergreen climbing shrub with small winged fruits is commonly met in many gardens in India The leaves are dark green, smooth, with long pointed tips and arranged opposite each other in pairs, forming a dense foliage White, silky, fragrant flowers with one of the petals small and yellowish appear in late winter Leaves are used in skin diseases, rheumatism and asthma

यूथिका

It is a scandent shrub found wild in Deccan, Carnatic, and Western Peninsula and cultivated throughout India It is cultivated in U P. on a commercial scale Leaves are mostly simple occasionally trifoliolate, the two lower leaflets small or reduced to auricles or frequently wanting and flowers are white, sweet scented, small and light. Flowers are used in perfumery The leaves are used just like Jātī in various skin diseases, ulcers and wounds Flowers are given in consumption

रक्तचन्दन

It is a medium sized tree found in Deccan, with trifoliate leaves and yellowish white flowers The internal wood which is used as रक्तचन्दन, is deep blackish red, hard, heavy and without any smell The Rājanighaṇṭu has described a red variety of चन्दन by the name of हरिचन्दन having fragrant smell A dye is derived from the wood which is used for colouration The wood is cooling and astringent and is used as medicine in different diseases

वेतस

Identity of Vetasa is controversial and two different species have been suggested The first is one of the sources of the commercially well known article, cane, which is used in furniture industry for its remarkable pliability, strength and the lengths in which it can be obtained This

has been suggested as the source plant of Vetra described in Āyurveda and not Vetasa which is the second plant mentioned above The second and its other species are the source plants of a famous drug Vedamuśka especially used by Hakims in fevers and heart troubles. This is found along the banks of rivers, and stems of this are also pliable and used for making baskets etc *In spite of these suggestions that Vetra and Vetasa* are two different plants as mentioned above, some still are of the opinion that these are synonyms and mean cane

शताह्वा

The reference indicates some flower It is a common synonym for शतावरी, अजमोदा and शतपुष्पा Though the flowers of these are beautiful but these are not popular for their flowers शतावरी is the tuberous root of *Asparagus racemosus* Wild (Fam Liliaceae), *a scandent climber* which is used as tonic, diuretic and as galactagogue The other two are small aromatic fruits of herbs which are widely cultivated Both are used as stomachic, carminative, aromatic, and stimulant So some other variant text may be considered in this reference It is, rather, some kind of flower resembling कमल.

शमी

It is a small tree, with very small blue green foliage, small yellow flowers and more or less armed with scattered broad conical somewhat compressed nearly *straight prickles Pods are* 5 10 in, long, pendulous and constricted in between the seeds which are numerous and immersed in sweetish mealy pulp It is found in Punjab, Rajputana, Bundelkhand, Gujarat, Sind and often planted near temples as it is considered sacred by the Hindus The sweetish pulp inside the young pods and the bark *which is also* sweetish is used during famines Ashes are rubbed over the skin to remove hairs The bark and flowers are used as medicine

शर

It is a very large tufted grass attaining a height *of 18 ft* and in diameter 0 5 in. Leaves are 5 7 ft long and the flowering stems are also *1 to 3 ft long with white flowers which are* red lish in the beginning It is found in N India, *Punjab and Upper Gangetic Plain especially* along rivers The fibre of the upper leaf sheaths is used for making mats, ropes etc and also in paper industry The root is cooling, diuretic and refrigerent

शाल

It is a large tree with large broadly ovate leaves and yellowish flowers As a timber tree, the Śāla is extremely valuable the wood being *strong, elastic and durable Large quantities* of a whitish aromatic resin exude from this tree when tapped It is used in the form of incense and also in medicine

शाल्मली

It is a large handsome soft wooded tree, with a straight buttressed trunk covered with hard conical prickles and wide spreading branches in whorls which is found *in the hotter parts of India* Leaves are palmate large and with five to seven leaflets and flowers are large, beautiful, numerous crimson or yellowish and clustered towards the ends *of the* branches *Fruits are oblong, green* and enclose many seeds enveloped in dense silky hairs These silky hairs are used for stuffing pillows The calyx of the flower-buds is eaten *as a vegetable It has many other medicinal* properties

Ceiba pentandra (Linn) Gaertn is another tree resembling Sālmali but the flowers are white It is *considered to be a native of* America though it is widely distributed in the hotter parts of Western and Southern India Most of the uses are similar to *S malabarica*

शैवाल

The two species have been named as शैवाल by different writers These are acquatic plants which are submerged under water and form much branched tangle of slender branches and leaves which collapse in a tassel when taken out of

water These are found throughout the country. शैवाल is cooling and has been recommended for thirst, fever and in feeling of burning sensation. It is not yet decided which of these two or even some other species is the actual शैवाल described in Āyurvedic texts but in literature it seems to be a general name for such acquatic plants, which is also the root meaning of the word

सरल

It is a large erect tree with symmetrical branches high up on the trunk and forming a rounded head of light foliage and ovoid-conical cones which are 4 7 in long Leaves are, linear, 9-12 in long and in clusters of three Gregarious forests are found in outer Himalayan Ranges from the Indus to Bhutan between 1,500 7 500 ft altitude. The wood is used for construction work, railway sleepers packing cases, furniture and in match industry The resin obtained from the stem, known as Gandhabirojā is used in the manufacture of varnishes and paints Turpentine oil is extracted from the resin or colophony

सर्ज

It is a large handsome tree with whitish bark, large leaves and small white flowers and is found in Western Ghats ard S India and also planted as a venue. A resin, Indian Dammar, obtained from the trunk, is used in paints, varnishes and as an incense The fatty oil derived from fruits is used for illumination, soap, and also applied in rheumatic conditions The wood is used for packing cases, plywood etc It is used in cough, ear troubles and skin diseases

सिन्दुवार

It is a shrub or small tree with four angled branches, 3 5 foliolate leaves white tomentose beneath and lavender to blue fragrant flowers It is found throughout the warmer zone of the country. Branches are used for making baskets, and leaves laid over stored grain are said to keep off insects Its parts are used in medicine

सिह्लक

Storax or Styrax is an aromatic balsam derived from *L. orientalis* and other species which do not occur in India It is chiefly imported from France and small quantities are obtained from U K and U S A A good substitute though of inferior quality can be obtained from *A. excelsa* which is a large tree, with a straight cylindrical shaft and found in Assam. Storax is semiliquid like honey, heavier than water, yellowish brown, soft, sticky, aromatic and bitter in taste It is used in perfumery soaps, adhesives, in incense and in many pharmaceutical preparations.

सुमना

It is a common synonym of a few plants but mostly applied to jasmine. It has been referred along with जाती, कुन्द etc Hence it seems to be a species of jasmine or some other beautiful flower The first plant *A caryophyllata* is also known as मालती which is a large climber found in many parts and also planted in gardens for large white fragrant flowers

The other *R centifolia* is well known rose plant which is cultivated chiefly in U P and Bihar for its essential oil which is used in perfumery A confection of petals is used as a mild laxative

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B. संशोधन Corrigenda

(a = स्तम्भ १, column 1, b = स्तम्भ २, column 2, L = Line, पंक्ति)

परिशिष्ट-पृष्ठ Appendix-page	स्तम्भ अथवा पंक्ति Column, Line	अशुद्ध Incorrect	शुद्ध Correct
7	b., L 9	afflicated with	inflicted
12	b	-कुञ्ज	हटाइये delete
13	a	कुञ्ज	हटाइये delete
	b	चित्रगं	हटाइये delete
14	b	मित्रावरुण (विप्र)	मित्रावरुणात्मज (विप्र, वसिष्ठ)
15	b	*सोमशर्मा (वणिक् प्रेतनायक)*	*सोमशर्मा (शाकलस्य विप्र)*
18	a	वैवस्वत्	वैवस्वत
20	a	केदार (वृद्धकेदार)	वृद्धकेदार
21	a	शलिलेश्वर	सलिलेश्वर
22	a	ध्रुव (देव) 25 24	ध्रुव (नक्षत्र) 32.24
26	b	वैवश्वत	वैवस्वत
27	a	शलिलेश्वर	सलिलेश्वर
,,	b	सरस्वती (देवी)	सरस्वती (देवी कात्यायनी)
28	b	हिमवेश्वर	हिमवतेश्वर (शिवलिङ्ग)
30	b	मदालसा (विश्वावसु-पत्नी)	मदालसा (विश्वावसु-कन्या)
36	a	अश्मकूट आङ्गिरस	हटाइये delete
,,	,,	आत्रेय 6 61 etc.	आत्रेय 13 41
,,	b	कौशिक	हटाइये delete
37	a	दण्डकारण्यक देविकातीरग धर्मारण्य नैमिषारण्य नैमिषेय मार्कण्डेय	हटाइये delete
,,	,,	निषाद	निषाद (जाति)
,,	,,	पुलिन्द	पुलिन्द (जाति)
37	b	मरीचिप मागधेय	हटाइये delete
38	b	सैन्धव	हटाइये delete

परिशिष्टों में अतिरिक्त संनिवेश एवं संशोधन

ADDENDA AND CORRIGENDA IN THE APPENDICES

A. अतिरिक्त संनिवेश Addenda

1. अतिरिक्त नाम-सूची Additional List of Names

अश्वतर (नाग) 1.26
कम्बल (नाग) 1.25
कुज (=भौम, मंगल ग्रह) 44.48
चित्रगु (=अग्नि) 46.58
द्वीपिन् (=व्याघ्र) 58.7
धनंजय (नाग) 1.25
निषध (जनपद) 57.24
नील (नाग) 1.26
पद्म (नाग) 1.25
पिङ्गल (नाग) 1.25

2. परिशिष्ट ३ में 'सुरनाम-सूची' शीर्षक के नीचे यह टिप्पणी जोड़िये—

In Appendix 3 the following note is to be added below the heading 'Names of Gods'—

(यहाँ सुरनामों को इस सूची में भूल से राशि, नक्षत्र, ग्रह इत्यादि के नाम भी संनिविष्ट हो गये हैं।

Here in this list of gods the names of Rāśis, Nakṣatras, Grahas etc. have also been included due to oversight).

3. परिशिष्ट ४ में 'जनपदनाम-सूची' शीर्षक के नीचे यह टिप्पणी जोड़िये—

In Appendix 4 add the following note below the heading 'List of the Janapadas'—

(जनपदवाची नाम संस्कृत में बहुवचनान्त होते हैं। Names of Janapadas in Sanskrit are in plural number).

4. परिशिष्ट ५ में 'वनस्पतिनाम-सूची' शीर्षक के नीचे यह हिन्दी-टिप्पणी जोड़िये—

In Appendix 5 the following Hindi note is to be added below the heading 'Flora'—

[वामनपुराणोक्त वनस्पतियों की इस सूची में वनस्पतियों के उन विभिन्न अंगों—पुष्प, फल, बीज, निर्यास आदि—का भी यथास्थान अन्तर्भाव कर दिया गया है जिनका उल्लेख वामनपुराण में है। वनस्पति-नाम के आगे कोष्ठक में वामनपुराण के अध्याय तथा श्लोक का निर्देश है। संस्कृतनाम के आगे वनस्पति का हिन्दी नाम तथा वनस्पति-शास्त्रीय लैटिन नाम भी दिया गया है। पर्यायवाची में उसके मूलशब्द का निर्देश कर दिया है जहाँ उसे देखना चाहिये]।

वामनपुराणस्य श्लोकार्धसूची

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Addenda (परिशेष)

---—स्तम्भे १७ पङ्क्त्यनन्तर योजनीयम्—

ती महापुण्या स.मा. १३.८१